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THE

# WORKS

OF

# JOHN OWEN, D.D.,

EDITED

BY THE REV. WILLIAM H. GOOLD, EDINBURGH,

AND

REV. CHARLES W. QUICK, PHILADELPHIA.

## VOL. IX.

THE DIVINE ORIGINAL OF SCRIPTURE. THE INTEGRITY AND PURITY OF THE HEBREW AND GREEK TEXT. THE DEATH OF DEATH IN THE DEATH OF CHRIST. POSTHUMOUS SERMONS. SACRAMENTAL DISCOURSES.

"GRACE BE WITH ALL THEM WHO LOVE THE LORD JESUS CHRIST IN SINCERITY."—EPH. vi. 24.

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"TAKE HEED UNTO THYSELF, AND UNTO THE DOCTRINE; CONTINUE IN THEM: FOR IN DOING THIS THOU SHALT BOTH SAVE THYSELF, AND THEM THAT HEAR THEE."

1 Timothy, iv. 16.

# PREFACE

TO THE NINTH VOLUME, BY THE AMERICAN EDITOR.

THE system of truth, of which Dr. Owen is the able advocate, rests upon the triple foundation of Holy Scripture, sound reason, and Christian experience. The Sacred writings used to establish it are fully and consistently interpreted; the reason employed is not carnal, but the effort of that sound mind, (τὸν νοὸς χριστὸν,) which is the gift of the Holy Spirit; while the experience, to which appeal is made, is remote from fanaticism. In all ages that system has had its opponents, and the conflict of opinion has filled the Church with clamor and confusion. Yet after each contest, however brief or prolonged, the cause of God and truth has emerged with decided advantage, and appeared the stronger for the exercise in grappling with error. Human arrangements and views of that truth have been changed, and adjustments have been made, to suit the progress of the mind. But the truth itself is unchanged, and still commends itself to the spiritual mind and sound understanding with Divine efficiency. The word of the Lord endureth forever;" and "thy word is tried to the uttermost, therefore thy servant loveth it."

In this age controversies relating chiefly to the Church and its appointments are vigorously pursued. Numerous works issue from the press, which are characterized by ability and fairness, and there is no want of interest in those topics manifested by the Christian public. The writings of Dr. Owen contain much which has a direct bearing upon those controversies. His matter is weighty and his arguments are the best which can be collected for his view of Church polity.

The reasons which have induced the republication of this series of Dr. Owen's works do not require that his treatises and labors on those topics should be included.

It is judged that enough is accessible to all students and general readers, and that the members of the Protestant Episcopal Church are supplied with ecclesiastical literature relating to all pending questions. We desire to allay rather than to provoke and increase a controversial spirit, and to call attention to the fundamental and practical truths of our holy faith. It is feared, and with reason, that the Church will lose sight of those great Gospel doctrines, and will not be inclined to study them or to hold them fast.

It is also desirable to introduce topics which will furnish variety, and afford completeness to the series. Hence the Ninth Volume is a collection of miscellaneous treatises and discourses embodying Scriptural interpretation, methodical defense, and devotional application of Divine truth. In this volume will be found some of Dr. Owen's earliest and latest efforts, and throughout, the usual evidences of his energy, warmth, and love for the souls of men appear. The work on the plenary inspiration of the Holy Scriptures is regarded as timely, and promises to do good service in the struggle with rationalism and skepticism in which the Church is now engaged.

The Sacramental Discourses will be attractive to the pious soul, desirous of close communion with Jesus. Whatever his theoretical views of the nature and use of the Lord's Supper may be, he will find refreshment and delight in the effusions and directions of one who had such rich and varied experience of the manifold grace of God, of which the holy ordinance is the means. The matured and experienced pastor as well as the young servant of the Most High God, who makes known the way of salvation, will find valuable aid and direction in solving the difficulties, allaying the fears, and repressing the presumption of communicants.

The whole work is humbly commended to the grace of God, for whose glory its issue is undertaken, and placed in the hands of the Church of God, for whose comfort and support in this wilderness state it is intended.

C. W. Q.

PHILADELPHIA, *June*, 1865.

This edition of the WORKS OF OWEN will consist of seventeen volumes. The first seven volumes will be the same as the corresponding volumes of the London and the Edinburgh edition of the Rev. W. H. Goold, D.D., 1850. The eighth will be identical with the eleventh volume of that edition. The ninth volume will be compiled from the ninth, tenth, and sixteenth volumes of the same edition. Volumes tenth to the sixteenth will contain Owen's exposition of the Epistle of St. Paul to the Hebrews, according to the edition of Dr. Goold. Volume seventeen will contain an index to the whole series taken from Dr. Goold's index as far as applicable, and embracing references to the matter contained in the Exposition of the Epistle to the Hebrews

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OF

# THE DIVINE ORIGINAL,

## AUTHORITY, SELF-EVIDENCING LIGHT, AND POWER

OF

# THE SCRIPTURES;

WITH

AN ANSWER TO THAT INQUIRY,

HOW WE KNOW THE SCRIPTURES TO BE THE WORD OF GOD.

# PREFATORY NOTE.

THIS interesting treatise originated in the request of several persons, who had heard Owen preaching on the subject, that he would publish the substance of what he had preached. It broaches the great argument of the experimental evidence in favour of the Christian revelation, which he afterwards developed more fully in his "Reason of Faith" (see vol. IV., p. 4), in connection with which the present treatise should be studied. A similar train of reasoning has been prosecuted by Professor Halyburton, in the appendix to his work on Natural and Revealed Religion; by President Edwards, in his treatise on Religious Affections; and by Dr Chalmers, in his Theological Institutes. The last-mentioned author, in a preface to the following work, has recorded his high opinion of its merits:—"Dr Owen's Treatise 'On the Divine Original,' etc., embraces a distinct but most important species of evidence; and this article will be held in high estimation by those who desiderate a satisfactory conviction of the claims of the Bible to divine inspiration, of which he adduces the most solid and indubitable proof." Comparing it with other treatises on the evidences, by Leslie, Lyttelton, Doddridge, Bates, and Baxter, and after awarding a due meed of praise to these writers, he proceeds: "Yet do we hold Dr Owen to have rendered a more essential service to the cause of divine revelation, when, by his clear and irresistible demonstrations, he has proved that the written Word itself possesses a self-evidencing light and power for manifesting its own divine original, superior to the testimony of eye-witnesses, or the evidence of miracles, or those supernatural gifts with which the first teachers of Christianity were endowed for accrediting their divine mission."

## ANALYSIS.

Starting with the principle that the authority of revelation depends on its divine origin, he exhibits the claim of the Old Testament Scriptures to this high authority, and unfolds the special providence through which they have been transmitted to us without corruption or mutilation. The same claim is advanced for the New Testament, chap. I. Having proved that the Scriptures are to be received in the exercise of faith, resting directly on the authority of God as its foundation, or as the formal reason of our assent to them as his word, he defines their authority to be their right and power to command and require obedience in the name of God. He enumerates three ways by which their divine origin, and, consequently, their divine authority, are proved:—I. By a *general induction*, which consists of analogical arguments, to the effect that as the stamp of a divine authorship is impressed on creation, so that, apart from any separate and independent testimony from God, it teems with evidence of a divine original, so in the Word the intrinsic evidence of a divine original may reasonably be expected, and is actually to be found, chap. II.; II. By the *testimonies which the Word itself contains* to its own character and claims; and, III. By *innate arguments*, evidence springing intrinsically from the Word, in the influence with which it operates on the mind and conscience. This self-evidencing property of Scripture is unfolded under a reference to the light which it imparts, and its spiritual efficacy to renew and sanctify, chap. III., IV. He explains what is meant by "the testimony of the Spirit," discriminating it from popish and fanatical errors: he proceeds to reject the authority of *tradition*, and to indicate the true place of *miracles* in the evidences of Christianity, chap. V. Two supplementary arguments close the treatise, designed to prove still further the self-evidencing power of the Word, and derived,—1. From the nature of the doctrines contained in the Word, such as their universal adaptation and peculiarly glorious character; and, 2. From the harmony and connection subsisting among all the parts of Scripture.—ED.

# THE DIVINE ORIGINAL OF THE SCRIPTURE.

## CHAPTER I.

The divine original of the Scripture the sole foundation of its authority—The original of the Old Testament—The peculiar manner of the revelation of the word—The written word, as written, preserved by the providence of God—Cappellus' opinion about various lections considered—The Scripture not ἰδίας ἐπιλύσεως—The true meaning of that expression—Entirely from God, to the least tittle—Of the Scriptures of the New Testament, and their peculiar prerogative.

THAT the whole authority of the Scripture in itself depends solely on its divine original, is confessed by all who acknowledge its authority. The evincing and declaration of that authority being the thing at present aimed at, the discovery of its divine spring and rise is, in the first place, necessarily to be premised thereunto. That foundation being once laid, we shall be able to educe our following reasons and arguments, wherein we aim more at weight than number, from their own proper principles.

As to the original of the Scripture of the Old Testament, it is said, God SPAKE, πάλαι ἐν τοῖς προφήταις, (Heb. i. 1,) "of old, or formerly, in the prophets." From the days of Moses the lawgiver, and downwards, unto the consignation and bounding of the canon delivered to the Judaical Church, in the days of Ezra and his companions, אַנְשֵׁי כְנֶסֶת הַגָּדוֹל, the "men of the great congregation"—so God spake. This being done only among the Jews, they, as his church, ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ, (Rom. iii. 2, ix. 4,) were "intrusted with the oracles of God." God spake, ἐν τοῖς προφήταις; ἐν for διά, (Chrysostom, Theophylact,) *in* for *by*: διὰ τῶν προφητῶν, "by the prophets," as Luke i. 70, διὰ στόματος τῶν ἁγίων προφητῶν, "by the mouth of the holy prophets." But there seems to be somewhat further intended in this expression.

In the exposition, or giving out the eternal counsel of the mind and will of God unto men, there is considerable [*to be considered*]: 1. His speaking *unto* the prophets; and, 2. His speaking *by* them unto us. In this expression, it seems to be that בַּת קוֹל, or *filia vocis*—that voice from heaven that came to the prophets—which is understood. So God spake in the prophets; and in reference thereunto there is propriety in that expression, ἐν τοῖς προφήταις—"in the pro-

phets." Thus the Psalms are many of them said to be, *To this* or that man. מִכְתָּם לְדָוִד, "A golden psalm to David"—that is, from the Lord; and from thence their tongue was as the "pen of a writer." (Ps. xlv. 1.) So God spake *in* them, before he spake *by* them.

The various ways of special revelation, by dreams, visions, audible voices, inspirations, with that peculiar one of the lawgiver under the Old Testament called פָּנִים אֶל־פָּנִים, "face to face," (Exod. xxxiii. 11; Deut. xxxiv. 10) and פֶּה אֶל־פֶּה, (Numb. xii. 8,) with that which is compared with it and exalted above it (Heb. i. 1–3) in the New, by the Son, viz., ἐκ κόλπου τοῦ πατρός, "from the bosom of the Father," (John i. 17, 18,) are not of my present consideration—all of them belonging to the *manner* of the thing inquired after, not the thing itself.

By the assertion, then, laid down, of God "speaking in the prophets of old," from the beginning to the end of that long tract of time (consisting of one thousand years) wherein he gave out the writings of the Old Testament, two things are ascertained unto us, which are the foundation of our present discourse.

1. That the laws they made known, the doctrines they delivered, the instructions they gave, the stories they recorded, the promises of Christ, the prophecies of gospel times they gave out and revealed, were not their own, not conceived in their minds, not formed by their reasonings, not retained in their memories from what they heard, not by any means beforehand comprehended by them, (1 Pet. i. 10, 11,) but were all of them immediately from God—there being only a passive concurrence of their rational faculties in their reception, without any such active obedience as by any law they might be obliged unto. Hence,

2. God was so with them, and by the Holy Ghost so spake in them—as to their receiving of the Word from him, and their delivering of it unto others by speaking or writing—as that they were not themselves enabled, by any habitual light, knowledge, or conviction of truth, to declare his mind and will, but only acted as they were immediately moved by him. Their tongue in what they said, or their hand in what they wrote, was עֵט סוֹפֵר, no more at their own disposal than the pen is in the hand of an expert writer.

Hence, as far as their own personal concernments, as saints and believers, did lie in them, they are said ἐρευνᾶν, "to make a diligent inquiry into, and investigation of," the things which ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, the "Spirit of Christ that spake in themselves did signify." (1 Pet. i. 10, 11.) Without this, though their visions were express, so that in them their eyes were said to be open, (Numb. xxiv. 3, 4,) yet they understood them not. Therefore, also, they studied the writings and prophecies of one another. (Dan. ix. 2.) Thus they attained a saving, useful, habitual knowledge of the truths delivered

by themselves and others, by the illumination of the Holy Ghost, through the study of the Word, even as we. (Ps. cxix. 104.) But as to the receiving of the Word from God, as God spake in them, they obtained nothing by study or meditation, by inquiry or reading. (Amos vii. 15.) Whether we consider the *matter* or manner of what they received and delivered, or their receiving and delivering of it, they were but as an instrument of music, giving a sound according to the hand, intention, and skill of him that strikes it.

This is variously expressed. Generally, it is said דְּבַר הָיָה "the word was" to this or that prophet, which we have rendered "the word came" unto them. Ezek. i. 3: הָיֹה הָיָה דְבַר, it "came expressly;" "essendo fuit"—it had a subsistence given unto it, or an effectual in-being, by the Spirit's entering into him. (Ver. 14.) Now, this coming of the word unto them had oftentimes such a greatness and expression of the majesty of God upon it, as filled them with dread and reverence of him, (Hab. iii. 16,) and also greatly affected even their outward man. (Dan. viii. 27.) But this dread and terror (which Satan strove to imitate in his filthy tripods, and ἐγγαστρίμυθοι) was peculiar to the Old Testament, and belonged to the pedagogy thereof. (Heb. xii. 18–21.) The Spirit, in the declaration of the New Testament, gave out his mind and will in a way of more liberty and glory. (2 Cor. iii.) The expressness and immediacy of revelation was the same; but the manner of it related more to that glorious liberty in fellowship and communion with the Father, whereunto believers had then an access provided them by Jesus Christ. (Heb. ix. 8, x. 19, 20, xii. 22-24.) So our Saviour tells his apostles, (Matt. x. 20,) οὐχ ὑμεῖς ἐστε οἱ λαλοῦντες, "You are not the speakers" of what you deliver, as other men are, the figment and imagination of whose hearts are the fountain of all that they speak; and he adds this reason, Τὸ γὰρ Πνεῦμα τοῦ πατρὸς τὸ λαλοῦν ἐν ὑμῖν, "The Spirit of the Father *is* that which speaketh in you." Thus, the word that came unto them was a book which they took *in* and gave *out* without any alteration of one tittle or syllable. (Ezek. ii. 8–10, iii. 3; Rev. x. 9–11.)

Moreover, when the word was thus come to the prophets, and God had spoken in them, it was not in their power to conceal it, the hand of the Lord being strong upon them. They were not now only, on a general account, to utter the truth they were made acquainted withal, and to speak the things they had heard and seen, (which was their common preaching work,) according to the analogy of what they had received, (Acts iv. 20,) but, also, the very individual words that they had received were to be declared. When the word was come to them, it was as a fire within them, that must be delivered, or it would consume them. (Ps. xxxix. 3; Jer. xx. 9; Amos iii. 8, vii. 15, 16.) So

Jonah found his attempt to hide the word that he had received to be altogether vain.

Now, because these things are of great importance, and the foundation of all that doth ensue—viz., the discovery that the Word is come forth unto us from God, without the least mixture or intervenience of any medium obnoxious to fallibility, (as is the wisdom, truth, integrity, knowledge, and memory, of the best of all men,)—I shall further consider it from one full and eminent declaration thereof, given unto us, 2 Pet. i. 20, 21. The words of the Holy Ghost are, Τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται· οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν οἱ ἅγιοι Θεοῦ ἄνθρωποι—"Knowing this first, that no prophecy of Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

That which he speaks of is προφητεία γραφῆς, the "prophecy of Scripture," or written prophecy.

There were then traditions among the Jews to whom Peter wrote, exalting themselves into competition with the written Word, and which not long after got the title of an oral law, pretending to have its original from God. These the apostle tacitly condemns; and also shows under what formality he considered that which (verse 19) he termed λόγος προφητικός, the "word of prophecy;" viz., as *written.* The written Word, as such, is that whereof he speaks. Above fifty times is ἡ γραφή, or αἱ γραφαί, in the New Testament, put absolutely for the Word of God. And מִכְתָּב is so used in the Old for the word of prophecy. (2 Chron. xxi. 12.) It is the ἡ γραφή that is θεόπνευστος, (2 Tim. iii. 16,) "the writing, or word written, is by inspiration from God." Not only the doctrine in it, but the γραφή itself, or the "doctrine as written," is so from him.

Hence, the providence of God hath manifested itself no less concerned in the preservation of the writings than of the doctrine contained in them; the writing itself being the product of his own eternal counsel for the preservation of the doctrine, after a sufficient discovery of the insufficiency of all other means for that end and purpose. And hence the malice of Satan hath raged no less against the book than against the truth contained in it. The dealings of Antiochus under the Old Testament, and of sundry persecuting emperors under the New, evince no less. And it was no less crime of old to be *traditor libri* than to be *abnegator fidei.* The reproach of *chartacea scripta,* and *membranæ,* (Coster. Enchirid., cap. i.), reflects on its author.[1] It is true, we have not the Αὐτόγραφα of Moses and the prophets, of the

[1] Hebræa volumina nec in una dictione corrupta invenies. Sant. Pag. ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ. (Matt. v. 18.)

apostles and evangelists; but the ἀπόγραφα or "copies" which we have contain every *iota* that was in them.

There is no doubt but that in the copies we now enjoy of the Old Testament there are some diverse readings, or various lections. The קְרִי וּכְתִיב,[1] the תִּקּוּן סוֹפְרִים,[2] the עִטּוּר סוֹפְרִים,[3] (for the סְבִירִין are of another nature,)—the various lections of Ben Asher, or Rabbi Aaron the son of Rabbi Moses of the tribe of Asher, and Ben Naphtali, or Rabbi Moses the son of David of the tribe of Naphtali—the lections also of the eastern and western Jews, which we have collected at the end of the great Bible with the Masora—evince it. But yet we affirm, that the whole Word of God, in every letter and tittle, as given from him by inspiration, is preserved without corruption. Where there is any variety it is always in things of less, indeed of no, importance.[4] God by his providence preserving the whole entire, suffered this lesser variety to fall out, in or among the copies we have, for the quickening and exercising of our diligence in our search into his Word.

It was an unhappy attempt, (which must afterward be spoken unto,) that a learned man[5] hath of late put himself upon, viz., to prove variations in all the present Ἀπόγραφα of the Old Testament in the Hebrew tongue from the copies used of old, merely upon *uncertain conjectures* and the credit of *corrupt translations.* Whether that plea of his be more unreasonable in itself and devoid of any real ground of truth, or injurious to the love and care of God over his Word and church, I know not; sure I am, it is both in a high degree. The translation especially insisted on by him is that of the LXX. That this translation—either from the mistakes of its first authors, (if it be theirs whose name and number it bears,) or the carelessness, or ignorance, or worse, of its transcribers—is corrupted and gone off from the original in a thousand places twice told, is acknowledged by all who know aught of these things. Strange that so corrupt a stream should be judged a fit means to cleanse the fountain; that such a Lesbian rule should be thought a fit measure to correct the original by; and yet on the account hereof, with some others not one whit better, (or scarce so good,) we have one thousand eight hundred and twenty-six various lections exhibited unto us, with frequent insinuations of an infinite number more yet

[1] Reading, in the margin, and writing, in the line.

[2] Correctio scribarum, or the amendment of some small *apiculi* in eighteen places.

[3] Ablatio scribarum, or a note of the redundancy of ו in five places. (Vid. Raymund., Pugio Fid. Petrus Galat., lib. i. cap. 8.)

[4] Hebræi V. T. Codices per universum terrarum orbem, per Europam, Asiam, et Africam, ubique sibi sunt similes, eodémque modo ab omnibus scribuntur et leguntur; si forte exiguas quasdam apiculorum quorundam differentias excipias, quæ ipsæ tamen nullam varietatem efficiunt. (Bux. Vin. Ver. Heb. ii. cap. 14.)

[5] Ludovicus Cappellus, in his "Critica Sacra."

to be collected. It were desirable that men would be content to show their learning, reading, and diligence, about things where there is less danger in adventures.

Nor is the relief Cappellus provides against the charge of bringing things to an uncertainty in the Scripture, (which he found himself obnoxious unto,) less pernicious than the opinion he seeks to palliate thereby; although it be since taken up and approved by others.[1] "The saving doctrine of the Scripture," he tells us,[2] "as to the matter and substance of it, in all things of moment, is preserved in the copies of the original and translations that do remain."

It is indeed a great relief against the inconvenience of corrupt translations, to consider that although some of them be bad enough, yet, if all the errors and mistakes that are to be found in all the rest should be added to the worst of all, every necessary, saving, fundamental truth, would be found sufficiently testified unto therein. But to depress the sacred truth of the originals into such a condition as wherein it should stand in need of this apology, and that without any colour or pretence from discrepancies in the copies themselves that are extant, or any tolerable evidence that there ever were any other in the least differing from these extant in the world, will at length be found a work unbecoming a Christian, Protestant divine. Besides the injury done hereby to the providence of God towards his church, and care of his Word, it will not be found so easy a matter, upon a supposition of such corruption in the originals as is pleaded for, to evince unquestionably that the whole saving doctrine itself, at first given out from God, continues entire and incorrupt. The nature of this doctrine is such, that there is no other principle or means of its discovery, no other rule or measure of judging and determining any thing about or concerning it, but only the writing from whence it is taken; it being wholly of divine revelation, and that revelation being expressed only in that writing. Upon any corruption, then, supposed therein, there is no means of rectifying it. It were an easy thing to correct a mistake or corruption in the transcription of any problem or demonstration of Euclid, or any other ancient mathematician, from the consideration of the things themselves about which they treat being always the same, and in their own nature equally exposed to the knowledge and

[1] Proleg. ad Bibl. Polyglot.

[2] Satis ergo est quod eadem salutaris doctrina quæ fuit à Mose, prophetis, apostolis et evangelistis in suis αὐτογράφοις primum literis consignata, eadem omnino pariter in textibus Græco et Hebræo, et in translationibus cum veteribus, tum recentibus, clarè certò et sufficienter inveniatur. Pariter illæ omnes unà cum textibus Græco et Hebræo sunt et dici possunt authenticæ, sacræ, divinæ, θεόπνευστοι—respectu materiæ, &c. Sunt in Scripturis multa alia non usque adeo scitu necessaria, &c. (Cappel. Critic. Sac., lib. vi. cap. 5, § 10, 11.)

understanding of men in all ages. In things of pure revelation—whose knowledge depends solely on their revelation—it is not so. Nor is it enough to satisfy us, that the doctrines mentioned are preserved entire; every tittle and ἰῶτα in the Word of God must come under our care and consideration, as being, as such, from God. But of these things we shall treat afterward at large. Return we now to the apostle.

This προφητεία γραφῆς, this written prophecy, this λόγος προφητικος, saith he, ἰδίας ἐπιλύσεως οὐ γίνεται—"is not of any private interpretation." Some think that ἐπιλύσεως is put for ἐπηλύσεως or ἐπελεύσεως, which, according to Hesychius, denotes afflation, inspiration, conception within: so Calvin. In this sense, the importance of the words is the same with what I have already mentioned, viz., that the prophets had not their private conceptions, or self-fancied enthusiasms, of the things they spake. To this interpretation assents Grotius. And ἐπηλύσεως for ἐπιλύσεως is reckoned amongst the various lections that are gathered out of him, in the appendix to the Biblia Polyglotta. Thus ἰδίας ἐπιλύσεως οὐ γίνεται is the other side of that usual expression, ἐπῆλθεν ἐπ' ἐμὲ ὁ λόγος, or τὸ πνεῦμα. Camero contends for the retaining of ἐπιλύσεως; and justly. We begin a little too late to see whither men's bold conjectures, in correcting the original text of the Scriptures, are like to proceed. Here is no colour for a various lection. One copy, it seems, by Stephen, read διαλύσεως, without ground, by an evident error; and such mistakes are not to be allowed the name or place of various readings. But yet, says Camero, ἐπίλυσις is such a "resolution" and interpretation as is made by revelation. He adds, that in that sense ἐπιλύειν is used by the LXX. in the business of Joseph's interpretation of Pharaoh's dream, (Gen. xl.,) which was by revelation. But indeed the word is not used in that chapter. However, he falls in with this sense—as do Calvin and Grotius—that ἰδίας ἐπιλύσεως is not to be referred to our interpretation of the prophets, but to the way and manner of their receiving the counsel and will of God.

And, indeed, ἰδίας ἐπιλύσεως οὐ γίνεται—taking ἐπίλυσις for an interpretation of the word of prophecy given out by writing, as our translation bears it—is an expression that can scarcely have any tolerable sense affixed unto it. Γίνεται, or οὐ γίνεται, relates here to προφητεία γραφῆς, and denotes the first giving out of the Word, not our after-consideration of its sense and meaning. And without this sense it stands in no coherence with, nor opposition to, the following sentence, which, by its causal connection to this, manifests that it renders a reason of what is herein affirmed in the first place; and in the latter—turning with the adversative ἀλλά—an opposition unto it: Οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου

φερόμενοι ἐλάλησαν ἅγιοι Θεοῦ ἄνθρωποι.—"For prophecy came not at any time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." What reason is in the first part of this verse why the Scripture is not of our private interpretation? or what opposition in the latter to that assertion? Nay, on that supposal, there is no tolerable correspondency of discourse in the whole περιοχή. But take the word to express the coming of the prophecy to the prophets themselves, and the sense is full and clear.

This, then, is the intention of the apostle: The prophecy which we have written—the Scripture—was not an issue of men's fancied enthusiasms, not a product of their own minds and conceptions, not an interpretation of the will of God by the understanding of man—that is, of the prophets themselves. Neither their rational apprehensions, inquiries, conceptions of fancy, or imaginations of their hearts, had any place in this business; no self-afflation, no rational meditation, managed at liberty by the understanding and will of men, had place herein.

Of this saith the apostle, Τοῦτο πρῶτον γινώσκοντες·—"Knowing, judging, and determining this in the first place:" "this is a principle to be owned and acknowledged by every one that will believe any thing else" Γινώσκω is not only to know, to perceive, to understand; but also to judge, own, and acknowledge. This, then, in our religion, is to be owned, acknowledged, submitted unto, as a principle, without further dispute. To discover the grounds of this submission and acknowledgment is the business of the ensuing discourse.

That this is so indeed, as before asserted, and to give a reason why this is to be received as a principle, he adds, (verse 21,) Οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία. That word of prophecy which we have written, is not ἰδίας ἐπιλύσεως—"of private conception"—"for it came not at any time by the will of man." Ἠνέχθη, which is the passive conjugation of φέρω from ἐνέγκω, denotes at least to be "brought in"—more than merely it "came"—it was brought into them by the will of God. The affirmative, as to the will of God, is included in the negative, as to the will of man; or it came as the voice from heaven to our Saviour on the mount. (Verse 18, where the same word is used.) So Ezek. i. 3, הָיֹה הָיָה דְבַר, "essendo fuit verbum," it was brought into him, as was showed before. Thus God brought the word to them, and spake *in* them, in order of nature, before he spake *by* them. As ἠνέχθη, it was brought to them, it was קוֹל יְהוָה, "the voice of the Lord," (Gen. iii. 8,) or מימרא, as the Jews call it: as spoken by them, or written, it was properly דְבַר־יְהוָה, "verbum Dei," "the word of God," which by his immediate voice he signified to the prophets. Thus some of them, in visions, first ate a written book and then prophesied, as was instanced before. And this is the first spring

of the Scripture—the beginning of its emanation from the counsel and will of God. By the power of the Holy Ghost it was brought into the organs or instruments that he was pleased to use, for the revelation and declaration of it unto others.

That which remains for the completing of this dispensation of the Word of God unto us is added by the apostle: Ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἅγιοι Θεοῦ ἄνθρωποι. When the word was thus brought to them, it was not left to their understandings, wisdoms, minds, memories, to order, dispose, and give it out; but they were borne, acted, [actuated,] carried out by the Holy Ghost, to speak, deliver, and write all that, and nothing but that—to every tittle—that was so brought to them. They invented not words themselves, suited to the things they had learned, but only expressed the words that they received. Though their mind and understanding were used in the choice of words, (whence arise all the differences—that is, in their manner of expression—for they did use דִּבְרֵי חֵפֶץ "words of will," or choice,) yet they were so guided, that their words were not their own, but immediately supplied unto them. And so they gave out כְּתוּב יֹשֶׁר, the "writing of uprightness," and דִּבְרֵי אֱמֶת, "words of truth" itself. (Eccles. xii. 10.) Not only the *doctrine* they taught was the word of truth—truth itself, (John xvii. 17,)—but the *words* whereby they taught it were words of truth from God himself. Thus, allowing the contribution of passive instruments for the reception and representation of words—which answer the mind and tongue of the prophets, in the coming of the voice of God to them—every apex of the written Word is equally divine, and as immediately from God as the voice wherewith, or whereby, he spake to or in the prophets; and is, therefore, accompanied with the same authority in itself, and unto us.

What hath been thus spoken of the scripture of the Old Testament, must be also affirmed of the New, with this addition of advantage and pre-eminence, viz., that ἀρχὴν ἔλαβεν λαλεῖσθαι διὰ τοῦ Κυρίου, (Heb. ii. 3,) "it received its beginning of being spoken by the Lord himself." God spake in these last days, ἐν τῷ Υἱῷ, "in the Son." (Heb. i. 2.)

Thus God, who himself began the writing of the Word with his own finger, (Exod. xxxi. 18,)—after he had spoken it, (Exod. xx.,) appointing or approving the writing of the rest that followed, (Deut. xxxi. 12; Josh. xxiii. 6; 1 Kings ii. 3; 2 Kings xiv. 6, xvii. 13; 1 Chron. xxii. 13; 2 Chron. xxv. 4; Ezek. ii. 8–10; Hab. ii. 2; Luke xvi. 29; John v. 39, xx. 31; Acts xvii. 11,)—doth lastly command the close of the immediate revelation of his will to be written in a book; (Rev. i. 11;) and so gives out the whole of his mind and counsel unto us in writing, as a merciful and stedfast relief against all that confusion, darkness, and uncertainty, which the vanity, folly, and looseness of the minds of men—drawn out and heightened by the unspeak-

able alterations that fall out amongst them—would otherwise have certainly run into.

Thus we have laid down the original of the Scriptures from the Scripture itself. And this original is the basis and foundation of all its authority. Thus is it from God—entirely from him. As to the doctrine contained in it, and the words wherein that doctrine is delivered, it is wholly his; what *that* speaks, *he* speaks himself. He speaks in it and by it; and so it is vested with all the moral authority of God over his creatures.

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## CHAPTER II.

The main question proposed to consideration—How we may know assuredly the Scripture to be the word of God—The Scripture to be received by divine faith—The authority of God the foundation—The way whereby that authority is evidenced or made known—The various ways of God's revealing himself and his mind—1. By his works; 2. By the light of nature; 3. By his word—All of these evince themselves to be from him, his word especially.

Having laid, in the foregoing chapter, the foundation that we are to build and proceed upon, I come now to lay down the inquiry, whose resolution must thence be educed. That, then, which we are seeking after, is, how we, and the rest of men in the world, who, through the merciful dispensation of God, have the book or books wherein the scripture given out from him (as above declared) is contained, or said to be contained—we, who live so many ages from the last person who received any part of it immediately from God, or who have not received it immediately ourselves—may come to be ascertained, [assured,] as to all ends and purposes wherein we may be concerned therein, that the whole and entire written word in that book, or those books, hath the original, and consequently the authority, that it pleads and avows—viz., that it is ἐξ οὐρανοῦ, and not ἐξ ἀνθρώπων, from God, in the way and manner laid down, and not the invention of men, attending to σεσοφισμένοις μύθοις, (2 Pet. i. 16,) or "cunningly devised fables."

Now, seeing it is expected from us, and required of us, by God himself, and that on the penalty of his eternal displeasure if we fail in our duty, (2 Thess. i. 7–10,) that we receive the Scripture not as we do other books—in relation to their authors—with a firm opinion, built on prevailing probable arguments, prevalent against any actual conclusions to the contrary—but with divine and supernatural faith—omitting all such inductions as serve only to ingenerate a persuasion not to be cast out of the mind by contrary reasonings or objections—it is especially inquired, What is the foundation and formal reason of our doing so, if we so do? Whatever that be, it returns an answer to this important question, "Why, or on what account, do you

believe the Scriptures, or books of the Old and New Testament, to be the word of God?" Now the formal reason of things being but one—whatever consideration may be had of other inducements or arguments to beget in us a persuasion that the Scripture is the word of God, yet they have no influence on that divine faith wherewith we are bound to believe them. They may, indeed, be of some use to repel the objections that are, or may be, raised against the truth we believe—and so indirectly cherish and further faith itself—but as to a concurrence unto the foundation, or formal reason, of our believing, it is not capable of it.

Having, then, laid down the divine original of the Scriptures, and opened the manner of the Word's coming forth from God, an answer shall now, on that sole foundation, be returned to the inquiry laid down. And this I shall do in the ensuing position:—

The authority of God, the supreme Lord of all, the first and only absolute Truth, whose word is truth—speaking in and by the penmen of the Scriptures—evinced singly in and by the Scripture itself—is the sole bottom and foundation, or formal reason, of our assenting to those Scriptures as his word, and of our submitting our hearts and consciences unto them with that faith and obedience which morally respect him, and are due to him alone.

God speaking *in* the penmen of the Scripture, (Heb. i. 1,) his voice to them was accompanied with its own evidence, which gave assurance unto them; and God speaking *by* them or their writings unto us, his word is accompanied with its own evidence, and gives assurance unto us. His authority and veracity did, and do, in the one and the other, sufficiently manifest themselves, that men may quietly repose their souls upon them, in believing and obedience. Thus are we built ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, (Eph. ii. 20,) "on the foundation of the apostles and prophets," in our believing.

That, then, which (to the establishment of the souls of believers) I shall labour to prove and evince, is plainly this, viz., that the Scriptures of the Old and New Testament do abundantly and uncontrollably manifest themselves to be the word of the living God; so that, merely on the account of their own proposal of themselves unto us in the name and majesty of God, as such—without the contribution of help or assistance from tradition, church, or any thing else without themselves—we are obliged, upon the penalty of eternal damnation, (as are all to whom by any means they come, or are brought,) to receive them, with that subjection of soul which is due to the word of God. The authority of God shining in them, they afford unto us all the divine evidence of themselves which God is willing to grant unto us, or can be granted us, or is any way needful for us. So, then, the authority of the written Word—in itself

and unto us—is from itself, as the Word of God; and the eviction of that authority unto us, is by itself.

When the authority of the Scripture is inquired after, strictly *its power to command and require obedience, in the name of God*, is intended. To ask, then, whence it hath its authority, is to ask whence it hath its power to command in the name of God. Surely men will not say, that the Scripture hath its power to command in the name of God from any thing but itself. And it is, indeed, a contradiction for men to say that they give authority to the Scriptures. Why do they do so? why do they give this authority to that book rather than another? They must say, Because it is the Word of God. So the reason why they give authority unto it is the formal reason of all its authority, which it hath antecedently to their charter and concession of power: Ὁ λόγος ὁ σὸς ἀλήθειά ἐστι, (John xvii. 17,) "Thy word is truth."

Some say, indeed, that the Scripture hath its authority in itself, and from itself, or its own divine original, but not *quoad nos*, "in respect of us;" [that in order] that it may reach us, that we may know, and understand, and submit to its authority, it must be testified unto *aliunde*, "from some other person or thing," appointed thereunto.

*Ans.* 1. But may not this be said of God himself, as well as of his Word? If God reveal himself to us, it must be by means; and if those means may not be understood to reveal him unless they are testified unto from somewhat else, God cannot reveal himself to us. "Si Deus hominibus non placuerit, utique Deus non erit." If God and his Word will keep themselves within themselves, to themselves, they may be God and his Word still, and keep their authority; but if they will deal with us, and put forth their commands to us, let them look that they get the church's testimonials—or, on this principle, they may be safely rejected! But,

2. Authority is a thing that no person or thing can have in him or itself, that hath it not in respect of *others*. In its very nature it relates to others that are subject unto it. All authority arises from relation, and answers to it throughout. The authority of God over his creatures, is from their relation to him as their Creator. A king's authority is in respect of his subjects; and he who hath no subjects hath no kingly authority in himself, but is only a stoical king. The authority of a minister relates to his flock; and he who hath no flock hath no authority of a minister: if he have not a ministerial authority, in reference to a flock, a people, a church, he hath none, he can have none in himself. So is it in this case; if the Scripture hath no authority from itself in respect of us, it hath none in itself, nor can have. If it hath it in itself, it hath it in respect of us. Such a respect—that is, a right to command and oblige to obedience—is as inseparable from authority, or a moral power, as heat is from

fire. It is true, a man may have, *de jure*, a lawful authority over those whom, *de facto*, he cannot force or compel to obedience. But want of force doth not lessen authority. God loseth not his authority over men though he put not forth towards them ὑπερβάλλον μέγεθος τῆς δυνάμεως, or ἐνέργειαν τοῦ κράτους τῆς ἰσχύος, "the greatness of his power, or the efficacy of the might of his strength," to cause them to obey. It is fond, [foolish,] then, to imagine that a man, or any thing, should have an authority in himself or itself, and yet not have that authority in respect of them who are to be subject thereunto. That is not a law properly at all, which is not a law to some. Besides, all the evil of disobedience relates to the authority of him that requires the obedience. (James ii. 10, 11.) No action is disobedience, but from the subjection of him who performs it unto him who requires obedience. And, therefore, if the Scripture hath not an authority in itself towards us, there is no evil in our disobedience unto its commands, or in our not doing what it commandeth; and our doing what it forbiddeth is not disobedience, because it hath not an authority over us. I speak of it as considered in itself, before the accession of the testimony pretended [to be] necessary to give it an authority over us. Hitherto, then, have we carried this objection—To disobey the commands of the Scripture before the communication of a testimony unto it by men is no sin. *Credat Apella.*

The sense, then, of our position, is evident and clear; and so our answer to the inquiry made. The Scripture hath all its authority from its Author, both in itself and in respect of us. That it hath the Author and original pleaded for, it declares itself, without any other assistance—by the ways and means that shall afterward be insisted on. The truth whereof I shall now confirm—1*st*, By one general induction; 2*d*, By testimonies; 3*d*, By arguments, expressing the ways and means of its revelation of itself.

There are three ways whereby God, in several degrees, revealeth himself, his properties, his mind, and will, to the sons of men.

1. He doth it by his *works*, both of creation and providence. "All thy works praise thee." (Ps. cxlv. 10, &c.) "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." (Ps. xix. 1–4, &c.) So Job xxxvii., xxxviii., xxxix., throughout. "God, who made heaven and earth, and the sea, and all things that are therein, in times past suffered all nations to walk in their own ways; yet he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

(Acts xiv. 15–17.) And, "God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," ζητεῖν τὸν Κύριον εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, "that they should seek the Lord, if haply they might feel after him, and find him." (Acts xvii. 24–27.) "For that which may be known of God is manifest in them, for God hath showed it unto them; for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." (Rom. i. 18–20.) All which places (God assisting) shall be opened, before long, in another treatise.[1] The sum of them amounts to what was before laid down, viz., that God reveals and declares himself unto us by the works of his hands.

2. God declares himself—his sovereign power and authority, his righteousness and holiness—by the innate (or ingrafted) *light of nature*, and principles of the consciences of men. That indispensable moral obedience which he requireth of us, as his creatures, and subject to his law, is in general thus made known unto us. For "the Gentiles, which have not the law, do by nature the things contained in the law; these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." (Rom. ii. 14, 15.) By the light that God hath indelibly implanted in the minds of men—accompanied with a moral instinct of good and evil, seconded by that self-judgment which he hath placed in us, in reference to his own judgment over us—doth he reveal himself unto the sons of men.

3. God reveals himself by his *Word*, as is confessed. It remains, then, that we inquire how we may know and be ascertained that these things are not deceivable pretences, but that God doth indeed so reveal himself by them.

The works of God (as to what is his will to teach and reveal of himself by them) have that expression of God upon them—that stamp and character of his eternal power and Godhead—that evidence with them that they are his—that, wherever they are seen and considered, they undeniably evince that they are so, and that what they teach concerning him, they do it in his name and authority. There is no need of traditions, no need of miracles, no need of the authority of any churches, to convince a rational creature that the works of God are his, and his only; and that he is eternal and infinite in

[1] Θεολογούμενα, sive De Natura, Ortu, et Studio Theologiæ.

power that made them. They carry about with them their own authority. By being *what* they are, they declare *whose* they are. To reveal God by his works, there is need of nothing but that they be by themselves represented, or objected to the consideration of rational creatures.

The voice of God in nature is in like manner effectual. It declares itself to be from God by its own light and authority. There is no need to convince a man by substantial witnesses, that what his conscience speaks, it speaks from God. Whether it bear testimony to the being, righteousness, power, omniscience, or holiness of God himself—or whether it call for that moral obedience which is eternally and indispensably due to Him, and so shows forth the "work of the law in the heart"—it so speaks and declares itself, that without further evidence or reasoning, without the advantage of any considerations but what are by itself supplied, it discovers its Author, from whom it is, and in whose name it speaks. Those κοιναὶ ἔννοιαι, καὶ προλήψεις, "those common notions and general presumptions" of Him and His authority, that are inlaid in the natures of rational creatures by the hand of God, to this end, that they might make a revelation of Him as to the purposes mentioned, are able to plead their own divine original, without the least contribution of strength or assistance from without.

And thus is it with those things. Now, the Psalmist says unto God, (Ps. cxxxviii. 2,) "Thou hast magnified" עַל־כָּל־שִׁמְךָ אִמְרָתֶךָ "over all thy name, thy Word" [which] thou hast spoken. The name of God is all that whereby he makes himself known. Over all this God magnifies his Word. It all lies in a subserviency thereunto. The name of God is not here God himself, but every thing whereby God makes himself known. Now, it were very strange, that those low, dark, and obscure principles and means of the revelation of God and his will, which we have mentioned, should be able to evince themselves to be from him, without any external help, assistance, testimony, or authority; and [that] that which is by God himself magnified above them—which is far more noble and excellent in itself, and, in respect of its end and order, hath far more divinely conspicuous and glorious impressions and characters of his goodness, holiness, power, grace, truth, than all the creation—should lie dead, obscure, and have nothing in itself to reveal its Author, until this or that superadded testimony be called in to its assistance. We esteem them to have done no service unto the truth, who, amongst innumerable other bold denials, have insisted on this also—that there is no *natural knowledge* of God, arising from the innate principles of reason, and the works of God proposing themselves to the consideration thereof. Let now the way to the progress of *supernatural revelation* be obstructed, by denying that it is able to

evince itself to be from God, and we shall quickly see what banks are cut, to let in a flood of atheism upon the face of the earth.

Let us consider the issue of this general induction: As God, in the creation of the world, and all things therein contained, hath so made and framed them, hath left such characters of his eternal power and wisdom in them and upon them, filled them with such evidences of their Author, suited to the apprehensions of rational creatures, that without any other testimony from himself, or any else—under the naked consideration and contemplation of what they are—they so far declare their Creator, that they are left wholly inexcusable who will not learn and know him from thence; so in the giving out of his Word to be the foundation of that world which he hath set up in this world, as הָאוֹפַן בְּתוֹךְ הָאוֹפָן, "a wheel within a wheel"—his church—he hath, by his Spirit, implanted in it and impressed on it such characters of his goodness, power, wisdom, holiness, love to mankind, truth, faithfulness, with all the rest of his glorious excellencies and perfections, that at all times, and in all places, when הָרָקִיעַ, "the expansion" of it, is stretched over men by his providence—without any other witness or testimony given unto it—it declares itself to be his, and makes good its authority from him; so that the refusal of it upon its own evidence brings unavoidable condemnation on the souls of men. This comparison is insisted on by the Psalmist, Ps. xix.; where, as he ascribeth קוֹל and קָוֵ, a "voice" and "line," to the creatures, so אוֹר, &c., light, power, stability, and permanency, like that of the heavens and sun, (in commutation of properties,) to the Word, and in an inexpressible exaltation of it above them; the light of one day of this sun being unspeakably more than that of seven others, as to the manifestation of the glory of God.

This, then, is fixed as a principle of truth: *Whatever* God hath appointed to reveal himself by, as to any special or general end—that those whom he intends to discover himself unto may either be effectually instructed in his mind and will, according to the measure, degree, and means of the revelation afforded, or be left inexcusable for not receiving the testimony that he gives of himself, by any plea or pretence of want of clear, evident, manifest revelation—*that*, whatever it be, hath such an impression of his authority upon it, as undeniably to evince that it is from him. And this, now, concerning his Word, comes further to be confirmed by testimonies and arguments.

## CHAPTER III.

Arguments of two sorts—Inartificial arguments, by way of testimony to the truth—To whom these arguments are valid—Of θεοπνευστία—The rejection of a plea of θεοπνευστία, wherein it consists—Of miracles, their efficacy to beget faith compared with the word.

Having declared the divine original and authority of the Scripture, and explained the position laid down as the foundation of our ensuing discourse, way is now made for us to the consideration of those *self-evidences* of its divine rise, and consequently authority, that it is attended withal, [and] upon the account whereof we receive it, as (believing it to be) the Word of God.

The arguments whereby any thing is confirmed are of two sorts; inartificial, by the way of testimony; and artificial, by the way of deductions and inferences. Whatever is capable of contributing evidence unto truth falls under one of these two heads. Both these kinds of proofs we make use of in the business in hand. Some profess they own the authority of the Scriptures, and also urge others so to do; but they will dispute on what grounds and accounts they do so. With those we may deal, in the first way, by testimony from the Scriptures themselves; which upon their own principles they cannot refuse. When they shall be pleased to inform us that they have relinquished those principles, and do no longer own the Scripture to be the word of God, we will withdraw the witnesses, upon their exceptions, whom for the present we make use of. Testimonies that are innate and ingrafted in the Word itself, used only as mediums of artificial arguments to be deduced from them, (which are of the second sort,) may be used towards them who at present own not the authority of the Scripture on any account whatever, or who are desirous to put on themselves the persons of such men, to try their skill and ability for the management of a controversy against the Word of God.

In both these cases the testimony of the Scripture is pleaded, and is to be received, or cannot with any pretence of reason be refused. In the former, upon the account of the acknowledged authority and veracity of the witness, though speaking in its own case; in the latter, upon the account of that self-evidence which the testimony insisted on is accompanied withal, made out by such reasonings and arguments as, for the kind of them, persons who own not its authority cannot but admit. In human things, if a man of known integrity and unspotted reputation bear witness in any cause, and give uncontrollable evidence to his testimony, from the very nature and order of the things whereof he speaks, as it is expected that those who know and admit of his integrity and reputation do acquiesce in his assertion, so those to whom he is a stranger, who are not moved by his authority, will yet be overcome to assent to what is witnessed by

him, from the nature of the things he asserts, especially if there be a coincidence of all such circumstances as are any way needful to give evidence to the matter in hand.

Thus it is in the case under consideration. For those who profess themselves to believe the Scriptures to be the word of God, and so own the credit and fidelity of the witness, it may reasonably be expected from them, yea, in strict justice demanded of them, that they stand to the testimony that they give to themselves and their own divine original. By saying that the Scripture is the word of God, and then commanding us to prove it so to be, they render themselves obnoxious unto every testimony that we produce from it that so it is, and that it is to be received on its own testimony. This witness they cannot waive without disavowing their own professed principles; without which principles they have not the least colour of imposing this task on us.

As for them with whom we have not the present advantage of their own acknowledgment, it is not reasonable to impose upon them with the bare testimony of that witness concerning whom the question is, Whether he be worthy the acceptation pleaded for? but yet arguments taken from the Scripture—from what it is and doth, its nature and operation, by which the causes and springs of all things are discovered—are not to be refused.

But it is neither of these that principally I intend to deal withal; my present discourse is rather about the satisfaction of our own consciences, than the answering of others' objections. Only we must satisfy our consciences upon such principles as will stand against all men's objections. This, then, is chiefly inquired after, viz., what it is that gives such an assurance of the Scriptures being the word of God, as that, relying thereon, we have a sure bottom and foundation for our receiving them as such; and from whence it is that those who receive them not in that manner are left inexcusable in their damnable unbelief. This, we say, is in and from the Scripture itself; so that there is no other need of any further witness or testimony, nor is any, in the same kind, to be admitted.

It is not at all in my purpose to insist largely at present on this subject, and, therefore, I shall content myself with instancing some few testimonies and arguments, beginning with one or two of the first sort. Isa. viii. 20: "To the law and to the testimony: if they speak not according to this word, there is no light in them." Whatever any one says—be it what or who it will, church or person—if it be in or about the things of God, concerning his will or worship, with our obedience to him, it is to be tried by the law and testimony Hither we are sent; this is asserted to be the rule and standard, the touchstone of all speakings whatever. Now, that must speak alone

for itself which must try the speaking of all but itself, yea, its own also.

But what doth this law and testimony—that is, this written Word—plead, on the account whereof it should be thus attended unto? What doth it urge for its acceptation? Tradition, authority of the church, miracles, consent of men? or doth it speak αὐτοκρατορικῶς, and stand only upon its own sovereignty? The apostle gives us his answer to this inquiry, (2 Tim. iii. 16,) Πᾶσα γραφὴ θεόπνευστος. Its *plea* for reception—in comparison with and opposition unto all other ways of coming to the knowledge of God, his mind and will—founded whereon it calls for attendance and submission with supreme, uncontrollable authority, is its θεοπνευστία, or "divine inspiration." It remains, then, only to be inquired, whether, when θεοπνευστία is pleaded, there be any middle way, but either that it be received with divine faith or rejected as false.

Suppose a man were θεόπνευστος, "divinely inspired," and should so profess himself in the name of the Lord, as did the prophets of old; (Amos vii.;) supposing, I say, he were so indeed, it will not be denied but that his message were to be received and submitted unto on that account. The denial of it would justify them who "rejected and slew those that spake unto them in the name of the Lord." And that is to say, in plain terms, we may reject them whom God sends. Though miracles were given only with respect to *persons*, not *things*, yet most of the prophets who wrought no miracles insisted on this, that being θεόπνευστοι, "divinely inspired," their doctrine was to be received as from God. On their so doing, it was sin, even unbelief and rebellion against God, not to submit to what they spake in his name. And it always so fell out—to fix our faith on the right bottom—that scarce any prophet that spake in the name of God had any approbation from the church in whose days he spake. (Matt. v. 12, xxiii. 29; Luke xi. 47, 48; Acts vii. 52; Matt. xxi. 33–39.) It is true, ἐγένοντο ψευδοπροφῆται ἐν τῷ λαῷ, (2 Pet. ii. 1,) "there were false prophets among the people," that spake in the name of the Lord, when he sent them not. (Jer. xxiii. 21.) Yet were those whom he did send to be received on pain of damnation: on the same penalty were the others to be refused. (Jer. xxiii. 28, 29.) The foundation of this duty lies in the τὸ θεῖον that accompanied the word that was ἐκ θεοπνευστίας: of which afterward. And, without a supposal hereof, it could not consist with the goodness and righteousness of God to require of men—under the penalty of his eternal displeasure—to make such a discrimination, where he had not given them τεκμήρια, "infallible tokens," to enable them so to do.

But that he had and hath done so, he declares, (Jer. xxiii. 26–29,) "How long shall this be in the heart of the prophets that prophesy

lies? that are prophets of the deceit of their own heart, which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?" In the latter days of that church, when the people were most eminently perplexed with false prophets—both as to their number and subtlety—yet God lays their eternal and temporal safety or ruin on their discerning aright between his word and that which was only pretended so to be. And that they might not complain of this imposition, he tenders them security of its easiness of performance. Speaking of his *own word comparatively*, as to every thing that is not so, he says it is as wheat to chaff, which may infallibly—by being what it is—be discerned from it; and then *absolutely*, that it hath such properties as that it will discover itself—even light, and heat, and power. A person, then, who was truly θεόπνευστος, was to be attended unto because he was so.

As, then, it was said before, the *Scriptures* being θεόπνευστοι, is not the case the same as with a *man* that was so? Is there any thing in the writing of it by God's command that should impair its authority? Nay, is it not freed from innumerable prejudices that attended it in its first giving out by men, arising from the personal infirmities and supposed interests of them that delivered it? (Jer. xliii. 3; John ix. 29; Acts xxiv. 5.)

This being pleaded by it, and insisted on, its testimony is received, or it is not. If it be received on this account, there is in it, we say, the proper basis and foundation of faith, whereon it hath its ὑπόστασις, or "subsistence." If it be rejected, it must be not only with a refusal of its witness, but also with a high detestation of its pretence to be from God. What ground or plea for such a refusal and detestation any one hath, or can have, shall be afterward considered. If it be a sin to refuse it, it had been a duty to receive it; if a duty to receive it as the word of God, then was it sufficiently manifested so to be. Of the objection arising from them who pretend to this inspiration falsely, we have spoken before; and we are as yet dealing with them that own the book whereof we spake to be the word of God, and only call in question the grounds on which they do so, or on which others ought so to do. As to these, it may suffice, that—in the strength of all the authority and truth they profess to own and acknowledge in it—it declares the foundation of its acceptance to be no other but its own divine inspiration. Hence it is λόγος πάσης ἀποδοχῆς ἄξιος.

Again, in that dispute that was between Abraham and the rich man, (Luke xvi. 31,) about the best and most effectual means of bringing men to repentance: the rich man in hell, speaking his own conception, fixes upon miracles—if one rise from the dead and preach, the work will be done. Abraham is otherwise minded—that is, Christ was so, the author of that parable; he bids them attend to Moses and the prophets, the written Word, as that which all faith and repentance was immediately to be grounded on. The inquiry being, how men might be best assured that any message is from God, did not the Word manifest itself to be from him, this direction had not been equal.

The ground of the request for the rising of one from the dead, is laid in the common apprehension of men not knowing the power of God in the Scriptures; who think that if an evident miracle were wrought, all pretences and pleas of unbelief would be excluded. Who doth not think so? Our Saviour discovers that mistake, and lets men know that those who will not own or submit to the authority of God in the Word, would not be moved by the most signal miracles imaginable. If a holy man, whom we had known assuredly to have been dead for some years, should rise out of his grave and come unto us with a message from God, could any man doubt whether he were sent unto us of God or no? I suppose not. The rising of men from the dead was the greatest miracle that attended the resurrection of our Saviour; (Matt. xxvii. 52, 53;) yea, greater than his own, if the Socinians may be believed, viz., in that he raised not himself by his own power: yet the evidence of the mission of such a one, and the authority of God speaking in him—our Saviour being judge—is not of an efficacy to enforce belief, beyond that which is in the written Word, nor a surer foundation for faith to repose itself upon.

Could we hear a voice from heaven, accompanied with such a divine power as to evidence itself to be from God, should we not rest in it as such? I suppose men think they would. Can we think that any man should withdraw his assent, and say, Yea, but I must have some testimony that this is from God? All such evasions are precluded, in the supposition wherein a self-evidencing power is granted. What greater miracle did the apostles of Christ ever behold, or hear, than that voice that came ὑπὸ τῆς μεγαλοπρεποῦς δόξης, "from the excellent glory"—"This is my beloved Son?" Yet Peter, who heard that voice, tells us that, comparatively, we have greater security from and by the written Word than they had *in* and *by* that miraculous voice. We have βεβαιότερον τὸν προφητικὸν λόγον. We heard, saith he, that voice indeed; but we have "a more sure word of prophecy" to attend unto—more sure, not in itself, but in its giving

out its evidence unto us. And how doth it appear so to be? The reason he alleges for it was before insisted on. (2 Pet. i. 18–21.)

Yea, suppose that God should speak to us from heaven as he spake to Moses, or as he spake to Christ; or from some certain place, as Numb. vii. 89; how should we be able to know it to be the voice of God? Cannot Satan cause a voice to be heard in the air, and so deceive us? or, may not there be some way (in this kind) found out, whereby men might impose upon us with their delusions? Pope Celestine thought he heard a voice from heaven, when it was but the cheat of his successor. Must we not rest at last in that τὸ θεῖον which accompanies the true voice of God evidencing itself, and ascertaining the soul beyond all possibility of mistake? Now, did not this τεκμήριον accompany the written Word at its first giving forth? If it did not, as was said, how could any man be obliged to discern it from all delusions? If it did, how came it to lose it? Did God appoint his Word to be written, that so he might destroy its authority? If the question be, whether the doctrines proposed to be believed are truths of God, or "cunningly devised fables," we are sent to the Scripture itself, and that alone, to give the determination.

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## CHAPTER IV.

Innate arguments in the Scripture of its divine original and authority—Its self-evidencing efficacy—All *light* manifests itself—The Scripture light—Spiritual light evidential—Consectaries from the premises laid down—What the self-evidencing light of the Scripture peculiarly is—*Power* self-evidencing—The Scripture the power of God, and powerful—How this power exerts itself—The whole question resolved.

Having given some few instances of those many testimonies which the Scripture, in express terms, bears to itself, and the spring, rise, and fountain of all that authority which it claims among and over the sons of men—which all those who pretend, on any account whatever, to own and acknowledge its divinity, are bound to stand to, and are obliged by—the second thing proposed, or the innate arguments that the Word of God is furnished withal for its own manifestation, and whereby the authority of God is revealed, for faith to repose itself upon, comes in the next place into consideration. Now, these arguments contain the full and formal grounds of our answer to that inquiry before laid down, viz., why and wherefore we do receive and believe the Scripture to be the word of God. It being the formal reason of our faith, that whereon it is built and whereinto it is resolved, that is inquired after, we answer as we said before, We do so receive, embrace, believe, and submit unto it, because of the authority of God who speaks it, or gave it forth as his mind and will, evidencing itself by the Spirit in and with that Word,

unto our minds and consciences: or, because that the Scripture, being brought unto us by the good providence of God, in ways of his appointment and preservation, it doth evidence itself infallibly unto our consciences to be the word of the living God.

The self-evidencing efficacy of the Scripture, and the grounds of it—which consist in common mediums, that have an extent and latitude answerable to the reasons of men, whether as yet they acknowledge it to be the word of God or no—are those, then, which, in the remainder of this discourse, I shall endeavour to clear and vindicate. This only I shall desire to premise, that whereas some grounds of this efficacy seem to be placed in the things themselves contained in the Scripture, I shall not consider them abstractedly as such, but under the formality of their being the Scripture or written Word of God; without which consideration and resolution the things mentioned would be left naked, and utterly divested of their authority and efficacy pleaded for, and be of no other nature and importance than the same things found in other books. It is the writing itself that now supplies the place and room of the persons in and by whom God originally spake to men. As were the persons speaking of old, so are the writings now. It was the *word spoken* that was to be believed, yet as *spoken* by them from God; and it is now the *word written* that is to be believed, yet as *written* by the command and appointment of God.

There are, then, two things that are accompanied with a self-evidencing excellency; and every other thing doth so, so far as it is partaker of their nature, and no otherwise. Now, these are—1*st*, Light; 2*d*, Power, for or in operation.

1. Light manifests itself. Whatever is light doth so; that is, it doth whatever is necessary on its own part for its manifestation and discovery. Of the defects that are or may be in them to whom this discovery is made we do not as yet speak; and "whatever manifests itself is light"—πᾶν γὰρ τὸ φανερούμενον φῶς ἐστι. (Eph. v. 13.) Light requires neither proof nor testimony for its evidence. Let the sun arise in the firmament, and there is no need of witnesses to prove and confirm, unto a seeing man, that it is day. A small candle will so do. Let the least child bring a candle into a room that before was dark, and it would be a madness to go about to prove by substantial witnesses—men of gravity and authority—that light is brought in. Doth it not evince itself with an assurance above all that can be obtained by any testimony whatever? Whatever is light, either naturally or morally so, is revealed by its being so. That which evidenceth not itself is not light.

That the Scripture is a light we shall see immediately. That it is so, or can be called so, unless it hath this nature and property of light, to

evidence itself as well as to give light unto others, cannot in any tolerable correspondency of speech be allowed. Whether light spiritual and intellectual regarding the mind, or natural with respect to bodily sight, be firstly and properly light, from whence the other is by allusion denominated, I need not now inquire. Both have the same properties in their several kinds. Φῶς ἀληθινὸν φαίνει·—"True light shineth." Ὁ Θεὸς φῶς ἐστι, (1 John i. 5,) "God is light;" and he inhabiteth φῶς ἀπρόσιτον, (1 Tim. vi. 16,) not a shining, glistering brightness, as some[1] grossly imagine, but the glorious, unsearchable majesty of his own being, which is inaccessible to our understandings. So Isaiah, (lvii. 15,) "God inhabiteth eternity." So עֹטֶה אוֹר saith the Psalmist, (civ. 2,) "Thou clothest thyself with light;" and Daniel, (ii. 22,) וּנְהִירָא עִמֵּהּ שְׁרֵא, the "light remaineth with him." God is light essentially, and is, therefore, known by the beaming of his eternal properties in all that outwardly is of him. And light abides with him as the fountain of it, he communicating light to all others. This being the fountain of all light, the more it participates of the nature of the fountain, the more it is light; and the more properly, as the properties and qualities of it are considered. It is, then, spiritual, moral, intellectual light, with all its mediums, that hath the pre-eminence, as to a participation of the nature and properties of light.

Now, the Scripture, the Word of God, is light. Those that reject it are called (Job xxiv. 13) מֹרְדֵי־אוֹר, "light's rebels"—men resisting the authority which they cannot but be convinced of. (Ps. xix. 8, xliii. 3, cxix. 105, 130; Prov. vi. 23; Isa. ix. 2; Hos. vi. 5; Matt. iv. 16, v. 14; John iii. 20, 21.) It is a light so shining with the majesty of its Author, as that it manifests itself to be his, (2 Pet. i. 19,) "a light shining in a dark place," with an eminent advantage for its own discovery, as well as unto the benefit of others. Let a light be ever so mean and contemptible, yet if it shines, casts out beams and rays in a dark place, it will evidence itself. If other things be wanting in the faculty, the light, as to its innate glory and beauty, is not to suffer prejudice. But the Word is a glorious, shining light, as hath been showed; an illuminating light, compared to and preferred above the light of the sun. (Ps. xix. 5–8; Rom. x. 18.) Let not, then, a reproach be cast upon the most glorious light in the world, the most eminent reflection of uncreated light and excellencies, that will not be fastened on any thing that, on any account, is so called. (Matt. v. 16.)

Now, as the Scripture is thus a light, we grant it to be the duty of the church, of any church, of every church, to hold it up,

[1] John Biddle, the father of English Socinians, in a catechism which he published in 1654.—Ed.

whereby it may become the more conspicuous. It is a pillar and ground to set this light upon. (1 Tim. iii. 15.) Στύλος καὶ ἑδραίωμα τῆς ἀληθείας, may refer to the mystery of godliness in the next words following, in good coherence of speech, as well as to the church; but granting the usual reading, no more is affirmed but that the light and truth of the Scripture are held up and held out by the church. It is the duty of every church so to do—almost the whole of its duty. And this duty it performs *ministerially*, not *authoritatively*. A church may *bear up the light*—it *is not the light*. It bears witness to it, but kindles not one divine beam to further its discovery. All the preaching that is in any church, its administration of ordinances, all its walking in the truth, hold up this light.

Nor doth it in the least impair this self-evidencing efficacy of the Scripture, that it is a moral and spiritual, not a natural light. The proposition is universal to all kinds of light; yea, more fully applicable to the former than the latter. Light, I confess, of itself, will not remove the defect of the visive faculty. It is not given for that end. Light is not eyes. It suffices that there is nothing wanting on its own part for its discovery and revelation. To argue that the sun cannot be known to be the sun, or the great means of communicating external light unto the world, because blind men cannot see it, nor do know any more of it than they are told, will scarce be admitted; nor doth it in the least impeach the efficacy of the light pleaded for, that men stupidly blind cannot comprehend it. (John i. 5.)

I do not assert from hence, that wherever the Scripture is brought, by what means soever, (which, indeed, is all one,) all that read it, or to whom it is read, must instantly of necessity assent unto its divine original. Many men who are not stark blind may have yet so abused their eyes, that when a light is brought into a dark place they may not be able to discern it. Men may be so prepossessed with innumerable prejudices—principles received by strong traditions—corrupt affections making them hate the light—that they may not behold the glory of the Word when it is brought to them. But it is nothing to our present discourse, whether any man living be able by and of himself to discern this light, whilst the defect may be justly cast on his own blindness. 2 Cor. iv. 2–4: "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." There is, in the dispensation of the Word, an evidence of truth commending itself to the consciences of men. Some receive not this evidence. Is it for want of light in the truth itself? No; that is a glorious light that shines

into the hearts of men. Is it for want of testimony to assert this light? No; but merely because the god of this world hath blinded the eyes of men, that they should not behold it.

From what, then, hath been laid down, these two things may be inferred:—That as the authority of God—the first and only absolute truth in the Scripture—is that alone which divine faith rests upon, and is the formal object of it—so wherever the Word comes, by what means soever, it hath in itself a sufficiency of light to evidence to all (and will do it eventually to all that are not blinded by the god of this world) that authority of God its author; and the only reason why it is not received, by many in the world to whom it is come, is the advantage that Satan hath to keep them in ignorance and blindness, by the lusts, corruptions, prejudices, and hardness of their own hearts.

The Word, then, makes a sufficient proposition of itself, wherever it is; and he to whom it shall come, who refuses it because it comes not so or so testified, will give an account of his atheism and infidelity. He that hath the witness of God need not stay for the witness of men, for the witness of God is greater.

Wherever the Word is received indeed, as it requireth itself to be received, and is really assented unto as the Word of God, it is so received upon the evidence of that light which it hath in itself, manifestly declaring itself so to be. It is all one by what means, by what hand—whether of a child or a church, by accident or tradition, by common consent of men or peculiar providence—the Scripture comes unto us: come how it will, it hath its authority in itself and towards us by being the word of God—and hath its power of manifesting itself so to be from its own innate light.

Now, this light in the Scripture, for which we contend, is nothing but the beaming of the majesty, truth, holiness, and authority of God, given unto it and left upon it by its author, the Holy Ghost—an impress it hath of God's excellency upon it, distinguishing it by infallible τεκμήρια from the product of any creature. By this it dives into the consciences of men, into all the secret recesses of their hearts; guides, teaches, directs, determines, and judges *in* them, *upon* them, in the name, majesty, and authority of God. If men who are blinded by the god of this world, will yet deny this light because they perceive it not, it shall not prejudice them who do. By this self-evidencing light, I say, doth the Scripture make such a proposition of itself as the word of God, that whoever rejects it, doth it at the peril of his eternal ruin; and thereby a bottom or foundation is tendered for that faith which it requireth to repose itself upon.

For the proof, then, of the divine authority of the Scriptures unto him or them who, as yet, on no account whatever do acknowledge

it—I shall only suppose that, by the providence of God, the book itself be so brought unto him or them, as that he or they be engaged to the consideration of it, or do attend to the reading of it. This is the work of God's providence in the government of the world. Upon a supposal hereof I leave the Word with them, and if it evidence not itself unto their consciences, it is because they are blinded by the god of this world, which will be no plea for the refusal of it at the last day; and they who receive it not on this grouud, will never receive it on any, as they ought.

2. The second sort of things that evidence themselves, are things of an effectual *powerful operation* in any kind. So doth fire by heat, the wind by its noise and force, salt by its taste and savour, the sun by its light and heat; so do also moral principles that are effectually operative. (Rom. ii. 14, 15.) Men in whom they are, ἐνδείκνυνται τὸ ἔργον, "do manifest the work" of them, or manifest them by their work and efficacy. Whatever it be that hath an innate power in itself, that will effectually operate on a fit and proper subject—it is able to evidence itself, and its own nature and condition.

To manifest the interest of the Scripture to be enrolled among things of this nature—yea, (under God himself, who is known by his great power, and the effects of it,) to have the pre-eminence—I shall observe only one or two things concerning it, the various improvement whereof would take up more time and greater space than I have allotted to this discourse.

It is absolutely called the "power of God," and that unto its proper end; which way lies the tendency of its efficacy in operation. (Rom. i. 16.) It is δύναμις Θεοῦ, "vis, virtus Dei"—the "power of God." Ὁ λόγος ὁ τοῦ σταυροῦ, the "word concerning the cross"—that is, the gospel—is δύναμις Θεοῦ, (1 Cor. i. 18,) the "power of God." And faith, which is built on that Word, without other helps or advantages, is said to stand in the "power of God;" (1 Cor. ii. 5;) that is, effectually working in and by the Word, it worketh ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως, "in the demonstration of the Spirit and of power;" ἓν διὰ δυοῖν—its spiritual power gives a demonstration of it. Thus it comes not as a naked word, (1 Thess. i. 5,) but in "power, and in the Holy Ghost;" and ἐν πληροφορίᾳ πολλῇ· giving all manner of assurance and full persuasion of itself, even by its power and efficacy. Hence it is termed מַטֵּה עֻז, "the rod of power" or strength, (Ps. cx. 2,) denoting both authority and efficacy. Surely that which is thus the power and authority of God, is able to make itself known so to be.

It is not only said to be δύναμις, "power," the power of God in itself, but also δυνάμενος, "able and powerful" in respect of us. "Thou

hast learned," saith Paul to Timothy, τὰ ἱερὰ γράμματα, "the sacred letters," (the written Word,) τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν, "which are able to make thee wise unto salvation." They are powerful and effectual to that purpose. It is λόγος δυνάμενος σῶσαι τὰς ψυχάς, (James i. 21,) "The word that hath power in it to save souls." So Acts xx. 32: "I commend you" λόγῳ τῷ δυναμένῳ, "to the able, powerful word." And that we may know what kind of power it hath, the apostle tells us that it is ζῶν καὶ ἐνεργής—it is "living and effectual," (Heb. iv. 12,) and "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is designed of God to declare τὴν ἐνέργειαν τῆς δυνάμεως, "the effectual working of his power." (See John vi. 68, 69; 1 Cor. vi. 14, xv. 57; Gal. ii. 8.) By virtue of this power, it brought forth fruit in all the world. (Col. i. 6.) Without sword, without (for the most part) miracles, without human wisdom or oratory, without any inducements or motives but what were merely and solely taken from itself, consisting in things that "eye had not seen, nor ear heard, nor could enter into the heart of man to conceive," hath it exerted this its power and efficacy to the conquest of the world—causing men of all sorts, in all times and places, so to fall down before its divine authority, as immediately to renounce all that was dear to them in the world, and to undergo whatever was dreadful, terrible, and destructive to nature in all its dearest concernments.

It hath been the work of many to insist on the particulars wherein this power exerts itself; so that I shall not enlarge upon them. In general, they have this advantage, that as they are all spiritual, so they are such as have their seat, dwelling, and abode, in the hearts and consciences of men, whereby they are not liable to any exception, as though they were pretended. Men cannot harden themselves in the rejection of the testimony they give, by sending for magicians to do the like; or by any pretence that it is a common thing that is befallen them on whom the Word puts forth its power. The seat or residence of these effects is safe-guarded against all power and authority but that of God. Its diving into the hearts, consciences, and secret recesses of the minds of men; its judging and sentencing of them in themselves; its convictions, terrors, conquests, and killing of men; its converting, building up, making wise, holy, obedient; its administering consolations in every condition, and the like effects of its power, are usually spoken unto.

These are briefly the foundations of the answer returned to the inquiry formerly laid down, which might abundantly be enlarged—How know we that the Scripture is the word of God; how may others come to be assured thereof? The Scripture, say we, bears

testimony to itself that it is the word of God; that testimony is the witness of God himself, which whoso doth not accept and believe, he doth what in him lies to make God a liar. To give us an infallible assurance that, in receiving this testimony, we are not imposed upon by cunningly devised fables, the αἱ γραφαί, the ἱερα γράμματα, "the Scriptures," have that glory of light and power accompanying them, as wholly distinguisheth them by infallible signs and evidences from all words and writings not divine; conveying their truth and power into the souls and consciences of men with an infallible certainty. On this account are they received as from God by all that receive them, who have any real, distinguishing foundation of their faith, which would not be—separated from these grounds—as effectual an expedient for the reception of the Koran.

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## CHAPTER V.

### Of the testimony of the Spirit—Traditions—Miracles.

Before I proceed to the consideration of those other testimonies, which are as arguments drawn from those innate excellencies and properties of the Word which I have insisted on, some other things, whose right understanding is of great importance in the cause under debate, must be laid down and stated. Some of these refer to that testimony of the Spirit that is usually and truly pleaded as the great ascertaining principle, or that on the account whereof we receive the Scriptures to be the word of God. That it may be seen in what sense that is usually delivered by our divines, and how far there is a coincidence between that assertion and what we have delivered—I shall lay down what that testimony is, wherein it consists, and what is the weight or stress that we lay upon it.

That the Scripture be received as the word of God, there is required a twofold efficacy of the Spirit. The first respects the subject, or the mind of man that assents unto the authority of the Scripture. Now, concerning this act or work of the Spirit, whereby we are enabled to believe the Scripture, on the account whereof we may say that we receive the Scripture to be the word of God—or upon the testimony of the Spirit—I shall a little inquire, what it is, and wherein it doth consist.

*First*, then, It is not an outward or inward *vocal* testimony concerning the Word, as the Papist would impose upon us to believe and assent. We do not affirm that the Spirit immediately, by himself, saith unto every individual believer, This book is, or contains, the

word of God. We say not that the Spirit ever speaks to us *of* the Word, but *by* the Word. Such an enthusiasm as they fancy is rarely pretended; and where it is so, it is for the most part quickly discovered to be a delusion. We plead not for the usefulness, much less the necessity, of any such testimony. Yea, the principles we have laid down—resolving all faith into the public testimony of the Scriptures themselves—do render all such private testimonies altogether needless.

*Secondly*, This testimony of the Spirit consists not in a *persuasion* that a man takes up, he knows not well how or why; only this he knows, he will not depose it [lay it aside] though it cost him his life. This would be like that which by Morinus[1] is ascribed to the Church of Rome, which, though it knew no reason why it should prefer the vulgar Latin translation before the original, yet, by the guidance of the Spirit, would do so—that is, unreasonably. But if a man should say, that he is persuaded that the Scripture is the word of God, and that he will die a thousand times to give testimony thereunto; and, not knowing any real ground of this persuasion that should bear him out in such a testimony, shall ascribe it to the Spirit of God—our concernment lies not in that persuasion. This may befall men by the advantage of traditions, whereof men are usually zealous, and obstinate in their defence. Education in some constitutions will give pertinacity in most vain and false persuasions. It is not, then, a resolution and persuasion induced into our minds we know not how, built we know not upon what foundation, that we intend in the assignation of our receiving the Scripture to be the word of God to the effectual work and witness of the Holy Ghost.

Two things, then, we intend by this work of the Spirit upon the mind of man.

1. His communication of spiritual light; by an act of His power, enabling the mind to discern the saving truth, majesty, and authority of the Word—πνευματικὰ πνευματικῶς. There is a blindness, a darkness, upon the minds of men πνεῦμα μὴ ἐχόντων, that not only disenables them from discerning the things of God in their certainty, evidence, necessity, and beauty, (for ψυχικὸς ἄνθρωπος οὐ δέχεται τὰ τοῦ θεοῦ), but also causes them to judge amiss of them, as things weak and foolish, dark, unintelligible, not answering to any principle of wisdom whereby they are guided. (1 Cor. ii.) Whilst this γλαύκωμα abides on the minds of men it is impossible that they should, on any right abiding foundation, assent to the Word of God. They may have a prejudicate opinion—they have no faith concerning it. This darkness, then, must be removed by the communication of light by the

[1] Morin. Exercit. de Heb. Text. Sincer., Exercit. i. cap. 1.

Holy Ghost; which work of his illumination is commonly by others spoken unto, and by me also in another place.[1]

2. The Holy Ghost, together with and by his work of illumination, taking off the perverse disposition of mind that is in us by nature, with our enmity to and aversation from the things of God, effectually also persuades the mind to a receiving and admitting of the truth, wisdom, and authority of the Word. Now, because this perverse disposition of mind, possessing the τὸ ἡγεμονικόν of the soul, influences the will also into an aversation and dislike of that goodness which is in the truth proposed to it, it is removed by a double act of the Holy Ghost.

(1.) He gives us wisdom—understanding—a spiritual judgment—whereby we may be able to compare spiritual things with spiritual, in a spiritual manner, and to come thereby to a clear and full light of the heavenly excellency and majesty of the Word; and so enables us to know of the doctrine whether it be of God. Under the benefit of this assistance all the parts of the Scripture in their harmony and correspondency, all the truths of it in their power and necessity, come in together to give evidence one to another, and all of them to the whole; I mean as the mind is enabled to make a spiritual judgment of them.

(2.) He gives αἴσθησιν πνευματικήν, a spiritual sense, a taste of the things themselves upon the mind, heart, and conscience; when we have αἰσθητήρια γεγυμνασμένα, "senses exercised" to discern such things. These things deserve a more full handling, and to be particularly exemplified from Scripture, if the nature of our present design would admit thereof.

As in our natural estate, in respect of these things of God, the mind is full of vanity, darkness, blindness, yea, is darkness itself, so that there is no correspondency between the faculty and the object—and the will lies in an utter unacquaintedness, yea, impossibility of any acquaintance, with the life, power, savour, sweetness, relish, and goodness, that are in the things proposed to be known and discerned, under the dark shades of a blind mind; so, for a removal of both these, the Holy Ghost communicates light to the understanding, whence it is able to see and judge of the truth as it is in Jesus—and the will being thereby delivered from the dungeon wherein it was, and quickened anew, performs its office, in embracing what is proper and suited unto it in the object proposed. The Spirit, indeed, discovereth to every one καθῶς βούλεται, according to the counsel of his will; but yet in that way, in the general, whereby the sun gives out his light and heat, the former making way for the latter. But these things must not now be insisted on.

[1] Dr Owen treats of this subject in his Pneumatologia, or Discourse concerning the Holy Spirit.—Ed.

Now, by these works of the Spirit he doth, I say, persuade the mind concerning the truth and authority of the Scripture, and therein leave an impression of an effectual testimony within us; and this testimony of his, as it is authoritative and infallible in itself, so [is it] of inconceivably more efficacy, power, and certainty, unto them that do receive it, than any voice or internal word, boasted of by some, can be. But yet this is not the work of the Spirit at present inquired after.

3. There is a testimony of the Spirit that respects the object, or the Word itself; and this is a public testimony, which, as it satisfies our souls in particular, so it is, and may be, pleaded in reference unto the satisfaction of all others to whom the Word of God shall come. The Holy Ghost speaking in and by the Word—imparting to it virtue, power, efficacy, majesty, and authority—affords us the witness that our faith is resolved into. And thus, whereas there are but two heads whereunto all grounds of assent do belong—viz., authority of testimony and the self-evidence of truth—they do here both concur in one. In the same Word, we have both the authority of the testimony of the Spirit and the self-evidence of the truth spoken by him; yea, so that both these are materially one and the same, though distinguished in their formal conceptions. I have been much affected with those verses of Dante, the Italian poet, which somebody hath thus, word for word, turned into Latin:—

> ——— "Larga pluvia
> Spiritus sancti quæ est diffusa
> Super veteres, et super novas membranas,
> Est syllogismus qui eam mihi conclusit
> Acutè adeo ut præ illa
> Omnis demonstratio mihi videatur obtusa."

The Spirit's communication of his own light and authority to the Scripture, as evidence of its original, is the testimony pleaded for.

When, then, we resolve our faith into the testimony of the Holy Ghost, it is not any private whisper, word, or voice, given to individual persons; it is not the secret and effectual persuasion of the truth of the Scriptures that falls upon the minds of some men, from various involved considerations of education, tradition, and the like, whereof they can give no particular account; it is not the effectual work of the Holy Ghost upon the minds and wills of men, enabling them savingly to believe, that is intended; (the Papists, for the most part, pleading about these things, do but show their ignorance and malice;) but it is the public testimony of the Holy Ghost given unto all, of the Word, by and in the Word, and its own divine light, efficacy, and power.

Thus far, then, have we proceeded: The Scripture, the written

Word, hath its infallible truth in itself: Ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. (John xvii. 17.) From whence it hath its verity, thence it hath its authority; for its whole authority is founded in its truth. Its authority in itself, is its authority in respect of us; nor hath it any whit more in itself than, *de jure*, it hath towards and over all them to whom it comes. That, *de facto*, some do not submit themselves unto it, is their sin and rebellion. This truth, and consequently this authority, is evidenced and made known to us by the public testimony which is given unto it by the Holy Ghost speaking in it, with divine light and power, to the minds, souls, and consciences of men; being therein by itself proposed unto us, we being enlightened by the Holy Ghost, (which, in the condition wherein we are, is necessary for the apprehension of any spiritual thing or truth in a spiritual manner,) we receive it, and religiously subject our souls unto it, as the word and will of the ever-living, sovereign God and Judge of all. And if this be not a bottom and foundation of faith, I here publicly profess that, for aught I know, I have no faith at all.

Having laid this stable foundation, I shall, with all possible brevity, consider some pretences and allegations for the confirmation of the authority of the Scripture, invented and made use of by some to divert us from that foundation, the closing wherewith will, in this matter alone, bring peace unto our souls. And so this chapter shall, as it were, lay in the balance and compare together, the testimony of the Spirit before mentioned and explained, and the other pretences and pleas that shall now be examined.

1. Some say—when, on other accounts they are concerned so to say—that we "have received the Scripture from the Church of Rome, which received it by *tradition;* and this gives a credibility unto it." Of tradition in general—without this limitation (which destroys it) of the Church of Rome—I shall speak afterward. Credibility either keeps within the bounds of probability, as that may be heightened to a manifest uncontrollableness, whilst yet its principles exceed not that sphere—in which sense it belongs not at all to our present discourse; or it includes a firm, suitable foundation for faith, supernatural and divine. Have we, in this sense, received the Scripture from that church, as it is called? Is that church able to give such a credibility to any thing? or doth the Scripture stand in need of such a credibility to be given to it from that church? Is not the first most false, and is not the last blasphemous? To receive a thing from a church as a church, is to receive it upon the authority of that church. If we receive any thing from the authority of a church, we do it not because the thing itself is ἀποδοχῆς ἄξιος, "worthy of acceptation," but because of the authority alleged. If, then, we thus receive the Scriptures from the Church of Rome, why

(in particular) do we not receive the apocryphal books also which she receives? How did the Church of Rome receive the Scriptures? Shall we say that she is authorized to give out what seems good to her as the Word of God? No; but she hath received them by tradition. So she pleads that she hath received the apocryphal books also. We, then, receive the Scriptures from Rome—Rome by tradition; we make ourselves judges of that tradition; and yet Rome saith this is one thing that she hath by the same tradition, viz., that she alone is judge of what she hath by tradition. But the common fate of liars is befallen that harlot. She hath so long, so constantly, so desperately lied, in many, the most, things that she professeth pretending tradition for, that indeed she deserves not to be believed when she telleth the truth. Besides, she pleads that she received the Scriptures from the beginning, when it is granted that the copies of the Hebrew of the Old and the Greek of the New Testament were only authentic; these she pleads, now under her keeping, to be wofully corrupted, and yet is angry that we believe not her tradition.

2. Some add, that we receive the Scripture to be the word of God upon the account of the *miracles* that were wrought at the giving of the Law and of the New Testament; which miracles we have received by universal tradition. But, first, I desire to know whence it comes to pass, that, seeing our Saviour Jesus Christ wrought many other miracles besides those that are written, (John xx. 30, xxi. 25,) and the apostles likewise, they cannot, by all their traditions, help us to so much as an obscure report of any one that is not written; (I speak not of legends;) which yet at their performance were no less known than those that are, nor were less useful for the end of miracles than they. Of tradition in general afterward: but is it not evident that the miracles whereof they speak are preserved in the Scripture, and no otherwise? And if so, can these miracles operate upon the understanding or judgment of any man, unless he first grant the Scripture to be the word of God—I mean to the begetting of a divine faith of them, even that there were ever any such miracles? Suppose these miracles, alleged as the ground of our believing of the Word, had not been written, but, like the sibyl's leaves, had been driven up and down by the worst and fiercest wind that blows in this world—the breath of man;—those who should keep them by tradition (that is, men) are by nature so vain, foolish, malicious—such liars, adders, detracters—have spirits and minds so unsuited to spiritual things, so liable to alteration in themselves, and to contradiction one to another—are so given to impostures, and are so apt to be imposed upon—have been so shuffled and driven up and down the world in every generation—

have, for the most part, so utterly lost the remembrance of what themselves are, whence they came, or whither they are to go—that I can give very little credit to what I have nothing but their authority to rely upon for, without any evidence from the nature of the thing itself.

Abstracting, then, from the testimony given in the Scriptures to the miracles wrought by the prime revealers of the mind and will of God in the Word, no tolerable assurance as to the business in hand, where a foundation for faith is inquired after, can be given, that ever any such miracles were wrought. If numbers of men may be allowed to speak, we may have a traditional testimony given to the blasphemous figments of the Koran, under the name of true miracles. But the constant tradition of more than a thousand years, carried on by innumerable multitudes of men, great, wise, and sober, from one generation to another, doth but set open the gates of hell for the Mohammedans. Yet, setting aside the authority of God in his Word, and what is resolved thereintò, I know not why they may not vie traditions with the rest of the world. The world, indeed, is full of traditions flowing from the Word—that is, a knowledge of the doctrines of the Word in the minds of men; but a tradition of the Word not resolved into the Word—a tradition referred to a fountain of sense in seeing and hearing, preserved as an oral law in a distinct channel and stream by itself—when it is evidenced, either by instance in some particular preserved therein, or in a probability of securing it through the generations past, by a comparison of some such effect in things of the like kind, I shall be ready to receive it.

Give me, then, as I said before, but the least obscure report of any one of those many miracles that were wrought by our Saviour and the apostles, which are not recorded in the Scriptures, and I shall put more valuation on the pretended traditions than I can as yet persuade myself unto. Besides, many writers of the Scripture wrought no miracles, and by this rule their writings are left to shift for themselves. Miracles, indeed, were necessary to take off all prejudices from the persons that brought any new doctrine from God; but the doctrine still evidenced itself. The apostles converted many, where they wrought no miracles; (Acts xvi.—xviii.) and where they did so work, yet they were received for their doctrine, and not the doctrine on their account. And the Scripture now hath no less evidence and demonstration in itself of its divinity, than it had when by them it was preached.

But because this tradition is pretended with great confidence as a sure bottom and foundation for receiving of the Scriptures, I shall a little further inquire into it. That which in this case is intended by this Masora, or "tradition," is a report of men, which those who are

present have received from them that are gone before them.[1] Now, this may be either of all the men of the world, or only of some of them; if of all, either their suffrages must be taken in some convention, or gathered up from the individuals as we are able and have opportunity. If the first way of receiving them were possible, which is the utmost improvement that imagination can give the authority inquired after, yet every individual of men being a liar, the whole convention must be of the same complexion, and so not be able to yield a sufficient basis to build a faith upon, *cui non potest subesse falsum*—that is, infallible, and that "cannot possibly be deceived:" much less is there any foundation for it in such a report as is the emergency of the assertion of individuals.

But now if this tradition be alleged as preserved only by some in the world—not the half of rational creatures—I desire to know what reason I have to believe those who have that tradition, or plead that they have it, before and against them who profess they have no such report delivered to them from their forefathers. Is the reason hereof, because I live among those who have this tradition, and they are my neighbours whom I know? By the same rule those who live among the other parts of men are bound to receive what they deliver them upon tradition; and so men may be obliged to believe the Koran to be the word of God.

It is more probable, it will be answered, that their testimony is to be received because they are the church of God. But it doth not yet appear that I can any other way have any knowledge of them so to be, or of any authority that any number of men (more or less) can have in this case, under that name or notion, unless by the Scripture itself. And if so, it will quickly appear what place is to be allotted to their testimony, who cannot be admitted as witnesses unless the Scripture itself be owned and received; because they have neither plea nor claim to be so admitted but only from the Scripture. If they shall aver, that they take this honour to themselves, and that, without relation to the Scripture, they claim a right of authoritative witness-bearing in this case—I say again, upon the general grounds of natural reason and equity, I have no more inducements to give credit to their assertions than to an alike number of men holding out a tradition utterly to the contrary of what they assert.

But yet suppose that this also were granted, and that men might be allowed to speak in their own name and authority, giving testimony to themselves—which, upon the hypothesis under consideration, God himself is not allowed to do—I shall desire to know whether, when the church declares the Scriptures to be the word of God unto

[1] Hinc Masora sive Massoreth *Traditio*, vel rei de manu in manum, aut doctrinæ ex animo in animum, mediante docentis voce, quâ seu manu doctrina alteri traditur. (Buxtor. Comment. Mas.)

us, it doth apprehend any thing in the Scripture as the ground of that judgment and declaration, or no? If it says, No, but that it is proposed upon its sole authority—then surely, if we think good to acquiesce in this decision of this doubt and inquiry, it is full time for us to lay aside all our studies and inquiries after the mind of God, and seek only what that man [says,] or those men say, who are intrusted with this authority—as they say, and as they would have us believe them, though we know not at all how or by what means they came by it, seeing they dare not pretend any thing from the Scripture, lest thereby they direct us to that in the first place.

If it be said that they do upon other accounts judge and believe the Scripture to be true, and to be the word of God—I suppose it will not be thought unreasonable if we inquire after those grounds and accounts, seeing they are of so great concernment unto us. All truths in relations consisting in their consonancy and agreement to the nature of the things they deliver, I desire to know how they came to judge of the consonancy between the nature of the things delivered in the Scripture and the delivery of them therein. The things whereof we speak being heavenly, spiritual, mysterious, and supernatural, there cannot be any knowledge obtained of them but by the Word itself. How, then, can they make any judgment of the truth of that Scripture in the relation of these things which are no where to be known (I speak of many of them) in the least, but by that Scripture itself?

If they shall say that they found their judgment and declaration upon some discovery that the Scripture makes of itself unto them, they affirm the same that we plead for; only they would very desirously appropriate to themselves the privilege of being able to discern that discovery so made in the Scripture. To make good this claim, they must either plead somewhat from themselves or from the Scripture. If from themselves, it can be nothing but that they see, (like the men of China,) and all others are blind, or have but one eye at the best—being wiser than any others, and more able to discern than they. Now, though I shall easily grant them to be very subtle and cunning, yet that they are so much wiser than all the world besides—that they are meet to impose upon their belief things that they neither do nor can discern or know—I would not be thought to admit, until I can believe myself and all others, not of their society or combination, to be beasts of the field, and they as the serpent amongst us. If it be from the Scripture that they seek to make good this claim, then as we cause them there to make a stand—which is all we aim at—so their plea must be from the promise of some special assistance granted to them for that purpose. If their assistance be that of the Spirit, it is either of the Spirit that is promised to believers to work in them, as before described and related, or it is some private

testimony that they pretend is afforded to them. If the former be affirmed, we are in a condition wherein the necessity of devolving all on the Scripture itself, to decide and judge who are believers, lies in every one's view; if the latter, who shall give me assurance that when they pretend that witness and testimony, they do not lie and deceive? We must here certainly go either to the Scripture or to some cunning man to be resolved. (Isa. viii. 19, 20.)

I confess the argument is of great force and efficacy which hath, not long since, been singled out, and dexterously managed, by an able and learned pen,[1] viz., of proving the truth of the doctrine of the Scripture from the truth of the story, and the truth of the story from the certainty there is that the writers of the books of the Bible were those persons whose names and inscriptions they bear; so pursuing the evidence, that what they wrote was true and known to them so to be, from all *requisita* that may possibly be sought after for the strengthening of such evidence. It is, I say, of great force and efficacy as to the end for which it is insisted on—that is, to satisfy men's rational inquiries; but as to a ground of faith, it hath the same insufficiency with all other arguments of the like kind. Though I should grant that the apostles and penmen of the Scripture were persons of the greatest industry, honesty, integrity, faithfulness, holiness, that ever lived in the world, as they were; and that they wrote nothing but what themselves had as good assurance of as what men by their senses of seeing and hearing are able to attain: yet such a knowledge or assurance is not a sufficient foundation for the faith of the church of God. If they received not every word by inspiration, and that evidencing itself unto us otherwise than by the authority of their integrity, it can be no foundation for us to build our faith upon.

Before the committing of the Scriptures to writing, God had given the world an experiment what keepers men were of this revelation by tradition. Within some hundreds of years after the flood, all knowledge of him, through the craft of Satan and the vanity of the minds of men, which is unspeakable, was so lost, that nothing but as it were the creation of a new world, or the erection of a new church-state by new revelations, could relieve it. After that great trial, what can be further pretended on the behalf of tradition, I know not.

The sum of all is: The merciful, good providence of God having, by divers and various means—using therein, amongst other things, the ministry of men and churches—preserved the writings of the Old and New Testament in the world, and by the same gracious disposal afforded them unto us, they are received and submitted unto by us,

[1] D. Ward, Essay, &c.

upon the grounds and evidences of their divine original before insisted on.

Upon the whole matter, then, I would know, if the Scripture should be brought to any man when or where he could not possibly have it attested to be the word of God—by any public or private authority of man or church, tradition or otherwise—whether he were bound to believe it or no? whether he should obey God in believing, or sin in the rejecting of it? Suppose he do but take it into consideration, do but give it the reading or hearing, seeing in every place it avers itself to be the word of God, he must of necessity either give credit unto it or disbelieve it; to hang in suspense—which ariseth from the imperfect actings of the faculties of the soul—is in itself a weakness, and, in this case, being reckoned on the worst side, is interpretatively a rejection. If you say it were the duty of such a one to believe it, you acknowledge in the Scripture itself a sufficient evidence of its own original authority—without which it can be no man's duty to believe it. If you say it would not be his sin to reject and refuse it, to disbelieve all that it speaks in the name of God, then this is what you say—God may truly and really speak unto a man, (as he doth by the Scripture,) and yet that man not be bound to believe him. We deal not thus with one another.

To wind up, then, the plea insisted on in the foregoing chapter, concerning the self-evidencing light and power of the Scripture, from which we have diverted, and to make way for some other considerations that tend to the confirmation of their divine original, I shall close this discourse with the two general considerations following:—

1. Then, laying aside these failing pleas, there seems to be a *moral impossibility* that the Word of God should not manifest its own original, and its authority from thence. "Quælibet herba Deum." There is no work of God, as was showed, but reveals its author. A curious artificer imparts that of form, shape, proportion, and comeliness, to the fruit of his invention and work of his hands, that every one that looks upon it must conclude that it comes from skill and ability. A man in the delivery of his mind in the writing of a book, will give it such an impression of reason, that though you cannot conclude that this or that man wrote it, yet you must that it was the product of a man or rational creature; yea, some individual men of excellency in some skill are instantly known by them that are able to judge in that art or skill by the effects of their skill. This is the piece, this is the hand, the work of such a one. How easy is it for those who are conversant about ancient authors to discover an author by the spirit and style of his writings! Now, certainly, this is strange, beyond all belief, that almost every agent should give an impress to his work whereby it may be appropriated unto him; and only the

Word—wherein it was the design of the great and holy God to give us a portraiture, as it were, of his wisdom, holiness, and goodness, so far as we are capable of an acquaintance with him in this life—is not able to declare and evince its original. That God, who is *prima Veritas*, "the first and sovereign Truth," infinitely separated and distinguished from all creatures, on all accounts whatever, should write a book, or at least immediately indite it, commanding us to receive it as his under the penalty of his eternal displeasure, and yet that book not make a sufficient discovery of itself to be his, to be from him, is past all belief. Let men that live on things received by tradition from their fathers—who perhaps never had sense of any real transaction between God and their souls, who scarce ever perused the Word seriously in their lives, nor brought their consciences to it—please themselves in their own imaginations; the sure anchor of a soul that would draw nigh to God, in and by his Word, lies in the things laid down.

I suppose it will not be denied but that it was the mind and will of God that those to whom his Word should come should own it and receive it as his; if not, it were no sin in them to reject it unto whom it doth so come. If it were, then either he hath given those characters unto it, and left upon it that impression of his majesty, whereby it might be known to be his, or he hath not done so; and that either because he would not or because he could not. To say the latter, is to make him more infirm than a man or other worm of the earth—than any naturally effectual cause. He that saith the former, must know that it is incumbent on him to yield a satisfactory account why God would not do so, or else he will be thought blasphemously to impute a want of that goodness and love of mankind unto Him which he hath in infinite grace manifested to be in himself. That no man is able to assign any such reason, I shall firmly believe, until I find some attempting so to do—which, as yet, none have arrived at that height of impudence and wickedness as to own.

2. How horrible is it to the thoughts of any saint of God, that the Scripture should not have its authority from itself! Tertullian objects this to the Gentiles: (Apol., cap. v.:) "Facit et hoc ad causam nostram, quod apud vos de humano arbitratu divinitas pensitatur; nisi homini Deus placuerit, Deus non erit; homo jam Deo propitius esse debebit." Would it be otherwise in this case, if the Scripture must stand to the mercy of man for the reputation of its divinity, nay, of its verity? for whence it hath its authority, thence it hath its verity also, as was observed before; and many more words of this nature might be added.

## CHAPTER VI.

### Consequential considerations, for the confirmation of the divine authority of the Scripture.

I said, in the former chapter, that I would not employ myself willingly to enervate or weaken any of the reasons or arguments that are usually insisted on to prove the divine authority of the Scripture. Though I confess I like not to multiply arguments that conclude to a probability only, and are suited to beget a firm opinion at best, where the principle intended to be evinced is *de fide*, and must be believed with faith divine and supernatural; yet because some may haply be kept to some kind of adherence to the Scriptures by mean grounds, that will not in their own strength abide, until they get footing in those that are more firm, I shall not make it my business to drive them from their present station, having persuaded them by that which is better.

Yea, because, on supposition of the evidence formerly tended, there may be great use, at several seasons, of some consequential considerations and arguments to the purpose in hand, I shall insist on two of that kind; which, to me who have the advantage of receiving the Word on the fore-mentioned account, seem not only to persuade, and in a great measure to convince to undeniable probability, but also to prevail irresistibly on the understanding of unprejudiced men to close with the divine truth of it.

The first of these is taken from the nature of the doctrine itself contained in the Scripture; the second, from the management of the whole design therein: the first is innate, the other of a more external and rational consideration.

For the first of them, there are two things considerable in the doctrine of the Scripture, that are powerful, and, if I may so say, uncontrollably prevalent as to this purpose.

*First*, Its *universal suitableness*, upon its first clear discovery and revelation, to all the entanglements and perplexities of the souls of men, in reference to their relation to and dependence upon God. If all mankind have certain entanglements upon their hearts and spirits in reference unto God—which none of them that are not utterly brutish do not wrestle withal, and which all of them are not able in the least to assoil [acquit] themselves in and about—certainly that doctrine which is suited universally to satisfy all their perplexities, to calm and quiet their spirits in all their tumultuatings, and doth break in upon them with a glorious efficacy to that purpose, in its discovery and revelation, must needs be from that God with whom we have

to do, and none else. From whom else, I pray, should it be? He that can give out the Word *ille mihi semper erit Deus.*

Now, there are three general heads of things, that all and every one of mankind, not naturally brutish, are perplexed withal, in reference to their dependence on God and relation to him.

1. *How they may worship him as they ought.*

2. *How they may be reconciled* and at peace with him, or have an atonement for that guilt which naturally they are sensible of.

3. *What is the nature of true blessedness*, and how they may attain it, or how they may come to the enjoyment of God.

That all mankind are perplexed and entangled with and about these considerations—that all men ever were so, without exception, more or less, and continue so to be to this day—that of themselves they miserably grope up and down in the dark, and are never able to come to any satisfaction, neither as to what is present nor as to what is to come—I could manifest, from the state, office, and condition of conscience, the indelible προλήψεις, "presumptions," about them, that are in the hearts of all by nature. The whole history of all religion which hath been in the world, with the design of all ancient and present philosophy, with innumerable other uncontrollable convictions, (which also, God assisting, I shall in another treatise declare,) do manifest this truth.

That, surely, then, which shall administer to all and every one of them, equally and universally, satisfaction as to all these things—to quiet and calm their spirits, to cut off all necessity of any further inquiries—give them that wherein they must acquiesce and wherewith they will be satiated, unless they will cast off that relation and dependence on God which they seek to confirm and settle; surely, I say, this must be from the all-seeing, all-satisfying Truth and Being, and from none else. Now, this is done by the doctrine of the Scripture, with such a glorious, uncontrollable conviction, that every one to whom it is revealed, the eyes of whose understanding are not blinded by the god of this world, must needs cry out Ἕυρηκα—"I have found" that which in vain I sought elsewhere, waxing foolish in my imaginations.

It would be too long to insist on the severals—take one instance in the business of atonement, reconciliation, and acceptance with God. What strange, horrible fruits and effects have men's contrivances on this account produced! What have they not invented? what have they not done? what have they not suffered? and yet continued in dread and bondage all their days. Now, with what a glorious, soul-appeasing light doth the doctrine of satisfaction and atonement by the blood of Christ, the Son of God, come in upon such men! This first astonisheth, then conquereth, then ravisheth

and satiateth the soul. This is that they looked for, this they were sick for, and knew it not. This is the design of the apostle's discourse in the three first chapters of the Epistle to the Romans. Let any man read that discourse from chap i. 18, and onward, and he will see with what glory and beauty, with what full and ample satisfaction, this doctrine breaks out. (Chap. iii. 21–26.)

It is no otherwise as to the particulars of present worship or future blessedness. This meets with men in all their wanderings, stops them in their disquisitions, convinces them of the darkness, folly, uncertainty, falseness, of all their reasonings about these things; and that with such an evidence and light as at once subdues them, captivates their understanding, and quiets their souls. So was that old Roman world conquered by it; so shall the Mohammedan be, in God's good and appointed time.

Of what hath been spoken this is the sum: All mankind, that acknowledge their dependence upon God and relation to him, are naturally (and cannot be otherwise) grievously involved and perplexed in their hearts, thoughts, and reasonings, about the worship of God, acceptation with him, (having sinned,) and the future enjoyment of him. Some with more clear and distinct apprehensions of these things, some under more dark and general notions of them, are thus exercised. To extricate themselves, and to come to some issue in and about these inquiries, hath been the great design of their lives—the aim they had in all things they did, as they thought, well and laudably in this world. Notwithstanding all which, they were never able to deliver themselves, no, not one of them, or attain satisfaction of their souls, but waxed vain in their imaginations, and their foolish hearts were more and more darkened. In this estate of things, the doctrine of the Scripture coming in with full, unquestionable satisfaction to all these—suited to the inquirings of every individual soul, with a largeness of wisdom and depth of goodness not to be fathomed—it must needs be from that God with whom we have to do. And those who are not persuaded hereby, that will not cast anchor in this harbour, let them put to sea once more, if they dare; turn themselves loose to other considerations, and try if all the fore-mentioned perplexities do not inevitably return.

Another consideration of the doctrine of the Scripture to this purpose regards some particulars of it. There are some doctrines of the Scripture, some revelations in it, so *sublimely glorious*, of *so profound and mysterious an excellency*, that at the first proposal of them, nature startles, shrinks, and is taken with horror, meeting with that which is above it, too great and too excellent for it, which it could desirously avoid and decline; but yet, gathering itself up to them, it yields, and finds that unless they are accepted and submitted

unto, though unsearchable, not only all that hath been received must be rejected, but also the whole dependence of the creature on God be dissolved, or rendered only dreadful, terrible, and destructive to nature itself. Such are the doctrines of the Trinity, of the incarnation of the Son of God, of the resurrection of the dead, of the new birth, and the like. At the first revelation of these things nature is amazed, cries, "How can these things be?" or gathers up itself to opposition: "This is babbling"—like the Athenians; "Folly"—as all the wise Greeks. But when the eyes of reason are a little confirmed, though it can never clearly behold the glory of this sun, yet it confesseth a glory to be in it above all that it is able to apprehend. I could manifest, in particular, that the doctrines before mentioned, and several others, are of this importance; namely, though great above and beyond the reach of reason, yet, upon search, found to be such, as, without submission to them, the whole comfortable relation between God and man must needs be dissolved.

Let us take a view in our way of one of the instances. What is there, in the whole book of God, that nature at first sight doth more recoil at, than the doctrine of the Trinity? How many do yet stumble and fall at it! I confess the doctrine itself is but sparingly—yet it is clearly and distinctly—delivered unto us in the Scripture. The sum of it is: That God is one—his nature or his being one: that all the properties or infinite essential excellencies of God, as God, do belong to that one nature and being: that this God is infinitely good, holy, just, powerful; he is eternal, omnipotent, omnipresent; and these things belong to none but him—that is, that one God: that this God is the Father, Son, and Holy Ghost; which are not diverse names of the same person, nor distinct attributes or properties of the same nature or being, but one, another, and a third, all equally that one God, yet really distinguished between themselves by such incommunicable properties as constitute the one to be that one, and the other to be that other, and the third to be that third. Thus, the Trinity is not the union nor unity of three, but it is a trinity in unity, or the ternary number of persons in the same essence; nor doth the Trinity, in its formal conception, denote the essence, as if the essence were comprehended in the Trinity, which is in each person; but it denotes only the distinction of the persons comprised in that number.

This, I say, is the sum of this doctrine, as it is delivered unto us in the Scripture. Here reason is entangled; yet, after a while, finds evidently, that unless this be embraced, all other things wherein it hath to do with God will not be of value to the soul. This will quickly be made to appear. Of all that communion which is here between God and man, founded on the revelation of his mind and

will unto him, which makes way for his enjoyment in glory, there are these two parts:—1*st*, God's gracious communication of his love, goodness, &c., with the fruits of them, unto man; 2*d*, The obedience of man unto God, in a way of gratitude for that love, according to the mind and will of God revealed to him. These two comprise the whole of the intercourse between God and man. Now, when the mind of man is exercised about these things, he finds at last that they are so wrapped up in the doctrine of the Trinity, that without the belief, receiving, and acceptance of it, it is utterly impossible that any interest in them should be obtained or preserved.

For the first, or the communication of God unto us in a way of love and goodness, it is wholly founded upon and inwrapped in this truth, both as to the eternal spring and actual execution of it. A few instances will evince this assertion. The eternal fountain of all grace, flowing from love and goodness, lies in God's election, or predestination. This being an act of God's will, cannot be apprehended but as an eternal act of his Wisdom or Word also. All the eternal thoughts of its pursuit lie in the covenant that was between the Father and the Son, as to the Son's undertaking to execute that purpose of his. This I have at large elsewhere declared.

Take away, then, the doctrine of the Trinity, and both these are gone; there can be no purpose of grace by the Father in the Son—no covenant for the putting of that purpose in execution: and so the foundation of all fruits of love and goodness is lost to the soul.

As to the execution of this purpose, with the actual dispensation of the fruits of grace and goodness unto us, it lies wholly in the unspeakable condescension of the Son unto incarnation, with what ensued thereon. The incarnation of the eternal Word by the power of the Holy Ghost, is the bottom of our participation of grace. Without it, it was absolutely impossible that man should be made partaker of the favour of God. Now, this inwraps the whole doctrine of the Trinity in its bosom, nor can once be apprehended without its acknowledgment. Deny the Trinity, and all the means of the communication of grace, with the whole of the satisfaction and righteousness of Christ, fall to the ground. Every tittle of it speaks this truth; and they who deny the one reject the other.

Our actual participation of the fruits of this grace is by the Holy Ghost. We cannot ourselves seize on them, nor bring them home to our own souls. The impossibility hereof I cannot now stay to manifest. Now, whence is this Holy Ghost? Is he not sent from the Father by the Son? Can we entertain any thought of his effectual working in us and upon us, but it includes this whole doctrine? They, therefore, who deny the Trinity, deny the efficacy of its operation also.

So is it as to our obedience unto God, whereby the communion between God and man is completed. Although the formal object of divine worship be the nature of God, and the persons are not worshipped as persons distinct, but as they are each of them God; yet, as God, they are every one of them distinctly to be worshipped. So is it as to our faith, our love, our thanksgiving, all our obedience, as I have abundantly demonstrated in my treatise of distinct communion with the Father in love, the Son in grace, and the Holy Ghost in the privileges of the gospel. Thus, without the acknowledgment of this truth, none of that obedience which God requireth at our hands can in a due manner be performed.

Hence, the Scripture speaks not of any thing *between God and us* but what is founded on this account. The Father worketh, the Son worketh, and the Holy Ghost worketh. The Father worketh not but by the Son and his Spirit; the Son and Spirit work not but from the Father. The Father glorifieth the Son, the Son glorifieth the Father, and the Holy Ghost glorifieth them both. Before the foundation of the world the Son was with the Father, and rejoiced in his peculiar work for the redemption of mankind. At the creation, the Father made all things, but by the Son and the power of the Spirit. In redemption, the Father sends the Son; the Son, by his own condescension, undertakes the work, and is incarnate by the Holy Ghost. The Father, as was said, communicates his love and all the fruits of it unto us by the Son, as the Holy Ghost doth the merits and fruits of the mediation of the Son. The Father is not known nor worshipped, but by and in the Son; nor Father nor Son, but by the Holy Ghost, &c.

Upon this discovery, the soul that was before startled at the doctrine in the notion of it, is fully convinced that all the satisfaction it hath sought after, in its seeking unto God, is utterly lost if this be not admitted. There is neither any foundation left of the communication of love to him, nor means of returning obedience unto God. Besides, all the things that he hath been inquiring after appear, on this account, in their glory, beauty, and reality, unto him; so that that which most staggered him at first in the receiving of the truth, because of its deep, mysterious glory, doth now most confirm him in the embracing of it, because of its necessity, power, and heavenly excellency.

And this is one argument of the many belonging to the things of the Scripture, that, upon the grounds before mentioned, hath in it, as to my sense and apprehension, an evidence of conviction not to be withstood.

Another consideration of the like efficacy may be taken from a brief view of the whole Scripture, with the design of it. The consent

of parts, or harmony of the Scripture in itself, and every part of it with each other and with the whole, is commonly pleaded as an evidence of its divine original. This much, certainly, it doth evince, beyond all possible contradiction, that the whole proceedeth from one and the same principle, hath the same author, and he wise, discerning, able to comprehend the whole compass of what he intended to deliver and reveal. Otherwise, or by any other, that oneness of spirit, design, and aim, in unspeakable variety and diversity of means of its delivery—that absolute correspondency of it to itself, and distance from any thing else—could not have been attained. Now, it is certain that this principle must be *summum* in its kind—either *bonum* or *malum*. If the Scripture be what it reveals and declares itself to be, it is then unquestionably the "word of the living God," truth itself; for that it professeth of itself from the beginning to the ending—to which profession, all that it reveals answers absolutely and unquestionably in a tendency to his glory alone. If it be not so, it must be acknowledged that the author of it had a blasphemous design to hold forth himself to be God, who is not so—a malicious design to deceive the sons of men, and to make them believe that they worship and honour God, and obey him, when they do not, and so to draw them into everlasting destruction; and that to compass these ends of blasphemy, atheism, and malice, he hath laid out, in a long course of time, all the industry and wisdom that a creature could be made partaker of. Now, he that should do thus must be the devil, and none else: no other creature can possibly arrive at that height of obstinacy in evil. Now, certainly, whilst God is pleased to continue unto us any thing whereby we are distinguished from the beasts that perish, whilst there is a sense of a distance between good and evil abiding amongst men, it cannot fall upon the understanding of any man that that doctrine which is so holy and pure—so absolutely leading to the utmost improvement of whatever is good, just, commendable, and praiseworthy—so suitable to all the light of God, of good and evil, that remains in us—could proceed from any one everlastingly hardened in evil, and that in the pursuit of the most wicked design that that wicked one could possibly be engaged in, namely, to enthrone himself, and maliciously to cheat, cozen, and ruin the souls of men; so that upon necessity the Scripture can own no author but him whose it is—even the living God.

As these considerations are far from being the bottom and foundation of our faith, in our assenting to the authority of God in the Word, so, on the supposition of what is so, they have a usefulness, as to support in trials and temptations, and the like seasons of difficulty: but of these things so far.

# OF THE INTEGRITY AND PURITY

OF THE

# HEBREW AND GREEK TEXT OF THE SCRIPTURE;

WITH

CONSIDERATIONS ON THE PROLEGOMENA AND APPENDIX TO THE LATE "BIBLIA POLYGLOTTA."

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## PREFATORY NOTE.

THERE is a tendency to acquiesce in the general verdict against our author for the part he took in the controversy with Walton on the subject of the London Polyglott, without any very careful inquiry into the grounds on which it rests. Dr Owen, we are convinced, has been the victim of unintentional misrepresentation on this point, partly through the dexterous management of Walton, partly through his own want of caution in properly defining his position, and partly because on some points he was completely in error. Dr Twells, in his biography of Pococke, accuses Owen of writing against the Polyglott; and Mr Todd, in his biography of Walton, bitterly re-echoes the charge. Even his friendly biographer, Mr Orme, intimates that he viewed the Polyglott "with jealousy or disapprobation." No statement could be more unfounded. Transparent honesty and perfect truthfulness were leading features of his character; and we cannot think of him as speaking in any other terms but those of warm and unfeigned admiration, when he eulogizes the Polyglott as "a noble collection," "a great and useful work," "which he much esteemed," and when he declares that he "would never fail, on all just occasions, to commend the usefulness of the work, and the learning, diligence, and pains, of the worthy persons that have brought it forth." Dr Chalmers, also, in reference to this controversy, censures Owen as "illiterate" for the views he expressed in it, and contrasts "the lordly insolence of the prelate" with "the outrageous violence of the puritan." There is more of alliteration than truth in the contrast. Walton's short-lived prelacy did not begin till after his controversy with Owen; and the charge of "outrageous violence" against the latter appears to have been suggested by the misrepresentation of his antagonist. Owen professed a desire to conduct the dispute "with Christian candour and moderation of spirit;" and, on the whole, he redeemed his pledge.

On the minute and multifarious details of biblical literature, our author assuredly must yield the palm to Walton. It was not his province. But the real merits of the controversy between them involve two questions, and by his opinions on these it must be judged whether the condemnation so unsparingly heaped on him is altogether well founded. These questions relate to the various readings in the original text of Scripture, and to the antiquity of Hebrew punctuation.

1. On the subject of various readings, Owen had submitted, in the epistle dedicatory, at the beginning of the former treatise, ample evidence that Papists had resorted on a great scale to the artifice of magnifying the corruption of the text, in order to exalt the Vulgate and support the claim of their church to infallibility. As critical research multiplied the various readings by the inspection of the ancient codices, Protestant divines took alarm, and, trembling for the ark of truth, discountenanced such inquiries. That Owen was altogether free from the panic cannot be affirmed. We must sympathize,

however, with any pious jealousy for the honour of the holy oracles, in an age when sound principles of criticism had not been clearly established. It will be new, moreover, to many readers, who have hitherto assumed as true the charge against Owen of ignorant antipathy to the duties and advantages of sacred criticism, when they are told that he not only admitted the existence of various readings, but held that if any others could be discovered from a collation of manuscripts, they "deserved to be considered;" differing in this respect from Dr Whitby, who, at a later period, in 1710, published his "Examen Variantium Lectionum," in opposition to Mill's edition of the New Testament, taking up ground from which Owen would have recoiled, and insisting that every word in the common text stood as originally written,—"in iis omnibus lectionem textûs defendi posse." Owen acknowledged and proclaimed the fact, that in spite of all the variety in the readings, not a single doctrine was vitally affected by them. In regard to them, he objected to the unnecessary multiplication of very trivial differences,—an objection of no moment, stated in a single sentence, and never afterwards pressed. He objected further to the practice of Cappell, in making innovations on the received text by the authority of translations only, on the ground that these translations were made from copies *essentially different* from any now extant. He exonerates Walton from this error, but deems him not sufficiently careful to refrain from admitting into his Polyglott readings gathered from such a source. It was against Cappell's theory that he chiefly wrote; and some strong expressions used in regard to it are quoted by Walton, in his reply to the following treatise, as directed sweepingly against the Polyglott. Few now would ratify the innovations of Cappell. Dr Davidson, in his standard work on biblical criticism, "sighs over the groundless conjectures introduced into parts of the Old Testament text by Cappell." Owen's main objection, however, reproduced frequently in the course of his tract, was against the attempt to amend the text by mere conjecture. There is still a diversity of opinion as to the legitimacy of this source of criticism. Griesbach repudiated the use of it in his edition of the New Testament. Marsh would avail himself of it in regard to the Old Testament, but not in regard to the New. Davidson reckons the cautious use of it lawful in regard to both. At all events, Walton himself professed to discard it as an instrument of criticism; and yet, as Owen shows, he admitted into the Polyglott the conjectural emendations of Grotius. Even Simon, an admirer of Grotius, while commending his notes, complains that he "sometimes multiplies the various readings without necessity." So far, therefore, as it was a question of principle between them, Walton was not in advance of Owen. So far as it was a question of fact, Owen had rather the best of the dispute.

2. As to Hebrew punctuation, Owen held the points to be part of Scripture, and as sacred and ancient as the other elements of the text. Here he may have erred, but it was in honourable company,—with the Buxtorfs, Gerard, Glass, Voet, Flacius Illyricus, Lightfoot, Leusden, and others. Cappell, in 1624, though wrong on the question of criticism, adopted the opinions of a learned Jew, Elias Levita, who wrote in 1520, and of some Jewish and Christian writers even before the days of Levita, and first took strong ground in denying the antiquity of the Hebrew points, and tracing them to the school of the Masoretes. Still, the question was not determined. Schultens, in 1737, followed by Michaelis, adopted an intermediate course, contending that *some points* had been in use from the earliest ages of the language. Eichhorn and Gesenius were inclined to believe in the existence of some points before the Talmud and the days of Jerome. It was only in 1830 that Hupfeld is considered to have set the question at rest, by proving the Masoretic punctuation to have been unknown both to the authors of the Talmud and to Jerome. It is a question which it has taken the discussion of centuries to settle, and some may even yet be disposed to think that all the difficulties connected with Hupfeld's view are not eliminated from it, and that some apparatus corresponding to the points must have been needed to secure uniformity in Hebrew pronunciation during successive ages, and in all parts of the world, wherever in ancient times there were Jews to speak their own tongue or read their own Scriptures.

Owen erred in various matters of detail; but the same allegation, though not to the same extent, might be made respecting Walton, who advanced opinions in the controversy which no modern scholar would endorse with his sanction. Owen erred also in betraying a nervous sensitiveness, lest an imposing array of various readings should invalidate the authority of the sacred text. The spirit in which Walton replied, however, cannot be justified,—transmuting the hypothetical reasonings of his adversary into positive averments, and applying to the Polyglott what he wrote against Bellarmine, Leo Castrius, Morin, and Cappell, whose principles of criticism were notoriously un-

sound and dangerous. Owen begins the following treatise by stating, that after he had finished but before he had sent off the manuscript of the preceding treatise "On the Original of Scripture," the London Polyglott had reached him. "Palpable untruth!" exclaimed Walton; "for in that treatise there are two references to the Polyglott;"—as if they could not have been inserted after he had seen it, the more especially as on seeing it Owen declares that he took time for consideration. It is to be wished that he had taken more time, and been more guarded, and less rash on this occasion. He would have been less open in minor details to the rebukes of his learned and haughty antagonist; with whom, after all, we cannot help feeling some degree of sympathy, in his fears lest the rude breath of jealous criticism should scorch the laurel due to his brow for devising and completing that stupendous monument of enterprise, learning, and industry,—the Biblia Sacra Polyglotta Londini.—Ed.

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## CHAPTER I.

The occasion of this discourse—The danger of supposing corruptions in the originals of the Scripture—The great usefulness of the Biblia Polyglotta—The grounds of the ensuing animadversions—The assertions proposed to be vindicated laid down—Their weight and importance—Sundry principles in the Prolegomena prejudicial to the truth contended for laid down—Those principles formerly asserted by others—Reasons of the opposition made to them.

When this whole little precedent treatise[1] was finished and ready to be given out unto the stationer, there came to my hands the Prolegomena and Appendix to the Biblia Polyglotta lately published. Upon the first sight of that volume, I was somewhat startled with that bulky collection of various readings which the appendix tenders to the view of every one that doth but cast an eye upon it. Within a while after, I found that others also, men of learning and judgment, had apprehensions of that work not unlike those which my own thoughts had suggested unto me. Afterward, considering what I had written about the providence of God in the preservation of the original copies of the Scripture in the foregoing discourse, fearing lest, from that great appearance of variations in the original copies, and those of all the translations, published with so great care and diligence, there might some unconquerable objections against the truth of what I had asserted be educed, I judged it necessary to stop the progress of those thoughts until I could get time to look through the Appendix and the various lections in that great volume exhibited unto us, with the grounds and reasons of them in the Prolegomena. Having now discharged that *task* and (as things were stated) *duty*, I shall crave leave to deliver my thoughts to some things contained in them, which possibly men of perverse minds may wrest to the prejudice of my former assertions,—to the prejudice of

[1] The treatise "Of the Divine Original, etc., of the Scriptures."

the certainty of divine truth, as continued unto us, through the providence of God, in the originals of the Scripture.

What use hath been made, and is as yet made, in the world, of this supposition, that corruptions have befallen the originals of the Scripture, which those various lections at first view seem to intimate, I need not declare. It is, in brief, the foundation of Mohammedanism (Alcor. Azoar. 5), the chiefest and principal prop of Popery, the only pretence of fanatical anti-scripturists, and the root of much hidden atheism in the world.[1] At present there is sent unto me by a very learned person, upon our discourse on this subject, a treatise in English, with the Latin title of "Fides Divina," wherein its nameless author, on this very foundation, labours to evert and utterly render useless the whole Scripture. How far such as he may be strengthened in their infidelity by the consideration of these things time will manifest.

Had there not been, then, a necessity incumbent on me either utterly to desist from pursuing any thoughts of publishing the foregoing treatise, or else of giving an account of some things contained in the Prolegomena and Appendix, I should, for many reasons, have abstained from this employment. But the truth is, not only what I had written in the first chapter about the providence of God in the preservation of the Scripture, but also the main of the arguments afterward insisted on by me concerning the self-evidencing power and light of the Scripture, receiving, in my apprehension, a great weakening by the things I shall now speak unto, if owned and received as they are proposed unto us, I could not excuse myself from running the hazard of giving my thoughts upon them.

The wise man tells us that he considered "all travail, and every right work, and that for this a man is envied of his neighbour;" which, saith he, is "vanity and vexation of spirit," Eccles. iv. 4. It cannot be denied but that this often falls out, through the corruption of the hearts of men, that when works, right works, are with most sore travail brought forth in the world, their authors are repaid with envy for their labour; which mixes all the issues of the best endeavours of men with vanity and vexation of spirit. Jerome of old and Erasmus of late are the usual instances in this kind. That I have any of that guilt in a peculiar manner upon me in reference to this work of publishing the Biblia Polyglotta, which I much esteem, or the authors and contrivers of it, whom I know not,[2] I can with due consideration, and do, utterly deny. The Searcher of all hearts

[1] Whitak. Cham. Rivet. de S. S. Molin. nov. Pap. Mestrezat. Cont. Jesuit. Regourd. Vid. Card. Perron. Respon. ad Reg. mag. Bullen. l. 5, c. 6.

[2] Since my writing of this, some of the chief overseers of the work, persons of singular worth, are known to me.

knows I lie not. And what should possibly infect me with that leaven? I neither profess any deep skill in the learning used in that work, nor am ever like to be engaged in any thing that should be set up in competition with it, nor did I ever know that there was such a person in the world as the chief author of this edition of the Bible but by it. I shall, then, never fail, on all just occasions, to commend the usefulness of this work, and the learning, diligence, and pains, of the worthy persons that have brought it forth; nor would be wanting to their full praise in this place, but that an entrance into this discourse with their due commendations might be liable to misrepresentations. But whereas we have not only the Bible published, but also private opinions of men, and collections of various readings (really or pretendedly so we shall see afterward), tending some of them, as I apprehend, to the disadvantage of the great and important truth that I have been pleading for, tendered unto us, I hope it will not be grievous to any, nor matter of offence, if, using the same liberty that they or any of them whose hands have been most eminent in this work have done, I do, with, I hope, Christian candour and moderation of spirit, briefly discover my thoughts upon some things proposed by them.

The renownedly learned prefacer to the Arabic translation in this edition of it tells us that the work of translating the Pentateuch into that language was performed by a Jew, who took care to give countenance to his own private opinions, and so render them authentic by bringing them into the text of his translation.

It is not of any such attempt that I have any cause to complain, or shall so do in reference to these Prolegomena and Appendix; only I could have wished (with submission to better judgments be it spoken) that, in the publishing of the Bible, the sacred text, with the translations, and such naked historical accounts of their originals and preservation as were necessary to have laid them fair and open to the judgment of the reader, had not been clogged with disputes and pleas for particular private opinions, imposed thereby with too much advantage on the minds of men by their constant neighbourhood unto canonical truth.

But my present considerations being not to be extended beyond the concernment of the truth which in the foregoing discourse I have pleaded for, I shall first propose a brief abstract thereof, as to that part of it which seems to be especially concerned, and then lay down what to me appears in its prejudice in the volumes now under debate, not doubting but a fuller account of the whole will by some or other be speedily tendered unto the learned and impartial readers of them. The sum of what I am pleading for, as to the particular head to be vindicated, is, That *as the Scriptures of the Old and New*

*Testament were immediately and entirely given out by God himself, his mind being in them represented unto us without the least interveniency of such mediums and ways as were capable of giving change or alteration to the least iota or syllable; so, by his good and merciful providential dispensation, in his love to his word and church, his whole word, as first given out by him, is preserved unto us entire in the original languages; where, shining in its own beauty and lustre (as also in all translations, so far as they faithfully represent the originals), it manifests and evidences unto the consciences of men, without other foreign help or assistance, its divine original and authority.*

Now, the several assertions or propositions contained in this position are to me such important truths, that I shall not be blamed in the least by my own spirit, nor I hope by any others, in contending for them, judging them fundamental parts of the faith once delivered to the saints; and though some of them may seem to be less weighty than others, yet they are so concatenated in themselves, that by the removal or destruction of any one of them, our interest in the others is utterly taken away. It will assuredly be granted that the persuasion of the coming forth of the word immediately from God, in the way pleaded for, is the foundation of all faith, hope, and obedience. But what, I pray, will it advantage us that God did so once deliver his word, if we are not assured also that that word so delivered hath been, by his special care and providence, preserved entire and uncorrupt unto us, or that it doth not evidence and manifest itself to be his word, being so preserved? Blessed, may we say, were the ages past, who received the word of God in its unquestionable power and purity, when it shone brightly in its own glorious native light, and was free from those defects and corruptions which, through the default of men in a long tract of time, it hath contracted; but for us, as we know not well where to lay a sure foundation of believing that this book rather than any other doth contain what is left unto us of that word of his, so it is impossible we should ever come to any certainty almost of any individual word or expression whether it be from God or no. Far be it from the thoughts of any good man, that God, whose covenant with his church is that his word and Spirit shall never depart from it, Isa. lix. 21, Matt. v. 18, 1 Pet. i. 25, 1 Cor. xi. 23, Matt. xxviii. 20, hath left it in uncertainties about the things that are the foundation of all that faith and obedience which he requires at our hands.

As, then, I have in the foregoing treatise evinced, as I hope, the self-evidencing light and power of the Scripture, so let us now candidly, for the sake and in the pursuit of truth,—dealing with a mind freed from prejudices and disquieting affections, save only the

trouble that arises from the necessity of dissenting from the authors of so useful a work,—address ourselves to the consideration of what seems in these Prolegomena and Appendix to impair the truth of the other assertions about the entire preservation of the word as given out from God in the copies which yet remain with us. And this I shall do, not doubting but that the persons themselves concerned will fairly accept and weigh what is conscientiously tendered.

As, then, I do with all thankfulness acknowledge that many things are spoken very honourably of the originals in these Prolegomena, and that they are in them absolutely preferred above any translation whatever,[1] and asserted in general as the authentic rule of all versions, contrary to the thoughts of the publisher of the great Parisian Bibles, and his infamous *hyperaspistes*, Morinus; so, as they stand in their aspect unto the Appendix of various lections, there are both opinions and principles, confirmed by suitable practices, that are of the nature and importance before mentioned.

1. After a long dispute to that purpose, it is determined that the Hebrew points or vowels, and accents, are a *novel invention* of some Judaical Rabbins, about five or six hundred years *after the giving out of the gospel.*[2] Hence,—

(1.) An antiquity is ascribed to some *translations*, two or three at the least, above and before the invention of these points; whose agreement with the original cannot, therefore, by just consequence, be tried by the present text, as now pointed and accented.

(2.) The whole credit of our reading and interpretation of the Scripture, as far as regulated by the present *punctuation*, depends solely on the faithfulness and skill of those Jews whose invention this work is asserted to be.

2. The קְרִי וּכְתִיב, of which sort are above eight hundred in the Hebrew Bibles, are various lections, partly gathered by some Judaical Rabbins out of ancient copies, partly their critical amendments.[3]

And, therefore,—

After these various lections, as they are esteemed, are presented unto us in their own proper order, wherein they stand in the great Bibles (not surely to increase the bulk of diverse readings, or to present a face of new variety to a less attentive observer, but) to evidence that they are such various lections as above described, they are given us over a second time, in the method whereinto they are cast by Cappellus, the great patriarch of these mysteries.[4]

3. That there are such alterations befallen the *original* as, in many places, may be rectified by the translations that have been made of old.[5]

[1] Proleg. 7, sect. 17. [2] Ibid. 3, sect. 8, et seq. [3] Ibid. 8, sect. 23, etc.
[4] Append. p. 5. [5] Proleg. 7, sect. 12.

And therefore,—

Various lections may be observed and gathered out of those translations, by considering how they read in their copies, and wherein they differed from those which we now enjoy.[1]

4. It is also declared, that where any *gross faults* or corruptions are befallen the originals, men may by their faculty of critical conjecturing, amend them, and restore the native lections that were lost; though in general, without the authority of copies, this may not be allowed.[2]

And therefore,—

A collection of various readings out of Grotius, consisting for the most part in such conjectures, is in the Appendix presented unto us.

5. The *voluminous bulk of various lections*, as nakedly exhibited, seems sufficient to beget scruples and doubts in the minds of men about the truth of what hath been hitherto by many pretended concerning the preservation of the Scripture through the care and providence of God.

It is known to all men acquainted with things of this nature that in all these there is no *new opinion* coined or maintained by the learned prefacer to these Bibles; the severals mentioned have been asserted and maintained by sundry learned men. Had the opinion about them been kept in the ordinary sphere of men's private conceptions, in their own private writings, running the hazard of men's judgments on their own strength and reputation, I should not from my former discourse have esteemed myself concerned in them. Every one of us must give an account of himself unto God. It will be well for us if we are found holding the foundation. If we build hay and stubble upon it, though our work perish, we shall be saved. Let every man in these things be fully persuaded in his own mind; it shall be to me no offence. It is their being laid as the foundation of the usefulness of these Biblia Polyglotta, with an endeavour to render them catholic, not in their own strength, but in their appendage to the authority that on good grounds is expected to this work, that calls for a due consideration of them. All men who will find them stated in these Prolegomena may not perhaps have had leisure, may not perhaps have the ability, to know what issue the most of these things have been already driven unto in the writings of private men.

As I willingly grant, then, that some of these things may, without any great prejudice to the truth, be candidly debated amongst learned men, so taking them altogether, placed in the advantages they now enjoy, I cannot but look upon them as an engine suited to the destruction of the important truth before pleaded for, and as a fit

[1] Proleg 6, sect. 8–10. [2] Ibid. 6, sect. 12.

weapon put into the hands of men of atheistical minds and principles, such as this age abounds withal, to oppose the whole evidence of truth revealed in the Scripture. I fear, with some, either the pretended *infallible judge* or the *depth of atheism* will be found to lie at the door of these considerations. "Hoc Ithacus vellet." But the debate of the advantage of either Romanists or Atheists from hence belongs to another place and season. Nor is the guilt of any consequences of this nature charged on the workmen, which yet may be feared from the work itself.

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## CHAPTER II.

Of the purity of the originals—The αὐτόγραφα of the Scripture lost—That of Moses, how and how long preserved—Of the book found by Hilkiah—Of the αὐτόγραφα of the New Testament—Of the first copies of the originals—The scribes of those copies not θεόπνευστοι—What is ascribed to them—The great and incomparable care of the scribes of it—The whole word of God, in every tittle of it, preserved entire in the copies of the original extant—Heads of arguments to that purpose—What various lections are granted in the original of the Old and New Testaments—Sundry considerations concerning them, manifesting them to be of no importance—That the Jews have not corrupted the text—The most probable instances considered.

Having given an account of the *occasion* of this discourse, and mentioned the particulars that are, all or some of them, to be taken into further consideration, before I proceed to their discussion, I shall, by way of addition and explanation to what hath been delivered in the former treatise, give a brief account of my apprehensions concerning the purity of the present original copies of the Scripture, or rather copies in the original languages, which the church of God doth now and hath for many ages enjoyed as her chiefest treasure; whereby it may more fully appear what it is we plead for and defend against the insinuations and pretences above mentioned.

First, then, it is granted that the individual αὐτόγραφα of Moses, the prophets, and the apostles, are in all probability, and as to all that we know, utterly perished and lost out of the world; as also the copies of Ezra. The reports mentioned by some to the contrary are open fictions.[1] The individual ink and parchment, the rolls or books that they wrote, could not without a miracle have been preserved from mouldering into dust before this time. Nor doth it seem improbable that God was willing by their loss to reduce us to a nearer

[1] Adrianus Ferrariensis Flagellum Judæor. lib. ix. cap. ii. Rab. Azarias Meor Henaim. p. 13, cap. ix.

consideration of his care and providence in the preservation of every tittle contained in them. Had those individual writings been preserved, men would have been ready to adore them, as the Jews do their own ἀπόγραφα in their synagogues.

Moses, indeed, delivered his original copy of the Pentateuch in a public assembly unto the Levites (that is, the sons of Korah), to be put into the sides of the ark, and there kept for a perpetual monument, Deut. xxxi. 25, 26. That individual book was, I doubt not, preserved until the destruction of the temple. There is, indeed, no mention made of the book of the law in particular, when the ark was solemnly carried into the holy place after the building of Solomon's temple, 2 Chron. v. 4, 5; but the tabernacle of the congregation continued until then. That, and all that was in it, are said to be "brought up," verse 5. Now, the placing of the book by the sides of the ark being so solemn an ordinance, it was no doubt preserved; nor is there any pretence to the contrary. Some think the book found by Hilkiah in the days of Josiah was this καλὴ παραθήκη, or αὐτόγραφον of Moses, which was placed by the sides of the ark. It rather seems to have been some ancient sacred copy, used in the service of the temple, and laid up there, as there was in the second temple,[1] which was carried in triumph to Rome: for besides that he speaks of his finding it in general in the house of the Lord, upon the occasion of the work which was then done, 2 Chron. xxxiv. 15, which was not in or about the holy place, where he, who was high priest, knew full well this book was kept, it doth not appear that it was lawful for him to take that sacred depositum from its peculiar archives to send it abroad, as he dealt with that book which he found; nay, doubtless, it was altogether unlawful for him so to have done, it being placed there by a peculiar ordinance, for a peculiar or special end. After the destruction of the temple, all inquiry after that book is in vain. The author of the Second Book of Maccabees mentions not its hiding in Nebo by Jeremiah, with the ark and altar, or by Josiah, as say some of the Talmudists; nor were it of any importance if they had. Of the Scripture preserved in the temple at its last destruction, Josephus gives us a full account, De Bell. Jud. lib. vii. cap. xxiv.

Secondly, For the Scriptures of the New Testament, it doth not appear that the αὐτόγραφα of the several writers of it were ever gathered into one volume, there being now no one church to keep them for the rest. The epistles, though immediately transcribed for the use of other churches, Col. iv. 16, were doubtless kept in the several churches whereunto they were directed. From those πρωτότυπα there were quickly ἐκτυπούμενα, "transcribed copies," given out

[1] Joseph. de Bell. Jud. lib. vii. cap. xxiv.

to "faithful men," 2 Tim. ii. 1, whilst the infallible Spirit yet continued his guidance in an extraordinary manner.

For the first transcribers of the original copies, and those who in succeeding ages have done the like work from them, whereby they have been propagated and continued down to us, in a subserviency to the providence and promise of God, we say not, as is vainly charged by Morinus and Cappellus, that they were all or any of them ἀναμάρτητοι and θεόπνευστοι, "infallible and divinely inspired," so that it was impossible for them in any thing to mistake. It is known, it is granted, that failings have been amongst them, and that various lections are from thence risen; of which afterward. Religious care and diligence in their work, with a due reverence of Him with whom they had to do, is all we ascribe unto them. Not to acknowledge these freely in them, without clear and unquestionable evidence to the contrary, is high uncharitableness, impiety, and ingratitude. This care and diligence, we say, in a subserviency to the promise and providence of God, hath produced the effect contended for; nor is any thing further necessary thereunto. On this account to argue, as some do, from the miscarriages and mistakes of men, their oscitancy and negligence in transcribing the old heathen authors, Homer, Aristotle, Tully, we think it not tolerable in a Christian, or any one that hath the least sense of the nature and importance of the word, or the care of God towards his church. Shall we think that men who wrote out books wherein themselves and others were no more concerned than it is possible for men to be in the writings of the persons mentioned, and others like them, had as much reason to be careful and diligent in that they did as those who knew and considered that every letter and tittle that they were transcribing was part of the word of the great God, wherein the eternal concernment of their own souls and the souls of others did lie? Certainly, whatever may be looked for from the religious care and diligence of men lying under a loving and careful aspect from the promise and providence of God, may be justly expected from them who undertook that work. However, we are ready to own all their failings that can be proved. To assert in this case without proof is injurious.

The Jews have a common saying among them,—that *to alter one letter of the law is no less sin than to set the whole world on fire;* and shall we think that in writing it they took no more care than a man would do in writing out Aristotle or Plato, who for a very little portion of the world would willingly have done his endeavour to get both their works out of it? Considering that the word to be transcribed was, every ἰῶτα and tittle of it, the word of the great God; that that which was written, and as written, was proposed as his, as from him; that if any failings were made, innumerable eyes of men,

owning their eternal concernment to lie in that word, were open upon it to discover it, and thousands of copies were extant to try it by; and all this known unto and confessed by every one that undertook this work,—it is no hard matter to prove their care and diligence to have outgone that of other common scribes of heathen authors. The truth is, they are prodigious things that are related of the exact diligence and reverential care of the ancient Jews in this work, especially when they intrusted a copy to be a rule for the trial and standard of other private copies. Maimonides in הלכות ספר תורה, chap. viii. 3, 4, tells us that Ben Asher spent many years in the careful, exact writing out of the Bible. Let any man consider the twenty things which they affirm to profane a book or copy, and this will further appear. They are repeated by Rabbi Moses, Tractat. de Libro Legis. cap. x. One of them is, שחסר אפילו אות אחת, "If but one letter be wanting;" and another, "If but one letter be redundant." Of which more shall be spoken if occasion be offered.

Even among the heathen, we will scarce think that the Roman pontifices, going solemnly to transcribe the Sibyls' verses, would do it either negligently or treacherously, or alter one tittle from what they found written; and shall we entertain such thoughts of them who knew they had to do with the living God, and that in and about that which is dearer to Him than all the world besides? Let men, then, clamour as they please, and cry out of all men as ignorant and stupid which will not grant the corruptions of the Old Testament which they plead for, which is the way of Morinus; or let them propose their own conjectures of the ways of the entrance of the mistakes that they pretend are crept into the original copies, with their remedies, which is the way of Cappellus; we shall acknowledge nothing of this nature but what they can prove by undeniable and irrefragable instances,—which, as to any thing as yet done by them or those that follow in their footsteps, appears upon the matter to be nothing at all. To this purpose take our sense in the words of a very learned man: "Ut in iis libris qui sine vocalibus conscripti sunt, certum constantemque exemplarium omnium, tum excusarum scriptionem similemque omnino comperimus, sic in omnibus etiam iis quibus puncta sunt addita, non aliam cuipiam nec discrepantem aliis punctationem observavimus; nec quisquam est qui ullo in loco diversa lectionis Hebraicæ exemplaria ab iis quæ circumferuntur, vidisse se asserat, modo grammaticam rationem observatam dicat. Et quidem Dei consilio ac voluntate factum putamus, ut cum magna Græcorum Latinorumque fere omnium ejusdem auctoris exemplarium, ac præsertim manuscriptorum pluribus in locis varietas deprehendatur, magna tamen in omnibus Hebraicis, quæcunque nostro sæculo inveniuntur, Bibliis, scriptionis æqualitas, similitudo atque

constantia servetur quocunque modo scripta illa sint, sive solis consonantibus constent, sive punctis etiam instructa visantur," Arias Montan. præfat. ad Biblia Interlin. de Varia Hebraicorum Librorum Scriptione et Lectione.

It can, then, with no colour of probability be asserted[1] (which yet I find some learned men too free in granting), namely, that there hath the same fate attended the Scripture in its transcription as hath done other books. Let me say without offence, this imagination, asserted on deliberation, seems to me to border on atheism. Surely the promise of God for the preservation of his word, with his love and care of his church, of whose faith and obedience that word of his is the only rule, requires other thoughts at our hands.

Thirdly, We add, that *the whole Scripture*, entire as given out from God, without any loss, is preserved in the *copies of the originals* yet remaining; what varieties there are among the copies themselves shall be afterward declared. In them all, we say, is every letter and tittle of the word. These copies, we say, are the rule, standard, and touchstone of all translations, ancient or modern, by which they are in all things to be examined, tried, corrected, amended; and themselves only by themselves. Translations contain the word of God, and are the word of God, perfectly or imperfectly, according as they express the words, sense, and meaning of those originals. To advance any, all translations concurring, into an equality with the originals,—so to set them by it as to set them up with it on even terms,—much more to propose and use them as means of castigating, amending, altering any thing in them, gathering various lections by them, is to set up an altar of our own by the altar of God, and to make equal the wisdom, care, skill, and diligence of men, with the wisdom, care, and providence of God himself. It is a foolish conjecture of Morinus, from some words of Epiphanius, that Origen in his Octapla placed the translation of the LXX. in the midst, to be the rule of all the rest, even of the Hebrew itself, that was to be regulated and amended by it: "Media igitur omnium catholica editio collocata erat, ut ad eam Hebræa cæteræque editiones exigerentur et emendarentur," Exercit. lib. i. cap. iii. p. 15. The truth is, he placed the Hebrew, in Hebrew characters, in the first place, as the rule and standard of all the rest; the same in Greek characters in the next place; then that of Aquila; then that of Symmachus; after which, in the fifth place, followed that of the LXX., mixed with that of Theodotion.

The various arguments giving evidence to this truth that might be produced are too many for me now to insist upon, and would take up more room than is allotted to the whole discourse, should

[1] Proleg. 7, sect. 12.

I handle them at large, and according to the merit of this cause. 1. The *providence of God* in taking care of his word, which he hath magnified above all his name, as the most glorious product of his wisdom and goodness, his great concernment in this word answering his promise to this purpose; 2. The *religious care* of the church (I speak not of the Romish synagogue) to whom these oracles of God were committed; 3. The care of the first writers in giving out *authentic copies* of what they had received from God unto many, which might be rules to the first transcribers; 4. The *multiplying copies* to such a number that it was impossible any should corrupt them all, wilfully or by negligence; 5. The preservation of the *authentic copies*, first in the Jewish synagogues, then in the Christian assemblies, with reverence and diligence; 6. The *daily reading* and studying of the word by all sorts of persons, ever since its first writing, rendering every alteration liable to immediate observation and discovery, and that all over the world; with, 7. The consideration of the many *millions* that looked on every letter and tittle in this book as their inheritance, which for the whole world they would not be deprived of: and in particular, for the Old Testament (now most questioned), 8. The care of Ezra and his companions, *the men of the great synagogue*, in restoring the Scripture to its purity when it had met with the greatest trial that it ever underwent in this world, considering the paucity of the copies then extant;[1] 9. The *care of the Masoretes* from his days and downward, to keep perfect and give an account of every syllable in the Scripture,—of which see Buxtorfius, Com. Mas.; 10. The *constant consent* of all copies in the world, so that, as sundry learned men have observed, there is not in the whole Mishna, Gemara, or either Talmud, any one place of Scripture found otherwise read than as it is now in our copies; 11. The security we have that no mistakes were voluntarily or negligently brought into the text before the coming of our Saviour, who was to *declare* all things, in that he not once reproves the Jews on that account, when yet for their false glosses on the word he spares them not;[2] 12. Afterward the watchfulness which the two nations of Jews and Christians had always one upon another,—with sundry things of the like importance, might to this purpose be insisted on. But of these things I shall speak again, if occasion be offered.

Notwithstanding what hath been spoken, we grant that there are

[1] "Hierosolymis Babylonica expugnatione deletis, omne instrumentum Judaicæ literaturæ per Esdram constat restauratum."—Tertull. lib. de Hab. Mul. cap. iii.

[2] "Quod si aliquis dixerit Hebræos libros à Judæis esse falsatos, audiat Origenem, quid in octavo volumine explanationum Esaiæ respondeat quæstiunculæ; quod nunquam dominus et apostoli qui cætera crimina arguunt in Scribis et Pharisæis, de hoc crimine quod erat maximum reticuissent. Sin autem dixerint post adventum Domini et prædicationem apostolorum libros Hebræos fuisse falsatos cachinnum tenere non potero."—Hierom. in cap. vi. Esaiæ.

and have been various lections in the Old Testament and the New. For the Old Testament, the Keri and Ketib, the various readings of Ben Asher and Ben Naphtali, of the eastern and western Jews, evince it. Of the קְרִי וּכְתִיב I shall speak particularly afterward. They present themselves to the view of every one that but looks into the Hebrew Bible. At the end of the great Rabbinical Bibles (as they are called) printed by Bombergus at Venice, as also in the edition of Buxtorfius at Basil, there is a collection of the various readings of Ben Asher and Ben Naphtali, of the eastern and western Jews;—we have them also in this Appendix. For the two first mentioned, they are called among the Jews, one of them, R. Aaron, the son of R. Moses, of the tribe of Asher; the other, R. Moses, the son of David, of the tribe of Naphtali. They flourished, as is probable, among the Jews, about the year of Christ 1030, or thereabouts, and were teachers of great renown, the former in the west or Palestina, the latter in the east or Babylon. In their exact consideration of every letter, point, and accent of the Bible, wherein they spent their lives, it seems they found out some varieties. Let any one run them through as they are presented in this Appendix, he will find them to be so small, consisting for the most part in unnecessary accents, of no importance to the sense of any word, that they deserve not to be taken notice of. For the various readings of the oriental or Babylonian, and occidental or Palestine Jews, all that I know of them (and I wish that those that know more of them would inform me better) is, that they first appeared in the edition of the Bible by Bombergus, under the care of Felix Pratensis, gathered by R. Jacob Ben Chajim, who corrected that impression. But they give us no account of their original, nor (to profess my ignorance) do I know any that do: it may be some do, but in my present haste I cannot inquire after them. But the thing itself proclaims their non-importance; and Cappellus, the most skilful and diligent improver of all advantages for impairing the authority of the Hebrew text, so to give countenance to his "Critica Sacra," confesses that they are all trivial, and not in matters of any moment. Besides these, there are no other various lections of the Old Testament. The conjectures of men conceited of their own abilities to correct the word of God are not to be admitted to that title. If any others can be gathered, or shall be hereafter, out of ancient copies of credit and esteem, where no mistake can be discovered as their cause, they deserve to be considered. Men must here deal by instances, not conjectures. All that yet appears impairs not in the least the truth of our assertion, that every letter and tittle of the word of God remains in the copies preserved by his merciful providence for the use of his church.

As to Jews, besides the mad and senseless clamour in general for

corrupting the Scriptures, three things are with most pretence of reason objected against them:—The תקון סופרים, tikkun sopherim, or "correctio scribarum," by which means it is confessed by Elias that eighteen places are corrected. But all things are here uncertain: uncertain that ever any such things were done; uncertain who are intended by their sopherim,—Ezra and his companions most probably; nor do the particular places enumerated discover any such correction. They are all in particular considered by Glassius, lib. i. tract. 1; but the whole matter is satisfactorily determined by Buxtorfius in his letters to Glassius, printed by him, and repeated again by Amama, Anti. Barb. Bib. lib. i. p. 30, 31. Because this thing is much insisted on by Galatinus to prove the Jews' corrupting of the text, it may not be amiss to set down the words of that great master of all Jewish learning:—

"Ad tertium quæsitum tuum, de tikkun sopherim, 18 voces hanc censuram subiisse Massora passim notat. Recensio locorum in vestibulo libri Numerorum, et Ps. cvi. Utrobique non nisi 16 recensentur, sed in Num. xii. 12 duo exempla occurrunt, ut notat R. Solomon. Deest ergo unus locus mihi, quem ex nullo Judæo hactenus, expiscari potui, nec magnus ille Mercerus eum invenit. Galatinus hoc thema non intellexit, et aliena exempla admiscet. Sic et alii qui corruptiones ista esse putant. Nec ullum hactenus ex nostris sive evangelicis sive catholicis vidi, qui explicarit, quæ fuerint scribæ isti, et quales תיקונים ipsorum. Quam antiquæ hæ notæ de tikkun sint, liquido mihi nondum constat. Antiquior ipsarum memoria est in libro ספרו, qui ante Talmud Babylonicum fertur conscriptus. Dissentiunt tamen Hebræi de ejus autore et tempore. In Talmud neutro ulla plane istius tikkun mentio fit, cum alias עיטור סופרים longe minoris negotii in Talmud commemoretur. Si aliter ista loca fuissent aliquando scripta, Onkelos et Jonathan id vel semel expressissent. Nec Josephus reticuisset, qui contrarium Hebræis adscribit, nullam scilicet unquam literam mutatam fuisse in lege ab Hebræis popularibus suis, lib. i. contra Apionem. Talmudistæ in Lev. xxvii. vers. ult. diversis locis notant, nec prophetæ ulli licitum fuisse vel minimum in lege mutare vel innovare. Quomodo ergo scribæ quidam vulgares hanc audaciam sibi arrogassent, textum sacrum in literis et sensu corrigere? In silentio itaque omnium, in aurem tibi dico, Sopherim hosce fuisse ipsos autores sacros, Mosen et Prophetas, qui nunquam aliter scripserunt quam hodie scriptum legitur. At sapientes Hebræorum nasutiores, animadvertentes inconvenientiam quandam in istis locis, scripserunt, aliter istos autores loqui debuisse, et secundum cohærentiam propositi textus, sic vel sic scribere, sed pro eo maluisse sic scribere, et id sic efferre, ut illud hodie in textu est. Veluti Gen. xviii. 22, lectum scriptum, 'Et Abraham adhuc sta-

bat coram Domino.' Itane? ubi legitur, inquiunt sapientes, quod Abraham venerit ad Dominum, et steterit coram eo; contrarium dicitur in præcedentibus, Deus scilicet venit ad Abraham, et dixit ad eum, 'Num ego celo ab Abrahamo,' etc. 'Clamor Sodomæ et Gomorrhæ magnus est,' etc. Ideoque Moses scribere debuit, 'Et Dominus adhuc stabat coram Abrahamo.' At ita serviliter de Deo loqui non decuit Mosen, unde תיקון correxit et mutavit stylum sermonis, honoris majoris causa, et dixit, 'Et Abraham adhuc stabat,' etc. Hinc R. Salamo adjicit היה לו לכתוב scribendum ipsi (Mosi) erat, (Seu) scribere debebat, 'Et Dominus stabat;' non quod aliter sic scripserit antea, et postea id ab aliis scribis correctum sit, aut corruptum. Hinc R. Aben Ezra, ad aliquot loca irridet nasutos, inquiens, nullo tikkun opus fuisse, id est, nihil esse, quod nasuti isti sapientes putarint, autorem debuisse aliter ibi loqui vel scribere. Vide et eum Job. xxxii. 3. Habes mysterium prolixe explicatum, in quo et multi Hebræorum impegerunt." Thus far Buxtorfius.

The עיטור סופרים are insisted on by the same Galatinus; but these are only about the use of the letter ו four or five times, which seem to be of the same rise with them foregoing.

But that which makes the greatest cry at present is the corruption of Ps. xxii. 17, where, instead of כָּאֲרוּ, which the LXX. translated Ὤρυξαν, "They digged" or "pierced,"—that is, "my hands and feet,"—the present Judaical copies, as the Antwerp Bibles also, read כָּאֲרִי, "as a lion," so depraving the prophecy of our Saviour's suffering, "They digged (or pierced) my hands and my feet," leaving it no sense at all; "As a lion my hands and my feet." Simeon de Muis upon the place pleads the substitution of י for ו to be a late corruption of the Jews; at least, כָּאֲרוּ was the Keri, and was left out by them. Johannes Isaac, lib. ii. ad Lindan., professes that when he was a Jew, he saw כָּאֲרוּ in a book of his grandfather's. Buxtorf affirms one to have been the Ketib, the other the Keri, and proves it from the Masora; and blames the Antwerp Bibles for printing כָּאֲרִי in the line. With him agree Genebrard, Pagninus, Vatablus, Mercer, Rivet, etc. Others contend that Ca-ari, "as a lion," ought to be retained, repeating ὑπὸ κοινοῦ, the verb הִקִּיפוּנִי, "They compassed me about," affirming also that word to signify, "to tear, rend, and strike;" so that the sense should be, "They tear my hands and feet as a lion." So Voetius, De Insolubil. Scripturæ. But that כָּאֲרִי cannot be here rendered "sicut leo" most evince, partly from the anomalous position of the prefix כ with Kamets, but chiefly from the Masora, affirming that that word is taken in another sense than it is used Isa. xxxviii. 13, where it expressly signifies, "as a lion." The shorter determination is, that from the radix כָּרָה by the epenthesis τοῦ א, and the change which is used often of ו into י (as in the

same manner it is Ezra x. 44), in the third person plural, the preterperfect tense of kal is כָּאֲרוּ, "perfoderunt," "they digged," or "pierced through my hands and my feet." But to what purpose is this gleaning after the vintage of Mr Pococke to this purpose in his excellent Miscellanies?

The place of old instanced in by Justin Martyr, Ps. xcvi. 10, where he charges the Jews to have taken out these words, ἀπὸ ξύλου, "from the wood," making the sense, "The LORD reigneth from the wood," or the tree, so pointing out the death of Christ on the cross, is exploded by all; for besides that he speaks of the Septuagint, not of the Hebrew text, it is evident that those words were foisted into some few copies of that translation, never being generally received, as is manifested by Fuller, Miscellan. lib. iii. cap. xiii. And it is a pretty story that Arias Montanus tells us of a learned man (I suppose he means Lindanus) pretending that those words were found in a Hebrew copy of the Psalms, of venerable antiquity, beyond all exception, here in England; which copy coming afterward to his hand, he found to be a spurious, corrupt, novel transcript, wherein yet the pretended words are not to be found! Arias Mont. Apparat. de Variis Lec. Heb. et Mass. And I no way doubt, but that we want opportunity to search and sift some of the copies that men set up against the common reading in sundry places of the New Testament, we should find them not one whit better or of more worth than he found that copy of the Psalms.

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## CHAPTER III.

### Of various lections in the Greek copies of the New Testament.

FOR various lections in the Greek copies of the New Testament, we know with what diligence and industry they have been collected by some, and what improvement hath been made of those collections by others. Protestants, for the most part, have been the chiefest collectors of them. Stephanus, Camerarius, Beza, Cameron, Grotius, Drusius, Heinsius, De Dieu, Cappellus, all following Erasmus, have had the prime hand in that work. Papists have ploughed with their heifer to disparage the original, and to cry up the Vulgar Latin. A specimen of their endeavours we have in the late virulent exercitations of Morinus. At first very few were observed. What a heap or bulk they are now swelled unto we see in this Appendix. The collection of them makes up a book bigger than the New Testament itself! Of those that went before, most gave us only what they found in some particular copies that themselves were possessors of; some,

those only which they judged of importance, or that might make some pretence to be considered whether they were proper or no. Here we have all that by any means could be brought to hand, and that whether they are tolerably attested for various lections or no; for as to any contribution unto the better understanding of the Scripture from them, it cannot be pretended. And whither this work may yet grow I know not.

That there are in some copies of the New Testament, and those some of them of some good antiquity, *diverse readings*, in things or words of less importance, is acknowledged. The proof of it lies within the reach of most, in the copies that we have; and I shall not solicit the reputation of those who have afforded us others out of their own private furniture. That they have been all needlessly heaped up together, if not to an eminent scandal, is no less evident. Let us, then, take a little view of their rise and importance.

That the Grecian was once as it were the vulgar language of the whole world of Christians is known. The writing of the New Testament in that language in part found it so, and in part made it so. What thousands, yea, what millions of copies of the New Testament were then in the world, all men promiscuously reading and studying of the Scripture, cannot be reckoned. That so many transcriptions, most of them by private persons, for private use, having a standard of correction in their *public assemblies* ready to relieve their mistakes, should be made without some variation, is ἐκ τῶν ἀδυνάτων. From the copies of the first ages, others in the succeeding have been transcribed, according as men had opportunity. From those which are come down to the hands of learned men in this latter age, whereof very few or none at all are of any considerable antiquity, have men made it their business to collect the various readings we speak of; with what usefulness and serviceableness to the churches of God others that look on must be allowed their liberty to judge. We know the vanity, curiosity, pride, and naughtiness of the heart of man; how ready we are to please ourselves with things that seem singular and remote from the observation of the many, and how ready to publish them as evidences of our learning and diligence, let the fruit and issue be what it will. Hence it is come to pass,—not to question the credit of any man speaking of his manuscripts, which is wholly swallowed in this Appendix,—that whatever varying word, syllable, or tittle, could be by any observed, wherein any book, though of yesterday, varieth from the common received copy, though manifestly a mistake, superfluous or deficient, inconsistent with the sense of the place, yea, barbarous, is presently imposed on us as a various lection.

As, then, I shall not speak any thing to derogate from the worth of their labour who have gathered all these various readings into one

body or volume, so I presume I may take liberty without offence to say, I should more esteem of theirs who would endeavour to search and trace out these pretenders to their several originals, and, rejecting the spurious brood that hath now spawned itself over the face of so much paper, that ought by no means to be brought into competition with the common reading, would reduce them to such a necessary number, whose consideration might be of some other use than merely *to create a temptation* to the reader that nothing is left sound and entire in the word of God.

However, now Satan seems to have exerted the utmost of his malice, men of former ages the utmost of their negligence, of these latter ages of their diligence,—the result of all which we have in the present collection in this Appendix,—with them that rightly ponder things there ariseth nothing at all to the prejudice of our assertion; as may possibly, God assisting, be further manifested hereafter, in the particular consideration of some or all of these diverse readings therein exhibited unto us. Those which are of importance have been already considered by others, especially Glassius, tract. 1, lib. i.

It is evident that the design of this Appendix was to gather together every thing of this sort that might by any means be afforded. At the present, that the reader may not be too much startled at the fruit of their diligence whose work and labour it was, I shall only remark concerning it some few things that, on a general view of it, occur unto me:—

First, then, here is professedly no choice made nor judgment used in *discerning* which may indeed be called various lections, but all differences whatever that could be found in any copies, printed or written, are equally given out. Hence many differences that had been formerly rejected by learned men for open corruptions are here tendered us again. The very first observation in the treatise next printed unto this collection, in the Appendix itself, rejects one of the varieties as a corruption. So have some others of them been by Arias Montanus, Cameron, and many more. It is not every variety or difference in a copy that should presently be cried up for a various reading. A man might with as good colour and pretence take all the printed copies he could get of various editions, and gathering out the *errata typographica*, print them for various lections, as give us many, I shall say the most, of those in this Appendix under that name. It may be said, indeed, that the composers of this Appendix found it not incumbent on them to make any judgment of the readings which *de facto* they found in the copies they perused, but merely to represent what they so found, leaving the judgment of them unto others. I say also it may be so; and therefore, as I do not reflect on them nor their diligence, so I hope they or others

will not be offended that I give this notice of what judgment remains yet to be made concerning them.

Secondly, Whereas Beza, who is commonly blamed by men of all sides and parties for making too bold upon various lections, hath professedly *stigmatized his own manuscript*, that he sent unto Cambridge, as so corrupt in the Gospel of Luke that he durst not publish the various lections of it, for fear of offence and scandal (however, he thought it had not fallen into the hands of heretics, that had designedly depraved it), we have here, if I mistake not, all the corruptions of that copy given us as various readings; for though I have not seen the copy itself, yet the swelling of the various lections in that Gospel into a bulk as big or bigger than the collection of all the New Testament,—besides the [other] Gospels and Acts, wherein that copy is cited one thousand four hundred and forty times,—puts it out of all question that so we are dealt withal. Now, if this course be taken, and every stigmatized copy may be searched for differences, and these presently printed as various readings, there is no doubt but we may have enough of them to frighten poor unstable souls into the arms of the pretended infallible guide;—I mean as to the use that will be made of this work by such persons as Morinus.

Thirdly, I am not without apprehensions that "opere in longo obrepsit somnus," and that whilst the learned collectors had their hands and minds busied about other things, some *mistakes* did fall into this work of gathering these various lections. Some things I meet withal in it that I profess I cannot bring to any good consistency among themselves. To let pass particular instances, and insist on one only of a more general and eminent importance:—in the entrance unto this collection an account is given us of the *ancient copies* out of which these observations are made; among the rest one of them is said to be an ancient copy in the library of Emmanuel College in Cambridge: this is noted by the letters Em. throughout the whole collection. Now, whereas it is told us, in these preliminary cautions and observations, that it contains only Paul's Epistles, I wonder how it is come to pass that so many various lections in the Gospels and Acts as in the farrago itself are fixed on the credit of that book could come to be gathered out of a copy of Paul's Epistles. Certainly here must be some mistake, either in the learned authors of the previous directions, or by those employed to gather the varieties following. And it may be supposed that that mistake goes not alone; so that, upon a further consideration of particulars, it may be we shall not find them so clearly attested as at first view they seem to be. It would indeed be a miracle, if, in a work of that variety, many things should not escape the eye of the most diligent observer.

I am not, then, upon the whole matter, out of hopes but that, upon

a diligent review of all these various lections, they may be reduced to a less offensive and less formidable number. Let it be remembered that the vulgar copy we use was the public possession of many generations,—that upon the invention of printing it was in actual authority throughout the world with them that used and understood that language, as far as any thing appears to the contrary; let that, then, pass for the standard, which is confessedly its right and due, and we shall, God assisting, quickly see how little reason there is to pretend such varieties of readings as we are now surprised withal: for,—

1. Let those places be *separated* which are not sufficiently attested unto, so as to pretend to be various lections; it being against all pretence of reason that every mistake of every obscure, private copy, perhaps not above two or three hundred years old (or if older), should be admitted as a various lection, against the concurrent consent of, it may be, all others that are extant in the world, and that without any congruity of reason as to the sense of the text where it is fallen out. Men may, if they please, take pains to inform the world wherein such and such copies are corrupted or mistaken, but to impose their known failings on us as various lections is a course not to be approved.

2. Let the same judgment, and that deservedly, pass on all those *different places* which are altogether inconsiderable, consisting in *accents* or the change of a *letter*, not in the least intrenching on the sense of the place, or giving the least intimation of any other sense to be possibly gathered out of them but what is in the approved reading. To what end should the minds of men be troubled with them or about them, being evident mistakes of the scribes, and of no importance at all?

3. Let them also be removed from the pretence, which carry their own convictions along with them that they are *spurious*, either,—(1.) By their *superfluity*, or *redundancy* of unnecessary words; or, (2.) Their *deficiency* in words evidently necessary to the sense of their places; or, (3.) Their *incoherence* with the text in their several stations; or, (4.) [By giving] *evidence* of being intended as expository of difficulties, having been moved and assoiled by some of the ancients upon the places, and their resolutions being intimated; or, (5.) Are foisted out of the Septuagint, as many places out of the *New* have been inserted into that copy of the *Old;* or, (6.) Are taken out of *one place* in the same penman and are used in *another;* or, (7.) Are apparently taken out of *one Gospel* and supplied in another, to make out the sense of the place; or, (8.) Have been corrected *by the Vulgar Latin*,—which hath often fallen out in some copies, as Lucas Brugensis shows us on Matt. xvii. 2, Mark i. 38, vii. 4, and sundry other places; or, (9.) Arise out of *copies apparently corrupted*, like that of Beza in Luke, and that in the Vatican boasted of by Huntley the Jesuit, which Lucas

Brugensis affirms to have been changed by the Vulgar Latin, and which was written and corrected, as Erasmus says, about the [time of the] council of Florence, when an agreement was patched up between the Greeks and Latins; or, (10.) Are notoriously corrupted by the *old heretics*, as 1 John v. 7. Unto which heads many, yea, the most of the various lections collected in this Appendix may be referred. I say, if this work might be done with care and diligence (whereunto I earnestly exhort some in this university, who have both ability and leisure for it), it would quickly appear how small the number is of those varieties in the Greek copies of the New Testament which may pretend unto any consideration under the state and title of various lections, and of how very little importance they are to weaken in any measure my former assertion concerning the care and providence of God in the preservation of his word. But this is a work of more time and leisure than at present I am possessor of; what is to come, θεοῦ ἐν γούνασι κεῖται. In the meantime I doubt not but to hear tidings from Rome concerning this variety, no such collection having as yet been made in the world.

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## CHAPTER IV.

General premises—Opinions prejudicial to the authority of the originals in the Prolegomena enumerated—The just consequences of these premises—Others engaged in these opinions—Of Cappellus—Of Origen, Ximenes, Arias Montanus' editions of the Bible.

HAVING now declared in what sense, and with what allowance as to various lections, I maintain the assertion laid down in the foregoing treatise concerning the providential preservation of the whole book of God, so that we may have full assurance that we enjoy the whole revelation of his will in the copies abiding amongst us, I shall now proceed to weigh what may be objected further (beyond what hath already been insisted on) against the truth of it from the Prolegomena and Appendix to the Biblia Polyglotta, at the entrance of our discourse proposed to consideration:—

To speak somewhat of them in general, I must crave leave to say, —and it being but the representation of men's avowed judgments, I hope I may say without offence,—that together with many high and honourable expressions concerning the originals, setting aside the incredible figment of the Jews corrupting the Bible out of hatred to the Christians, which, being first supposed by Justin Martyr (though he speaks of the LXX. only), hath scarce found one or two since to own it, but is rejected by the universality of learned men, ancient and modern, unless some few Papists mad upon their idols, and the

*thesis* preferring in general this or that translation above the original, there is no opinion that I know of that was ever ventilated among Christians, tending to the depression of the worth or impairing the esteem of the Hebrew copies, which is not, directly or by just consequence, owned in these Prolegomena. Thence it is contended that the present *Hebrew character* is not that used by God himself and in the old church before the captivity of Babylon, but it is the Chaldean, the other being left to the Samaritans; that the *points* or *vowels*, and *accents*, are a late invention of the Tiberian Masoretes, long after sundry translations were extant in the world; that the Keri and Ketib are *critical notes*, consisting partly of various lections gathered by the late Masoretes and Rabbins; that considering how ofttimes, in likelihood, translators read the text before the invention of the points and accents, the present reading may be corrected and amended by them, and that because the old translators had other copies, or different copies from them which we now enjoy; that where *gross faults* are crept into the Hebrew text, men may by their own conjectures find out various lections whereby they may be amended,—and to this purpose an instance of such various lections, or rather corrections of the original, is in the Appendix exhibited unto us out of Grotius; that the books of the Scriptures having had the fate of other books,—by passing through the hands of many transcribers, they have upon them the marks of their negligence, ignorance, and sloth.

Now, truly, I cannot but wish that some other way had been found out to give esteem and reputation to this *noble collection* of translations than by espousing these opinions, so prejudicial to the truth and authority of the originals. And it may be justly feared, that where *one* will relieve himself against the uncertainty of the originals by the consideration of the various translations here exhibited unto us, being such as upon trial they will be found to be, *many* will be ready to question the foundation of all.

It is true, the learned prefacer owns not those wretched consequences that some have laboured to draw from these premises; yet it must be acknowledged, also, that sufficient security against the lawful deriving those consequences from these premises is not tendered unto us. He says not that because this is the state of the Hebrew language and Bible, therefore all things in it are dubious and uncertain, easy to be turned unto various senses, not fit to be a rule for the trial of other translations, though he knows full well who think this a just consequence from the opinion of the *novelty of the vowels;* and himself grants that all our knowledge of the Hebrew is taken from the translation of the LXX., as he is quoted to that purpose by Morinus, Præfat. ad Opusc. Hebræ. Samarit. He

concludes not that on these accounts we must rely upon an *infallible living judge*, and the translation that he shall commend unto us, though he knows full well who do so; and himself gives it for a rule, that at the correction of the original we have the consent of the guides of the church. I could desire then, I say, that sufficient security may be tendered us against these inferences before the premises be embraced, seeing great and wise men, as we shall further see anon, do suppose them naturally and necessarily to flow from them.

It is confessed that some learned men, even among the Protestants, have heretofore vented these or some of these paradoxes; especially Cappellus, in his "Arcanum Punctationis Revelatum," "Critica Sacra," and other treatises; in the defence whereof, as I hear, he still laboureth, being unwilling to suffer loss in the fruit of so great pains. What will become of his reply unto Buxtorfius in the defence of his Critica I know not. Reports are that it is finished; and it is thought he must once more flee to the Papists by the help of his son, a great zealot amongst them; as he did with his Critica, to get it published. The generality of learned men among Protestants are not yet infected with this leaven; nor, indeed, do I find his boldness in conjecturing approved in these Prolegomena. But let it be free for men to make known their judgments in the severals mentioned. It hath been so, and may it abide so still. Had not this great and useful work been prefaced with the stating of them, it had not been of public concernment (as now it seems to be) to have taken notice of them.

Besides, it is not known whither this inconvenience will grow. Origen, in his Octapla, as was declared, fixed the Hebrew original as the rule and measure of all translations. In the reviving of that kind of work by Ximenes in the Complutensian Bibles, its station is left unto it. Arias Montanus, who followed in their steps (concerning whose performances under his master the king of Spain, I may say, for sundry excellencies, "Nil oriturum alias, nil ortum tale"), was religiously careful to maintain the purity of the originals, publishing *the Hebrew verity* (as it is called by Jerome, Austin, and others of the ancients) as the rule of examining by it all translations whatever; for which he is since accused of ignorance by a petulant Jesuit,[1] that never deserved to carry his books after him. Michael Le Jay hath given a turn to this progress, and in plain terms exalts a corrupt translation above the originals, and that upon the principle under consideration, as is abundantly manifest from Morinus. And if this change of judgment, which hath been long insinuating itself, by the curiosity and boldness of critics, should break in also upon

[1] Morin. Exercit. de Heb. Text. Sinc. lib. i. exer. i. cap. iv.

the protestant world, and be avowed in public works, it is easy to conjecture what the end will be. We went from Rome under the conduct of the *purity* of the originals; I wish none have a mind to return thither again under the pretence of their *corruption.*

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## CHAPTER V.

The original of the points proposed to consideration in particular—The importance of the points to the right understanding of the Scripture—The testimony of Morinus, Junius, Johannes Isaac, Cevallerius, and others—The use made by the Papists of the opinion of the novelty of the points—The importance of the points further manifested—The extreme danger of making the Hebrew punctuation arbitrary—That danger evinced by instance—No relief against that danger on the grounds of the opinion considered—The authors of the Hebrew punctuation according to the Prolegomena; who and what—Morinus' folly—The improbability of this pretence—The state of the Jews, the supposed inventors of the points, after the destruction of the temple—Two attempts made by them to restore their religion: the first under Barchochab, with its issue; the second under R. Judah, with its issue—The rise and foundation of the Talmuds—The state of the Jews upon and after the writing of the Talmuds—Their rancour against Christ—Who the Tiberian Masoretes were that are the supposed authors of the Hebrew punctuation; their description—That figment rejected—The late testimony of Dr Lightfoot to this purpose—The rise of the opinion of the novelty of the points—Of Elias Levita—The value of his testimony in this case—Of the validity of the testimony of the Jewish Rabbins—Some considerations about the antiquity of the points: the first, from the nature of the punctuation itself, in reference unto grammatical rules; [the second,] from the Chaldee paraphrase, and integrity of the Scripture as now pointed.

THIS being, in my apprehension, the state of things amongst us, I hope I may without offence proceed to the consideration of the particulars before mentioned, from whence it is feared that objections may arise against the purity and self-evidencing power of the Scriptures, pleaded for in the foregoing treatise. That which in the first place was mentioned, is the assertion of the *points or vowels, and accents, to be a novel invention of some Rabbins of Tiberias in Palestina.* This the learned author of the Prolegomena defends with Cappellus' arguments, and such other additions as he was pleased to make use of. To clear up the concernments of our truth in this particular, it will be necessary to consider,—1. What *influence* in the right understanding of the text these points have, and necessarily must have; 2. What is their *original*, or whom their invention is ascribed unto in these Prolegomena. As to the assertive part of this controversy, or the vindication of their true sacred original,

some other occasion may call for additions to what is now (by the way) insisted on. And as I shall not oppose them who maintain that they are coevous with the letters,—which are not a few of the most learned Jews and Christians,—so I nowise doubt but that, as we now enjoy them, we shall yet manifest that they were completed by אנשי כנסת הגדולה, the men of the great synagogue, Ezra and his companions, guided therein by the infallible direction of the Spirit of God.

That we may not seem ἀεροβατεῖν, or to contend *de lana caprina*, the importance of these points as to the right understanding of the word of God is first to be considered, and that from testimony and the nature of the thing itself. Morinus, in his preface to his Hebrew Lexicon, tells us that without the points no certain truth can be learned from the Scriptures in that language, seeing all things may be read divers ways, so that there will be more confusion in that one tongue than was amongst all those at Babylon: "Nulla igitur certa doctrina poterit tradi de hac lingua, cum omnia possint diversimodo legi, ut futura sit major confusio unicæ hujus linguæ quam illa Babylonis." Morinus plainly affirms that it is so indeed, instancing in the word דבר, which, as it may be variously pointed, hath at least eight several significations, and some of them as distant from one another as heaven and earth. And to make evident the uncertainty of the language on this account, he gives the like instance in *c*, *r*, *s*, in Latin. Junius, in the close of his animadversions on Bell. De Verbo Dei, lib. ii. cap. ii., commends that saying of Johannes Isaac against Lindanus, "He that reads the Scriptures without points is like a man that rides a horse ἀχάλινος, without a bridle; he may be carried he knows not whither." Radulphus Cevallerius goes further: Rudiment. Ling. Heb. cap. iv., "Quod superest de vocalium et accentuum antiquitate, eorum sententiæ subscribo, qui linguam Hebræam, tanquam omnium aliarum ἀρχέτυπον absolutissimum, plane ab initio scriptam confirmant; quandoquidem qui contra sentiunt non modo authoritatem sacræ Scripturæ dubiam efficiunt, sed radicitus (meo quidem judicio) convellunt, quod absque vocalibus et distinctionum notis, nihil certi firmique habeat;"—"As for the antiquity of the vowels and accents," saith he, "I am of their opinion who maintain the Hebrew language, as the exact pattern of all others, to have been plainly written with them from the beginning; seeing that they who are otherwise minded do not only make doubtful the authority of the Scriptures, but, in my judgment, wholly pluck it up by the roots, for without the vowels and notes of distinction it hath nothing firm and certain."

In this man's judgment (which also is my own), it is evident to all how obnoxious to the opinion now opposed the truth is that I am contending for.

To these also may be added the great Buxtorfs, father[1] and son,[2] Gerard,[3] Glassius,[4] Voetius,[5] Flacius Illyricus,[6] Polanus, Whitaker, Hassret,[7] Wolthius.[8]

It is well known what use the Papists make of this conceit. Bellarmine maintains that there are errors crept into the original by this addition of the points: De Verb. Dei, lib. ii. cap. ii., "Hisce duabus sententiis refutatis, restat tertia, quam ego verissimam puto, quæ est, Scripturas Hebraicas non esse in universum depravatas opera et malitia Judæorum, nec tamen omnino esse integras et puras, sed habere suos errores quosdam, qui partim irrepserint negligentia et ignorantia librariorum, etc., partim ignorantia Rabbinorum qui puncta addiderunt; itaque possumus, si volumus, puncta detrahere et aliter legere;"—"These two opinions being confuted, the third remaineth, which I suppose to be most true; which is, that the Hebrew Scriptures are not universally corrupted by the malicious work of the Jews, nor yet are wholly pure and entire, but that they have errors, which have crept in partly by the negligence and ignorance of the transcribers, partly by the ignorance of the Rabbins who added the points; whence we may, if we please, reject the points and read otherwise."

In the voluminous opposition to the truth made by that learned man, I know nothing more perniciously spoken, nor do yet know how his inference can be avoided on the hypothesis in question. To what purpose this insinuation is made by him is well known, and his companions in design exactly declare it. That their Hebrew text be corrected by the Vulgar Latin is the express desire of Gregory de Valentia, tom. i. disput. 5, q. 3; and that because the church hath approved that translation, it being corrected (says Huntley) by Jerome before the invention of points. But this is put out of doubt by Morinus, who from hence argues the Hebrew tongue to be a very nose of wax, to be turned by men which way they please, and to be so given of God on purpose that men might subject their consciences to their infallible church, Exercit. lib. i. exer. i. cap. ii. Great hath been the endeavour of this sort of men, wherein they have left no stone unturned, to decry the originals. Some of them cry out that the Old Testament is corrupted by the Jews, as Leo Castrius,[9] Gordonius Huntlæus,[10] Melchior Canus,[11] Petrus Galatinus,[12] Morinus,[13] Salmeron, Pintus, Mersennus, Animad. in Problem. Georgii Venet, etc., p. 233;[14]—that many corruptions have crept into it by negligence

[1] Buxtorf. Tiberias. [2] De Antiquitate Punct. [3] Exeg. loc. com. tom. i. de Sa. Sc. [4] De Text. Heb. Puri. [5] Loc. com. quousque se extendat. Author S Sa. [6] Clav. Scrip. Sel. p. 2, trac. 6. [7] De Templ. Ezec. [8] Disputat. Jenæ. [9] De Translat. Scripturæ. [10] Controversarium Epitome. [11] Loc. Theol. lib. ii. cap. xiii. [12] Arcan. Cathol. lib. i. [13] Exercit. de Heb. Text. Sincer. [14] Proleg.

and the carelessness of scribes, so Bellarmine,[1] Genebrard,[2] Sixtus Senensis,[3] with most of the rest of them. In these things, indeed, they have been opposed by the most learned of their own side, as Arias Montanus,[4] Johannes Isaac,[5] Pineda,[6] Masius,[7] Ferrarius,[8] Andradius, and sundry others, who speak honourably of the originals. But in nothing do they so pride themselves as in this conceit of the novelty of the Hebrew punctuation, whereby they hope, with Abimelech's servants, utterly to stop the wells and fountains from whence we should draw our souls' refreshment.

This may serve for a short view of the opinions of the parties at variance, and their several interests in these opinions. The importance of the points is on all hands acknowledged, whether aiming at the honour or dishonour of the originals. Vowels are the life of words; consonants without them are dead and immovable; by them are they carried to any sense, and may be to divers. It is true that men who have come to acquaintance with the Scriptures by the help of the vowels and accents, being in possession of an habitual notion and apprehension of that sense and meaning which ariseth from them, may possibly think that it were a facile thing to find out and fix upon the same sense by the help of the *matres lectionis* אהוי, and the consideration of antecedents and consequents, with such like assistances. But let them be all taken out of the way (as I shall manifest it is fit they should be, if they have the original assigned to them by the Prolegomena), and let men lay aside that advantage they have received from them, and it will quickly appear into what devious ways all sorts of such persons will run. Scarce a chapter, it may be a verse, or a word, in a short time, would be left free from perplexing, contradicting conjectures. The words are altogether innumerable whose significations may be varied by an arbitrary supplying of the points. And when the regulation of the punctuation shall be left to every single person's conjectures upon antecedents and consequents (for who shall give a rule to the rest), what end shall we have of fruitless contests? What various, what pernicious senses shall we have to contend about! Suppose that men sober, modest, humble, pious, might be preserved from such miscarriages, and be brought to some agreement about these things (which yet in these days, upon many accounts, is not to be looked for, yea, from the nature of the thing itself seems impossible), yet this gives us but a human, fallible persuasion, that the readings fixed on by them are according to the mind of God; but to expect such an agreement is fond and foolish. Besides, who shall secure us against the luxuriant,

[1] De Verbo Dei, lib. ii. [2] in Ps. xxi. [3] Biblioth. lib. viii. Hæres. 13.
[4] Præfat ad Bib. Interlin. [5] Respons. ad Lindan. [6] De rebus Solom. cap. iv. sect. 1. [7] Præfat. ad Josu. [8] Proleg. Biblica.

atheistical wits and spirits of these days, who are bold upon all advantages ἀκίνητα κινεῖν, and to break in upon every thing that is holy and sacred, that they will not, by their huckstering, utterly corrupt the word of God? How easy is it to foresee the dangerous consequents of contending for various readings, though not false nor pernicious, by men pertinaciously adhering to their own conjectures! The word of God, as to its literal sense, or reading of the words of it, hath hitherto been ἐξαγώνιον, and the acknowledged touchstone of all expositions; render this now a μῆλον ἔριδος, and what have we remaining firm and unshaken?

Let men, with all their confidence as to the knowledge of the sense and meaning of the Scriptures which they have already received, by such helps and means as are all of them resolved into the present punctuation of the Bible (for all grammars, all lexicons, the whole Masora, all helps to this language, new and old in the world, are built on this foundation), reduce themselves to such an indifferency as some of late have fancied as a meet rise for knowledge, and fall seriously to the reading of some of the prophets, whose matter is sublime and mystical, and their style elliptical and abstruse, without the help of points and accents,—let them fix them, or any figures to answer their sounds, *arbitrarily*, merely on their judgment in the language and conjectures at the sense of the place, without any advantage from what they have been instructed in,—and let us see whether they will agree, as they fabulously report of the seventy translators! Whatever may be the issue of their industry, we need not fear quickly to find as learned as they that would lay their work level with the ground. I confess, considering the days we live in, wherein the bold and curious wits of men, under pretence of critical observations, alluring and enticing with a show of learning, have ventured to question almost every word in the Scripture, I cannot but tremble to think what would be the issue of this supposition, that the points or vowels, and accents, are no better guides unto us than may be expected from those who are pretended to be their authors. The Lord, I hope, will safeguard his own from the poison of such attempts. The least of its evil is not yet thoroughly considered. So that whereas, saving to myself the liberty of my judgment as to sundry particulars, both in the impression itself and in sundry translations, I acknowledge the great usefulness of this work, and am thankful for it, which I here publicly testify, yet I must needs say, I had rather that it, and all works of the like kind, were out of the world, than that this one opinion should be received, with the consequences that unavoidably attend it.

"But this trial needs not be feared. Grant the points to have the original pretended, yet they deserve all regard, and are of singular

use for the right understanding of the Scripture; so that it is not lawful to depart from them without urgent necessity, and evidences of a better lection to be substituted in the room of that refused." But as this relieves us not, but still leaves us within the sphere of rational conjectures, so whether it can honestly be pretended and pleaded in this case comes nextly to be discovered by the consideration of the supposed authors of this invention.

The founders of this story of the invention of the Hebrew points tell us that it was the work of some Rabbins living at Tiberias, a city in Galilee, about the year of Christ 500, or in the next century after the death of Jerome and the finishing of the Babylonian Talmud. The improbability of this story or legend I am not now to insist upon. Morinus makes the lie lower. He tells us that the Babylonian Talmud was finished but a little before the year 700, Exer. ii. cap. iii., par. poster.; and that the Masoretes (to whom he ascribes the invention of the points) wrote a long time after the finishing of the Talmud and the year 700, p. p. 5, cap. iii. This long time cannot denote less than some hundreds of years. And yet the same man in his preface to his "Samaritica Opuscula," boasting of his finding R. Jehuda Chiug, manifests that he was acquainted with the present punctuation, and wrote about it. Now, this rabbi was a grammarian,—which kind of learning among the Jews succeeded that of the Masoretes,—and he lived about the year 1030; so that no room at all seems to be left for this work. That there was formerly a famous school of the Jews and learned men at Tiberias is granted. Jerome tells us that he hired a learned Jew from thence for his assistance, Epist. ad Chromat. Among others, Dr Lightfoot[1] hath well traced the shadow of their sanhedrim, with their presidents in it, in some kind of succession, to that place. That they continued there in any esteem, number, or reputation, unto the time assigned by our authors for this work, is not made to appear from any history or record of Jews or Christians; yea, it is certain that about the time mentioned, the chiefest flourishing of the Jewish doctors was at Babylon, with some other cities in the east, where they had newly completed their Talmud, the great pandect of Jewish laws and constitutions, as themselves everywhere witness and declare. That any persons considerably learned were then in Tiberias is a mere conjecture; and it is most improbable, considering what destruction had been made of them at Diocæsarea and Tiberias, about the year of Christ 352, by Gallus, at the command of Constantius. That there should be such a collection of them so learned, so authorized, as to invent this work and impose it on the world, no man once taking notice that any such persons ever were, is beyond all belief. Not-

[1] Lightfoot, Fall of Hierus. sect. 3–5, etc.

withstanding any entanglements that men by their conjectures may put upon the persuasion of the antiquity of the points, I can as soon believe the most incredible figment in the whole Talmud as this fable. But this is not my business. Let it be granted that such persons there were. On the supposition under consideration, I am only inquiring what is the state and condition of the present Hebrew pointing, and what weight is to be laid thereon. That the reader, then, may a little consider what sort of men they were who are assigned in these Prolegomena as the inventors of this artifice of punctuation, I shall take a brief view of the state of the Jews after the destruction of the temple down to the days inquired after.

That the Judaical church-state continued not only *de facto*, but, in the merciful forbearance of God, so far that the many thousands of believers that constantly adhered to the Mosaical worship were accepted with God until the destruction of the temple; that that destruction was the ending of the world that then was by fire, and the beginning of setting up solemnly the new heaven and new earth wherein dwelleth righteousness,—I have at large elsewhere declared, and may, God assisting, yet further manifest in my thoughts on the Epistle of Paul to the Hebrews. From the time between the beginning of Christ's preaching to the utter desolation of the city and temple, an open, visible rejection of that church, as such, was made. Thereon an utter separation of the true Israel from it ensued; and the hardened residue became לֹא־עַמִּי and לֹא רֻחָמָה,—a people not in covenant or delight, but of curse and indignation. What their state was for a season onwards, both civil and religious, many have declared. I shall only insist on the heads of things. In general, then, they were most remote from accepting of the punishment of their sin, or considering that God was revenging upon them the quarrel of his covenant to the utmost, having broken both his staves, "Beauty and Bands." So far were they from owning their sin in selling of their Messiah, that, seeing an end put to all their former worship thereupon, there is nothing recorded of them but these two things, which they wholly, in direct opposition unto God, gave themselves up unto:—1. They increased in rage and madness against all the followers of Christ, stirring up persecution against them all the world over. Hereunto they were provoked by a great number of apostates, who, when they could no longer retain their Mosaical rites with the profession of Christ, being rejected by the churches, fell back again to Judaism or semi-Judaism. 2. A filthy lusting and desire after their former worship, now become abominable and a badge of infidelity, that so their table might become a snare unto them, and what had been for their safety might now become the

means of their utter ruin and hardening. Of the former, or their stirring up of persecution, all stories are full of examples and instances. The latter, or their desires and attempts for the restoration of their worship, as conducing to our present business, must be further considered.

For the accomplishment of a design to restore their old religion, or to furnish themselves with a new, they made two desperate attempts. The first of these was by arms, under their pseudo-Messiah, Barchochab, in the days of Hadrian. Under the conduct and influencings of this man, to whom one of the chief Rabbins (Akiba) was armour-bearer, in the pursuit of a design to restore their temple and worship, they fell into rebellion against the Romans all the world over. In this work, after they had committed unheard-of outrages, massacres unparalleled, murders, spoils, and cruelties, and had shaken the whole empire, they were themselves in all parts of the world, especially in the city Bether, where was the head of their rebellion, ruined with a destruction seeming equal to that which befell them at Jerusalem in the days of Vespasian and Titus.

That the rise of this war was upon the twofold cause mentioned, namely, their desire to retain their former worship and to destroy the Christian, is evident. For the first, it is expressed by Dio Cassius: Hist. Rom. lib. lxix., in Vita Had., *Ἐς δὲ τὰ Ἱεροσόλυμα πόλιν αὐτοῦ ἀντὶ τῆς κατασκαφείσης οἰκίσαντος, ἣν καὶ Αἰλίαν Καπιτωλίναν ὠνόμασε καὶ ἐς τὸν τοῦ Θεοῦ τόπον, ναὸν τῷ Διὶ ἕτερον ἀναντεγείροντος, πόλεμος οὔτε μικρὸς οὔτ' ὀλιγοχρόνιος ἐκινήθη. Ἰουδαῖοι γάρ, δεινόν τι ποιούμενοι τοὺς ἀλλοφύλους τινὰς ἐς τὴν πόλιν σφῶν οἰκισθῆναι, καὶ τὰ ἱερὰ ἀλλότρια ἐν αὐτῇ ἱδρυθῆναι· κ.τ.λ.* It was the defiling of the soil whereon the temple stood (which God suffered on set purpose to manifest their utter rejection, and that the time was come wherein he would be no more worshipped in that place in the old manner) that put them in arms, as that author declares at large. And for the latter, Justin Martyr, who lived at that time, informs us of it: Apol. ii. ad Anton. Pium., *Καὶ γὰρ ἐν τῷ νῦν γεγενημένῳ Ἰουδαϊκῷ πολέμῳ Βαρχοχέβας ὁ τῆς Ἰουδαίων ἀποστάσεως ἀρχηγέτης Χριστιανοὺς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν Χριστὸν καὶ βλασφημοῖεν, ἐκέλευεν ἀπάγεσθαι.* His fury was in an especial manner against the Christians, whom he commanded to be tortured and slain, unless they would deny and blaspheme Jesus Christ. See Euseb. Chron. ad an. Christi 136. And this war they managed with such fury, and, for a while, success, that after Hadrian had called together against them the most experienced soldiers in the world, particularly Julius Severus out of England, and had slain of them five millions and eighty thousand in battle, with [while ?] an infinite number besides, as the historian speaks, by famine, sickness, and fire, were consumed, he found himself to have sustained so much

loss by them that he began not his letter to the senate in the wonted manner, Εἰ αὐτοὶ καὶ οἱ παῖδες ὑμῶν ὑγιαίνετε, εὖ ἂν ἔχοι· ἐγὼ καὶ τὰ στρατεύματα ὑγιαίνομεν· he could not assure them that it was well with him and his army.

By this second desolation they were [brought] very low, made weak and contemptible, and driven into obscurity all the world over. In this state they wandered up and down for some season in all manner of uncertainty. They had not only lost the place of their solemn worship, seeing it was wholly defiled, the name of Jerusalem changed into Ælia, and themselves forbid to look towards it upon pain of death,[1] but also, being now unspeakably diminished in their number, all hope of contriving themselves into any condition of observing their old rites and worship was utterly lost.[2]

Here they sat down amazed for a season, being at their wits' end, as was threatened to them in the curse. But they will not rest so. Considering, therefore, that their old religion could not be continued without a Jerusalem and a temple, they began a nefarious attempt against God, equal to that of the old world in building Babel, even to set up a new religion, that might abide with them wherever they were, and give them countenance in their infidelity and opposition to the gospel unto the utmost. The head of this new apostasy was one R. Judah, whom we may not unfitly call the Mohammed of the Jews. They term him Hannasi, the "prince;" and Hakkadosh, the "holy." The whole story of him and his companions, as reported by the Jews, is well collected by Joseph de Voysin, Observat. in Procem. ad Pugi. Fidei. p. 26, 27. The sum of the whole concerning this work is laid down by Maimonides in his præfatio in Seder Zeraiim, p. 36, 37 of the edition of Mr Pococke; wherein also a sufficient account is given of the whole Mishna, with the names of the Rabbins either implied in it or occasionally mentioned. This man, about the year of Christ 190 or 200, when the temple had now lain waste almost three times as long as it did in the Babylonish captivity, being countenanced, as some of themselves report,[3] by Antoninus Pius, compiled the Jewish Koran, or the Mishna, as a rule

[1] Euseb. Hist. lib. iv. cap. vi.; Orosius. lib. vii. cap. xiii.; Hieron. Com. in Zach. cap. xi. Vid Tzemach. David. et Hotting. Hist. Ecclesi. Nov. Testam.

[2] "Dispersi, palabundi et cœli et soli sui extorres, vagantur per orbem sine homine, sine Deo, rege, quibus nec advenarum jure terram patriam saltem vestigio salutare conceditur."—Tertull. Apol.

[3] "Post hæc processu temporis ventum est ad Rabbinu Hakkadosh, cui pax, qui fuit seculi sui phœnix, etc. Ille legem in Israele confirmavit sententiis, dictis, et differentiis ore traditis a Mose, usque ad tempora sua collectis, cum et ipse esset ex iis qui ore tradita referebant. Collectis igitur sententiis et dictis istis, manum admovit componendæ Mishnæ, quæ omnium quæ in lege scripta sunt præceptorum explicationem contineret, partim traditionibus a Mose (cui pax), ore acceptis, partim consequentiis argumentatione elicitis," etc.—Vid. R. Maimon. præfat. in Seder Zeraiim, edit. Poc. p. 36-38.

of their worship and ways for the future. Only, whereas Mohammed afterward pretended to have received his figments by revelation (though, indeed, he had many of his abominations from the Talmud), this man pleaded the receiving of his by tradition,—the two main engines that have been set up against the word of God. Out of such pharisaical traditions as were indeed preserved amongst them, and such observances as they had learned and taken up from apostate Christians, as Aquila and others, with such figments as were invented by himself and his predecessors since the time of their being publicly rejected and cursed by God, this man compiled the ספר משניות, —which is the text of their Talmud, and the foundation of their present religion,—under the name of the old oral law. That sundry Christian ceremonies and institutions, vilely corrupted, were taken up by the Jews of those days, many of them being apostates, as were also some of Mohammed's assistants in compiling of the Koran, I shall, God assisting, elsewhere endeavour to evince and manifest. That any gospel observances were taken from the Jews, as being in practice amongst them before their institution by Christ, will appear in the issue to be a bold and groundless fancy.

The foundation mentioned being laid in a collection of traditions and new invention of abominations, under the name of old traditions, by this Rabbi, the following Talmuds are an improvement of the same attempt of setting up a religion under the curse and against the mind and will of God, that, being rejected by him, and left "without king, without prince, without sacrifice, without image, without an ephod, and without teraphim," any kind of worship, true or false, they might have something to give them countenance in their unbelief. The Talmud of Jerusalem, so called (for it is the product of many comments on the Mishna in the city of Tiberias, where R. Judah lived) because it was compiled in the land of Canaan, whose metropolis was Jerusalem, was published about the year of Christ 230: so it is commonly received, though I find Dr Lightfoot of late, on supposition of finding in it the name of Diocletian the emperor, to give it a later date; but I confess I see no just ground for the alteration of his judgment from what he delivered in another treatise before. The Doclet mentioned by the Rabbins was beaten by the children of R. Judah Princeps, as himself observes, who lived in the days of one of the Antoninuses, a hundred years before Diocletian. Neither was ever Diocletian in a low condition in the east, being a Sarmatian born, and living in the western parts; only he went with Numerianus in that expedition into Persia, wherein he was made emperor at his return. But this is nothing to my purpose. See Lightfoot, Chorograph. cap. lxxxi. p. 144. The Babylonian Talmud, so called because compiled in the land of Babylon, in the cities of

Nahardea, Sora, and Pumbeditha, where the Jews had their synagogues and schools, was finished about the year 506 or 510. In this greater work was the mystery of their iniquity finished, and the engine of their own invention for their further obduration perfectly completed. These are now the rule of their faith, the measure of their exposition of Scripture, the directory of their worship,—the ground of their hope and expectation.

All this while the Jews enjoyed the letter of the Scriptures, as they do to this day; yea, they receive it sometimes with the honour and veneration due to God alone. God preserved it amongst them for our present use, their further condemnation, and means of their future conversion. But after the destruction of the temple, and rejection of their whole church-state, the word was no longer committed to them of God, nor were they intrusted with it, nor are to this day. They have it not by promise or covenant, as they had of old, Isa. lix. 21. Their possession of it is not accompanied with the administration of the Spirit; without which, as we see in the instance of themselves, the word is a dead letter, of no efficacy for the good of souls. They have the letter amongst them, as at one time they had the ark in the battle against the Philistines, for their greater ruin.

In this state and condition they everywhere discover their rancour and malice against Christ, calling him, in contempt and reproach, תָּלוּי, who is קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת, relating monstrous figments concerning him and their dealing with him, under the name of "Jesus the son of Pandira." Some deny that by Jesus, the son of Pandira and Stada, in the Talmud, the blessed Messiah is intended. So did Galatinus, Arcan. Relig. Cathol. lib. i. cap. vii.; and Reuchlinnus Cabal. lib. i. p. 636; Guliel. Schickard., in Proœm. Tarich. p. 83. The contrary is asserted by Reynoldus, Prælec. in lib. Apoc., prælec. 103, p. 405, 406; Buxtorfius Lexic. Rab. voce סטד, and also in פנדירא; Vorstius Not. ad Tzem. Dav. p. 264. And, in truth, the reason pleaded by Galatinus and others to prove that they did not intend our Saviour doth, upon due consideration, evince the contrary. The Jesus, say they, who is mentioned in the Talmud, lived in the days of the Maccabees, being slain in the time of Hyrcanus, or of Aristobulus, one hundred years before the death of the true Messiah; so that it cannot be he who is by them intended. But this is invented by the cursed wretches, that it should not appear that their temple was so soon destroyed after their wicked defection from God in killing of his Son. This is most manifest from what is cited by Genebrard from Abraham Levita, in his "Cabala Historiæ," where he says that Christians invented this story, that Jesus was crucified in the life of Herod (that is, the tetrarch), that it might appear that their temple was destroyed immediately thereupon;

"when," saith he, "it is evident from the Mishna and Talmud that he lived in the time of Alexander, and was crucified in the days of Aristobulus:" so discovering the true ground why they perverted the whole story of his time,—namely, lest all the world should see their sin and punishment standing so near together. But it is well that the time of our Saviour's suffering and death was affirmed even by the heathens, before either their Mishna or Talmud were born or thought of: "Abolendo rumori" (he speaks of Nero, and of his firing Rome) "subdidit reos, et quæsitissimis pœnis affecit, quos, per flagitia invisos, vulgus Christianos appellabat. Auctor nominis ejus Christus, Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat," Tacit. Annal. lib. xv. cap. xliv. To return to our Jews: universally in all their old writings they have carried on a design of impugning him in his Gospel; for as we need not their testimony, nor any thing but the Scripture, for their conviction and αὐτοκατακρισία, so, to acknowledge the truth, the places cited out of their Talmuds and Gemara, from the Cabalists and other Rabbins, by Martinus Raymundus, Porchetus, Galatinus, Reuchlinus, and others (setting aside Galatinus his Gale Rezeia, which must be set aside), seem[ing] to be wrested the most of them beside their intentions, as things obscurely, metaphorically, and mystically written, are easily dealt withal. Their disputes about the Messiah, when they speak of him of set purpose, as in Lib. Sanhedrim, are foolish, contradictious triflings, wherein they leave all things as uncertain as if they were wrangling in their wonted manner, "de lana caprina." So that, for my part, I am not much removed from the opinion of Hulsius (lib. i. p. 2, dic. sup. de Temp. Messiæ), that Æsop's Fables are of as much use in Christian religion as the Judaical Talmud. Whilst they keep the Scripture, we shall never want weapons out of their own armory for their destruction. Like the Philistine, they carry the weapon that will serve to cut off their own heads. Now, the Tiberian Masoretes, the supposed inventors of the points or vowels, and accents, which we now use, were men living after the finishing of the last Talmud, whose whole religion was built thereon.

Let us, then, a little, without prejudice or passion, consider who or what these men were, who are the supposed authors of this work:—
1. Men they were (if any such were) *who had not the word of God committed* to them in a peculiar manner, as their forefathers had of old, being no part of his church or people, but were only outwardly possessors of the letter, without just right or title to it, utterly uninterested in the promise of the communication of the Spirit, which is the great charter of the church's preservation of truth, Isa. lix. 21.
2. Men *so remote from a right understanding of the word*, or the mind and will of God therein, that they were desperately engaged

to oppose his truth in the books which themselves enjoyed, in all matters of importance unto the glory of God or the good of their own souls, from the beginning to the ending; the foundation of whose religion was infidelity, and one of their chief fundamentals an opposition to the gospel.[1] 3. Men *under the special curse of God* and his vengeance, upon the account of the blood of his dear Son. 4. Men *all their days feeding themselves with vain fables*, and mischievous devices against the gospel, labouring to set up a new religion under the name of the old, in despite of God; so striving to wrestle it out with his curse to the utmost. 5. Men *of a profound ignorance* in all manner of learning and knowledge but only what concerned their own dunghill traditions;[2] as appears in their stories, wherein they make Pyrrhus, king of Epirus, help Nebuchadnezzar against Jerusalem, with innumerable the like fopperies. 6. Men *so addicted to such monstrous figments*, as appears in their Talmuds, as their successors of after ages are ashamed of, and seek to palliate what they are able; yea, for the most part *idolaters and magicians*, as I shall evince. Now, I dare leave it to the judgment of any godly, prudent person, not addicted to parties and names of men, who is at all acquainted with the importance of the Hebrew vowels and accents unto the right understanding of the Scripture, with what influence their present fixation hath upon the literal sense we embrace, whether we need not very clear evidence and testimony, yea, undeniable and unquestionable, to cast the rise and spring of them upon the invention of this sort of men.

Of all the fables that are in the Talmud I know none more incredible than this story, that men who cannot, by any story or other record, be made to appear that they ever were in *rerum natura*,—such men as we have described, obscure, unobserved, not taken notice of by any learned man, Jew or Christian,—should in a time of deep ignorance, in the place where they lived, amongst a people wholly addicted to monstrous fables, themselves blinded under the curse of God, find out so great, so excellent a work, of such unspeakable usefulness, not once advising with the men of their own profession and religion, who then flourished in great abundance at Babylon and the places adjacent, and impose it on all the world (that receive the Scriptures), and have every tittle of their work received, without any opposition or question from any person or persons, of any principle whatever; yea, so as to have their invention made the constant rule of all following expositions, comments, and interpretations. *Credat Apella.*

To draw, then, to the close of this discourse, I must crave liberty

[1] Fundament. nonum. apud Maimon. præfat. ad Perek. Chelek. p. 175, edit. Poc.
[2] Shobet Jehuda, p. 40.

to profess that if I could be thoroughly convinced that the present Hebrew punctuation were the figment and invention of these men, I should labour to the utmost to have it utterly taken away out of the Bible, nor should I (in its present station) make use of it any more. What use such an invention might be of under catholic rules, in a way of grammar, I shall not dispute; but to have it placed in the Bible as so great a part of the word of God is not tolerable. But blessed be God, things are not as yet come to that pass! I shall only add, that whereas some of the most eminently learned and exercised persons in all the learning and antiquity of the Jews that these latter ages have produced, have appeared in the confutation of this fancy of the invention of the points by some post-Talmudical Masoretes, I am sorry their respect to the Rabbins hath kept them from the management of this consideration, which is to me of so great importance.

To what I have spoken I shall add the words of learned Dr Lightfoot, in his late Centuria Chorograph., which came to my hands since the finishing of this discourse, cap. lxxxi. p. 146: "Sunt qui punctata Biblia credunt a sapientibus Tiberiensibus" (he means Elias only, for other Jews of this opinion there are none). "Ego impudentiam Judæorum, qui fabulam invenerunt, non miror; Christianorum credulitatem miror, qui applaudunt. Recognosce (quæso) nomina Tiberiensium a sita illic primum academia ad eam expirantem, et quidnam tandem invenies nisi genus hominum præ Pharisaismo insaniens, traditionibus fascinans et fascinatum, cæcum, vafrum, delirum; ignoscant, si dicam magicum et monstrosum? Ad opus tam divinum homines quam ineptos, quam stolidos! Perlege Talmud Hierosolymitanum, et nota qualiter illic se habeant R. Juda, R. Chamnath, Z. Judan, R. Hoshaia, R. Chaija Rubba, R. Chaija Bar Ba, R. Jochanan, reliquique inter Tiberienses grandissimi doctores; quam serio nihil agunt; quam pueriliter seria; quanta in ipsorum disputationibus vafrities, spuma, venenum, fumus, nihil; et si punctata fuisse Biblia in istiusmodi schola potes credere, crede et omnia Talmudica. Opus Spiritus Sancti sapit punctatio Bibliorum, non opus hominum perditorum, excæcatorum, amentium." In the words of this learned person there is the sum of what I am pleading for. Saith he, "I do not admire the Jews' impudence, who found out that fable; I admire Christians' credulity, who applaud it. Recount, I pray, the names of the Tiberians from the first foundation of a university there to the expiring thereof, and what do you find but a sort of men being mad with (or above) the Pharisees, bewitching and bewitched with traditions, blind, crafty, raging; pardon me if I say magical and monstrous? What fools, what sots, as to such a divine work! Read over the Talmud of Jerusalem; consider how R. Juda, R. Chamnath, Z. Judan, R. Hoshaia, R. Chaija

Rubba, R. Chaija Bar Ba, R. Jochanan, and the rest of the great doctors among the Tiberians, do behave themselves; how seriously they do nothing; how childish they are in serious things; how much deceitfulness, froth, venom, smoke, nothing, in their disputations: and if you can believe the points of the Bible to proceed from such a school, believe also their Talmuds. The pointing of the Bible savours of the work of the Holy Spirit, not of wicked, blind, and mad men."

The Jews generally believe these points to have been from mount Sinai, and so downward by Moses and the prophets, at least from Ezra and his companions, the men of the great synagogue; not denying that the knowledge and use of them received a great reviving by the Gemarists and Masoretes, when they had been much disused. So R. Azarias at large, Imre Binah. cap. lix.

Had it been otherwise, surely men stupendously superstitious in inquiring after the traditions of their fathers would have found some footsteps of their rise and progress. It is true, there is not only the opinion, but there are the arguments, of one of them to the contrary, —namely, Elias Levita. This Elias lived in Germany about the beginning of the Reformation, and was the most learned grammarian of the Jews in that age. Sundry of the first reformers had acquaintance with him. The task not only of *reforming religion*, but also of *restoring good literature*, being incumbent on them, they made use of such assistances as were to be obtained then to that purpose. This man (whom Thuanus takes notice of[1]) lived with Paulus Fagius, and assisted him in his noble promotion of the Hebrew tongue. Hence haply it is that some of those worthies unwarily embraced his novel opinion, being either overborne with his authority, or not having leisure to search further after the truth. That the testimony of this one Elias should be able to outweigh the constant attestation of all other learned Jews to the contrary, as Cappellus affirms and pleads, and as is insinuated in our Prolegomena,[2] is fond to imagine; and the premises of that learned man fight against his own conclusion. "It is known," saith he, "that the Jews are prone to insist on every thing that makes for the honour of their people and language; and therefore their testimony to the divine original of the present punctuation, being in their own case, is not to be admitted.

[1] "Eodem fere tempore Palatinus abolita pontificia authoritate doctrinam Lutheri recepit, eaque de causa Paulum Fagium tabernis Rhenanis in Palatinatu natum Hiedelbergam evocavit. Is sub Volfgango Capitone perfectissimam linguæ sanctæ cognitionem adeptus, cum egestate premeretur, Petri Busteri veri locupletis Isnæ in qua ille docebat senatoris liberalitate sublevatus Heliam illum Judæorum doctissimum accersendum curavit, et instituta typographica officina maximum ad solidam rerum Hebraicarum cognitionem momentum attulit."—Thuanus Hist. lib. ii. ad an. 1564, p. 546.

[2] Proleg. 3, sect. 42.

Only Elias, who in this speaks against the common interest of his people, is presumed to speak upon conviction of truth." But the whole *evidence* in this cause is on the other side. Let us grant that all the Jews are zealous of the honour and reputation of their nation and language, as they are; let us grant that they greedily close with every thing that may seem to have a tendency thereunto: what will be the issue or natural inference from these premises? Why, as nothing could be spoken more honourably of the Jews whilst they were the church and people of God than that of Paul, that "to them were committed the oracles of God," so nothing can be imagined or fixed on more to their honour since their divorce from God than that their doctors and masters should make such an addition to the Scripture, so generally acknowledged to be unspeakably useful. And to this purpose Elias, who was the father of this opinion, was far from making such deductions thence as some do now-a-days, namely, that it is lawful for us to change the vowels and accents at our pleasure, but ties all men as strictly to them as if they had been the work of Ezra. It is Elias, then, that speaks in his own case; whose testimony is, therefore, not to be admitted. What was done of old and in the days of Ezra is ours, who succeed unto the privileges of that church; what hath been done since the destruction of the temple is properly and peculiarly theirs.

It may, perhaps, be thought that by the account given of the Rabbins, their state and condition of old and of late, I might have weakened one great argument which learned men make use of to confirm the *sacred antiquity* of the present Hebrew punctuation, taken from the universal consent and testimony of the Jewish doctors, ancient and modern, this one Elias excepted. Who can think such persons are in any thing to be believed? But, indeed, the case is quite otherwise. Though we account them wholly unmeet for the work that is ascribed unto them, and, on supposition that it is theirs, affirm that it had need undergo another manner of trial than as yet, out of reverence to its generally received antiquity, it hath met withal; yet they were *men still* who were full well able to declare what *de facto* they found to be so, and what they found otherwise. It cannot, I think, be reasonably supposed that so many men, living in so many several ages, at such vast distances from one another, who, some of them, it may be, never heard of the names of other some of them, should conspire to cozen themselves and all the world besides in a matter of fact not at all to their advantage. However, for my part, whatever can be proved against them I shall willingly admit. But to be driven out of such a rich possession as is the present Hebrew punctuation, upon mere surmises and conjectures, I cannot willingly give way or consent.

It is not my design to give in arguments for the divine original of the present Hebrew punctuation; neither do I judge it necessary for any one so to do whilst the learned Buxtorfius' discourse, "De Origine et Antiquitate Punctorum," lies unanswered. I shall, therefore, only add one or two considerations which to me are of weight, and not, as I remember, mentioned by him or his father in his "Tiberias," or any other that I know of in their disputes to this purpose.

1. If the points or vowels, and accents, be coevous with the rest of the letters, or have an original before all grammar of that language (as, indeed, languages are not made by grammar, but grammars are made by languages), *then the grammar of it and them must be collected from the observation of their use*, as they were found in all their variety, before any such art was invented or used; and rules must be suited thereunto. The drawing into rules all the instances that, being uniform, would fall under such rules, and the distinct observation of anomalous words, either singly, or in exceptions comprehending many under one head that would not be so reduced, was the work of grammar. But, on the other side, if the vowels and accents were invented by themselves, and added to the letters, *then the rule and art of disposing, transposing, and changing of them, must be constituted and fixed before the disposition of them;* for they were placed after the rules made, and according to them. A middle way, that I know of, cannot be fixed on. Either they are of the original writing of the language, and have had rules made by their station therein, or they have been supplied unto it according to rules of art. Things are not thus come to pass by chance; nor was this world created by a casual concurrence of these atoms. Now, if the grammar or art was the ground and foundation, not the product of their use, as I am confident I shall never see a tolerable answer given to that inquiry of Buxtorfius the elder in his "Tiberias," why the inventors of them left so many words anomalous and pointed otherwise than according to rule or the constant course of the language, precisely reckoning them up when they had so done, and how often they are so used, as ֵ and ֶ for ֱ, and ַ for ָ, and the like, when they might, if they had so pleased, have made them all regular, to their own great ease, advantage of their language, and facilitating the learning of it to all posterity, the thing they seem to have aimed at: so I cannot be satisfied why, in that long, operose, and curious work of the Masoretes, wherein they have reckoned up every word in the Scripture, and have observed the irregularity of every letter and tittle, they never once attempt to give us out those catholic rules whereby they or their masters proceeded in affixing the points; or whence it came to pass that no learned Jew for

hundreds of years after should be able to acquaint us with that way, but in all their grammatical instructions should merely collect observations, and inculcate them a hundred times over, according as they present themselves to them by particular instances. Assuredly, had this wonderful art of pointing, which for the most part may be reduced to catholic rules, and might have wholly been so if it were an arbitrary invention, limited to no pre-existing writing, been found out first and established as the *norma* and canon of affixing the vowels, some footsteps of it would have remained in the Masora, or among some of the Jews, who spent all their time and days in the consideration of it.

2. In the days of the Chaldee paraphrast, when the prophecies of the humiliation and death of their Messiah were only not understood by them, yet *we see into how many several ways and senses they are wrested by that paraphrast*, to affix some tolerable meaning to them. Take an instance on Isa. liii. Jonathan there acknowledges the whole prophecy to be intended of Christ, as knowing it to be the common faith of the church; but not understanding the state of humiliation which the Messiah was to undergo, he wrests the words into all forms, to make that which is spoken passively of Christ, as to his suffering *from* others, to signify actively, as to his doing and exercising judgment *upon* others! But now, more than five hundred years after, when these points are supposed to be invented, when the Rabbins were awake and knew full well what use was made of those places against them, as also that the prophets (especially Isaiah) are the most obscure part of the whole Scripture, as to the grammatical sense of their words in their coherence, without points and accents, and how facile it were to invert the whole sense of many periods by small alterations in these rules of reading, yet as they are pointed they make out incomparably more clearly the Christian faith than any ancient translations of those places whatever. Johannes Isaac, a converted Jew, lib. i. ad Lindan., tells us that above two hundred testimonies about Christ may be brought out of the original Hebrew that appear not in the Vulgar Latin or any other translation. And Raymundus Martinus, "Noverint quæ ejusmodi sunt" (that is, who blamed him for translating things immediately out of the Hebrew, not following the Vulgar Latin) "in plurimis valde sacræ Scripturæ locis veritatem multo planius atque perfectius pro fide Christiana haberi in litera Hebraica quam in translatione nostra," Procem. ad Pug. Fid. sec. 14. Let any man consider those two racks of the Rabbins and swords of Judaical unbelief, Isa. liii. and Dan. ix., as they are now pointed and accented in our Bibles, and compare them with the translation of the LXX., and this will quickly appear unto him. Especially hath this been

evidenced, since the Socinians[1] as well as the Jews have driven the dispute about the satisfaction of Christ to the utmost scrutiny and examination of every word in that 53d of Isaiah. But yet, as the text stands now pointed and accented, neither Jews nor Socinians (notwithstanding the relief contributed to them by Grotius wresting that whole blessed prophecy to make application of it unto Jeremiah, thinking therein to outdo the late or modern Jews; Abrabanel and others applying it to Josiah, the whole people of the Jews, Messiah Ben Joseph, and I know not whom) have been able, or ever shall be able, to relieve themselves from the sword of the truth therein. Were such exercitations on the word of God allowable, I could easily manifest how, by changing the distinctive accents and vowels, much darkness and perplexity might be cast on the contexture of that glorious prophecy. It is known, also, that the Jews commonly plead that one reason why they keep the copy of the law in their synagogues without points is, that the text may not be restrained to one certain sense, but that they may have liberty to draw out various, and, as they speak, more eminent senses.

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## CHAPTER VI.

Arguments for the novelty of the Hebrew points proposed to consideration—The argument from the Samaritan letters considered and answered—Of the copy of the law preserved in the synagogues without points—The testimony of Elias Levita and Aben Ezra considered—Of the silence of the Mishna, Talmud, and Gemara, about the points—Of the Keri and Ketib—Of the number of the points—Of the ancient translations, Greek, Chaldee, Syriac—Of Jerome—The new argument of Morinus in this cause—The conclusion about the necessity of the points.

But because this seems to be a matter of great importance, wherein the truth formerly pleaded for appears to be nearly concerned, I shall, ὡς ἐν παρόδῳ, very briefly consider the arguments that are usually insisted on (as in these Prolegomena) to prove the points to be a *novel invention;* I mean of the men and at the time before mentioned. Particular instances I shall not insist upon, nor is it necessary I should so do; it hath been done already. The heads of arguments, which yet contain their strength, are capable of a brief despatch, which shall be given them in the order wherein they are represented by the Prolegomena, Proleg. 3, sect. 38–40.

1. It is said, then, "That whereas the *old Hebrew* letters were the present Samaritan,[2] the Samaritan letters having been always without

[1] Faustus Socin. de Jesu Christo Servatore; Crellius Cont. Grot. p. 62.

[2] Pietro Della Valle had discovered, in his travels through the east, a copy of

points, as they yet continue, it is manifest that the invention of the points must be of a later date than the change of the letters, which was in the days of Ezra; and so, consequently, be the work of the post-Talmudical Masoretes." "Pergula Pictoris!" This whole objection is made up of most uncertain conjectures. This is not a place to speak at large of the Samaritans, their Pentateuch, and its translation. The original of that nation is known from the Scripture, as also their worship of God, 2 Kings xvii. Their solemn excommunication and casting out from any interest among the people of God is also recorded, Ezra ix. x., Nehem. xiii. Their continuance in their abominations after the closing of the canon of the Scripture is reported by Josephus, Antiq. lib. xi. cap. viii. In the days of the Maccabees they were conquered by Hyrcanus, and brought into subjection by the Jews, Joseph. Antiq. lib. xiii. cap. x. Yet their will-worship, upon the credit of the tradition of their fathers, continued to the days of our Saviour, and their hatred to the people of God, John iv. 9, 22. When, by whom, in what character, they first received the Pentateuch, is most uncertain;—not likely by the priest sent to them; for notwithstanding his instructions, they continued in open idolatry, which evidences that they had not so much as seen the book of the law. Probably this was done when they were conquered by Hyrcanus, and their temple razed, after it had stood two hundred years. So also did the Edomites. What diligence they used in the preservation of it, being never committed to them by God, we shall see afterward. That there are any of them remaining at this day, or have been these thousand years past, is unknown. That the letters of their Pentateuch were the ancient Hebrew letters, as Eusebius, Jerome, and some of the Rabbins, report, seems to me (on the best inquiry I have been able to make) a groundless tradition and mere fable. The evidences tendered to prove it are much too weak to bear the weight of such an assertion. Eusebius speaks only on report; *affirmatur*,—it was so affirmed, on what ground he tells us not. Jerome, indeed, is more positive; but give me leave to say, that supposing this to be false, sufficient instances of the like mistakes may be given in him. For the testimony of the Talmud, I have often declared that with me it is of no weight, unless seconded by very good evidence. And indeed the foundation of the whole story is very vain. The Jews are thought and said to have forgot their own characters in the captivity, and to have learned the Chaldean, upon the account whereof they adhered unto it after their return, when the same men were alive at

Samaritan Pentateuch, which was presented in 1620 to the library of the Oratory at Paris, by Harlæus de Sancy. It excited considerable sensation among the learned. was reputed of great antiquity, and held to be derived from some copy antecedent to the Babylonish captivity. It contained no vowel points, and hence the analogical argument to which our author refers against the antiquity of the Hebrew points.—Ed.

the burning of the one and the building of the other temple. That the men of one and the same generation should forget the use of their own letters, which they had been exercised in, is incredible. Besides, they had their Bibles with them always, and that in their own character only; whether they had any one other book or no, we know not. And whence, then, this forgetting of one character and learning of another should arise doth not appear; nor shall I, in such an improbable fiction, lay much weight on testimonies the most ancient whereof is six hundred years later than the pretended matter of fact.

The most weighty proof in this case is taken from the ancient *Judaical coins*, taken up with Samaritan characters upon them. We are now in the high road of forgeries and fables; in nothing hath the world been more cheated. But be it granted that the pretended coins are truly ancient, must it needs follow that because the letters were then known and in use, that they only were so,—that the Bible was written with them, and those now in use unknown? To salve the credit of the coins, I shall crave leave to answer this conjecture with another. The Samaritan letters are plainly preternatural (if I may so say), a studied invention,—in their frame and figure fit to adorn, when extended or greatened, by way of engraving or embossing, any thing they shall be put upon or cut in. Why may we not think they were invented for that purpose, namely, to engrave on vessels and to stamp on coins, and so came to be of some use in writing also? Their shape and frame promise some such thing. And this is rendered the more probable from the practice of the Egyptians, who, as Clemens Alexandrinus[1] tells us, had three sorts of letters; one which he calls *ἐπιστολογραφική*, with which they wrote things of common use; another termed by him *ἱερογραφική*, used by the priests in the sacred writings; and the other *ἱερογλυφική*, which also was of two sorts, simple and symbolical. Seeing, then, it was no unusual thing to have sundry sorts of letters for sundry purposes, it is not improbable that it was so also among the Jews: not that they wrote the sacred writings in a peculiar character as it were to hide them, which is declaimed against, but only that the other character might be in use for some purposes; which is not unusual. I cannot think the Greeks of old used only the *uncial* letters, which yet we know some did; though he did not who wrote Homer's Iliad in no greater a volume than would go into a nutshell.

[1] Αὐτίκα δὶ οἱ παρ' Αἰγυπτίοις παιδευόμενοι. πρῶτον μὲν πάντων τὴν Αἰγυπτίων γραμμάτων μίθοδον ἐκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλουμένην· δευτέραν δε, ἱερατικὴν ᾗ χρῶνται οἱ ἱερογραμματεῖς· ὑστάτην δὲ καὶ τελευταίαν, τὴν ἱερογλυφικὴν ἧς ἡ μέν ἐστι διὰ τῶν πρωτῶν στοιχείων κυριολογική, ἡ δὲ συμβολική· τῆς δὲ συμβολικῆς ἡ μὲν κυριολογεῖται κατὰ μίμησιν· ἡ δὲ ὥσπερ τροπικῶς γράφεται, ἡ δὲ ἄντικρυς ἀλληγορεῖται κατά τινας αἰνιγμούς· ἥλιον γὰρ νῦν γράψαι βουλόμενοι, κύκλον ποιοῦσι· σελήνην δὲ, σχῆμα μηνοειδὲς, κατὰ τὸ κυριολογούμενον εἶδος. —Clemens. Alex., Stromat. lib. v.

But if that should be granted that cannot be proved,—namely, that such a change was made,—yet this prejudices not them in the least who affirm Ezra and the men of the great congregation to have been the authors of the points, seeing the authors of this rumour affixed that as the time wherein the old Hebrew letters were excommunicated out of the church, together with the Samaritans. Nay, it casts a probability on the other hand, namely, that Ezra, laying aside the old letters because of their difficulty, together with the new introduced the points, to facilitate their use. Nor can it be made to appear that the Samaritan letters had never any vowels affixed to them. Postellus affirms that the Samaritans had points in the days of Jerome, and that their loss of them is the cause of their present corrupt reading: "Punctis hodie quæ habebant Hieronymi temporibus careut: leguntque, sine punctis admodum depravatè," Postell. Alphab. 12 lingua. There were always some copies written without vowels, which might be preserved, and the others lost. That people (if we have any thing from them) being wicked, ignorant, sottish, superstitious, idolatrous, rejecters of the greatest part of the Scripture, corrupters of what they had received, might neglect the task of transcribing copies with points, because a matter of so great care and diligence, to be performed aright. Nor is it improbable, whatever is pretended to the contrary, that, continuing in their separation from the people of God, they might get the law written in a character of their own choosing, out of hatred to the Jews.

Now, let any man judge whether, from this heap of uncertainties, any thing can arise with the face of a witness, to be admitted to give testimony in the cause in hand. He that will part with his possession on such easy terms never found much benefit in it.

2. The *constant practice* of the Jews in preserving in their synagogues one book, which they almost adore, written without points, is alleged to the same purpose; "for what do they else hereby but tacitly acknowledge the points to have a human original?" *Ans.* But it is certain they do not so acknowledge them, neither by that practice nor by any other way, it being the constant opinion and persuasion of them all (Elias only excepted) that they are of a divine extract; and if their authority be to be urged, it is to be submitted unto in one thing as well as in another. The Jews give a threefold account of this practice:—(1.) The difficulty of transcribing copies without any failing, the *least* rendering the whole book, as to its use in their synagogues, profane. (2.) The liberty they have thereby to draw out *various senses*, more eminent, as they say (indeed more vain and curious), than they have any advantage to do when the reading is restrained to one certain sense by the vowels and accents. (3.) To keep all *learners* in dependence on their teachers, seeing they cannot

learn the mind of God but by their exposition, R. Azarias, lib Imre Binah. cap. lix. If these reasons satisfy not any as to the ground of that practice, they may be pleased to inquire of them for others who intend to be bound by their authority;—that the points were invented by some late Masoretes they will not inform them. For Jesuitical stories out of China, they are with me, for the most part, of the like credit with those of the Jews in their Talmud; he that can believe all the miracles that they work, where men are not warned of their juggling, may credit them in other things. However, as I said, I do not understand this argument: "The Jews keep a book in their synagogues without points, therefore the points and accents were invented by the Tiberian Masoretes;" when they never read it, or rather sing it, but according to every point and accent in ordinary use. Indeed, the whole profound mystery of this business seems to be this, that none be admitted to read or sing the law in their synagogues until he be so perfect in it as to be able to observe exactly all points and accents in a book wherein there are none of them.

3. The testimony of *Elias Levita*, not only as to his own judgment, but also as to what he mentions from Aben Ezra and others, is insisted on. "They affirm," saith he, "that we have received the whole punctuation from the Tiberian Masoretes." *Ans.* It is very true that Elias was of that judgment; and it may well be supposed, that if that opinion had not fallen into his mind, the world had been little acquainted with it at this day. That by "receiving of the punctuation from the Tiberians," the *continuation* of it in their school, not the *invention* of it, is intended by Aben Ezra, is beyond all exception evinced by Buxtorfius, De Punct. Antiq. par. i. cap. iii. Nor can any thing be spoken more directly to the contrary of what is intended, than that which is urged in the Prolegomena from Aben Ezra, Comment. in Exod. xxv. 31, where he affirms that he saw some books examined in all the letters, and the whole punctuation by the wise men of Tiberias, namely, to try whether it were done exactly according to the patterns they had. Besides, all Elias' arguments are notably answered by R. Azarias, whose answers are repeated by Joseph de Voysin in his most learned Observations on the Procemium of the Pugio Fidei, p. 91, 92. And the same Azarias shows the consistency of the various opinions that were among the Jews about the vowels; ascribing them as to their virtue and force to Moses, or God on Mount Sinai; as to their figure and character to Ezra; and as to the restoration of their use unto the Masoretes.

4. The silence of the Mishna Gemara, or *whole Talmud*, concerning the points is further urged. This argument is also at large discussed by Buxtorfius, and the instances in it answered to the full;

nor is it needful for any man to add any thing further until what he hath discoursed to this purpose be removed. See par. i. cap. vi. See also Glassius, lib. i. tract. i. De Textus Hebræi Puritate, who gives instances to the contrary; yea, and the Talmud itself, in Nedarim, or "of vows," chap. iv., on Nehem. viii. 8, doth plainly mention them; and treatises more ancient than the Talmud, cited by R. Azarias in Imre Binah, expressly speak of them. It is to me a sufficient evidence, able to overbear the conjectures to the contrary, that the Talmudists both knew, and in their readings were regulated by, the points now in use, in that, as many learned men have observed, there is not one text of Scripture to be found cited in the Talmud in any other sense, as to the literal reading and meaning of the words, than only that which it is restrained unto by the present punctuation; when it is known that the patrons of the opinion under consideration yield this constantly as one reason of the seventy translators reading words and sentences otherwise than we read them now in our Bibles,—namely, because the books they used were not pointed, whereby they were at liberty to conjecture at this or that sense of the word before them. This is one of the main pillars of Cappellus' whole fabric in his Critica Sacra. And how it can be fancied there should be no variety between our present reading and the Talmudists', upon supposition they knew not the use of points, I know not. Is it possible, on this supposition, there should be such a coincidence between their and our present punctuation, when, on the same principle, it seems there are so many variations by the LXX. and the Chaldee paraphrast?

5. Of the קְרִי וּכְתִיב, which are pleaded in the next place to this purpose, I shall speak afterward. The difference in them is in the consonants, not in the vowels; which yet argues not that there were no vowels when they were collected or disposed as now we find them. Yea, that there were no vowels in the copies from whence they were collected (if they were so collected) may be true, but that that collection was made any later, for the main of it, than the days of Ezra doth not appear. Now, whatever was done about the Scripture in the Judaical church before the times of our Saviour is manifest to have been done by divine authority, in that it is nowhere by him reproved, but rather the integrity of every word is by him confirmed. But of these things distinctly by themselves afterward we are to speak.

6. A sixth argument for the novelty of the points is taken from their *number;* for whereas it is said all kinds of sounds may be expressed by five vowels, we are in the present Hebrew punctuation supplied with fourteen or fifteen, which, as it is affirmed, manifests abundantly that they are not coevous or connatural to the language itself, but the arbitrary, artificial invention of men, who have not as-

signed a sufficient difference in their force and sound to distinguish them in pronunciation. But this objection seems of small importance. The ground of it is an apprehension that we still retain exactly the true pronunciation of the Hebrew tongue; which is evidently false. (1.) It is now near two thousand years since that tongue was vulgarly spoken in its purity by any people or nation. To imagine that the true, exact, distinct pronunciation of every tittle and syllable in it, as it was used by them to whom it was vulgar and natural, is communicated unto us, or is attainable by us, is to dream pleasantly whilst we are awake. Aben Ezra makes it no small matter that men of old knew aright how to pronounce Kamets Gadol. Saith he, אנשי טבריא גם חכמי מצרים ואפריקא יודעים לקרוא הקמץ גדול,—"The men of Tiberias, also the wise men of Egypt and Africa, knew how to read Kamets Gadol." (2.) Even the distinct force of one consonant, and that always radical, ע, is utterly lost, so that the present Jews know nothing of its pronunciation. (3.) Nor can we distinguish now between תכ and טק, between ב and ו, though the Jews tell us that the wise men of Tiberias could do so twelve hundred years ago; as also between ַ and ֲ, ֵ and ֶ, ו and ֻ; nor is the distinct sound of עחהא so obvious unto us. (4.) The variety of consonants among many nations, and their ability to distinguish them in pronunciation, makes this of little consideration. The whole nation of the Germans distinguish not between the force and sound of *t* and *d;* whereas the Arabic *dal* and *dhsal, dad, ta,* and *da,* manifest how they can distinguish those sounds. (5.) Nor are the Jewish ץ ז ס שׂ שׁ answered distinctly in any other language; to distinguish some of which good old Jerome had his teeth filed, by the direction of his Nicodemus.[1] (6.) The truth is, the Hebrews have but ten vowels, five long and five short, or five great and five less; Sheva is but a servant to all the rest, and its addition to Segol and Pathakh makes no new vowels. To distinguish between Kamets Khatuph and Khatuph Kamets there is no colour. Seven only of them, as Morinus hath manifested out of R. Jehuda Chiug, one of the first grammarians among the Jews, namely, ָ ֶ ֵ ֶ ֻ וֹ ֹ, they called, of old, kings, or the chief rulers of all the motions of the letters. So that indeed they have not so many figures to distinguish sounds by, with all their vowels, as have the Greeks. Besides the seven vowels, they have twelve diphthongs, and three of them, as to any peculiar sound, as mute as Sheva. It is true, Pliny tells us that Simonides Melicus found out two of the vowels, η and ω, as he did also two consonants, ζ and ψ; but surely he did so because he found them needful to answer the dis-

[1] "Veni rursum Hierosolymam, et Bethlehem ubi labore pretii Bartemium Judæum nocturnum habui præceptorem; timebat enim Judæos, et exhibebat se mihi alium Nicodemum."—Hieron. Ep. ad Oceanum.

tinct sounds used in that language, or he had deserved little thanks for his invention.[1] Speaking lately with a worthy learned friend[2] about a universal character, which hath been mentioned by many, attempted by divers, and by him brought to that perfection as will doubtless yield much if not universal satisfaction unto learned and prudent men, when he shall be pleased to communicate his thoughts upon it to the world, we fell occasionally on the difference of apert sounds or vowels: which when I heard him with good reason affirm to be eight or nine, remembering this argument about the Hebrew points, I desired him to give his thoughts in a few words the next day; which he did accordingly. Now, because his discourse seems evidently to discover the vanity of this pretence, that the Hebrew vowels are an arbitrary invention from their number, I have here inserted it:—

Apert sounds are either..... { Simple. Vowels. / Double. Diphthongs.

1. Apert simple sounds are distinguishable..... { Formally. / Accidentally.

(1.) The *formal* difference is that which doth constitute several letters, and must depend upon the various apertion required to the making of them, together with the gravity or acuteness of the tone which is made by them; according to which there are at least eight simple vowels, that are by us easily distinguishable, namely,—

1. } E { magis acutum: as in he, me, she, ye, etc.
2. } { minus acutum: as the English, the; the Latin, me, te, se, etc.
3. I or Y, which are both to be accounted of one power and sound. Shi, di; thy, my.
4. } A { magis apertum. All, tall, gall, wall.
5. } { minus apertum. Ale, tale, gale, wale.
6. } O { rotundum, minus grave: as the English, go, so, no; the Latin, do.
7. } { magis grave et pingue: as the English, do, to, who.
8. U as in tu, use, us, etc.

So many apert simple sounds there are evidently distinguishable: I would be loath to say that there neither are nor can be any more; for who knows how many other minute differences of apertion and gravity may be now used, or hereafter found out by others, which practice and custom may make as easy to them as these are to us?

(2.) But besides this formal difference, they are some of them *accidentally* distinguishable from one another, with reference to the quantity of time required to

[1] "Literas semper arbitror Assyrias fuisse, sed alii apud Egyptios a Mercurio, ut Gellius; alii apud Tyros repertas volunt: utique in Græciam intulisse e Phœnice Cadmum sexdecim numero, quibus Trojano bello adjecisse quatuor hac figurâ ϑ ξ φ χ. Palimedem totidem, post eum Simonidem Melicum ζ η ψ ω, quarum omnium vis in nostris cognoscitur."—Plinius Nat. Hist. lib. vii. cap. lvi. quæ quis in vita invenerit.

[2] Dr Wilkins, ward. of Wad. Col.: [afterwards bishop of Chester, and author of a celebrated "Essay towards a Real Character and Philosophical Language." On account of his literary pursuits in this direction, Owen seems to have appealed to him as an authority in the present instance. A complete and more accurate classification of sounds will be found in certain recent works. See a list of authors on the subject in the appendix to the "Essentials of Phonetics," by Ellis.—Ed.]

their prolation, whereby the same vowel becomes sometimes long [and sometimes] short:—

| | | |
|---|---|---|
| So E min. acut. ..... | Long. | Mete, steme. |
| | Short. | Met, stem. |
| I..... | L. | Alive, give, drive, title, thine. |
| | S. | Live, give, driven.——☞ i. e., tittle, thin. |
| A min. apert. A ... | L. | Bate, hate, cate, same, dame—ae. |
| | S. | Bat, hat, cat, sam, dam. |
| O rotund..... | L. | One, none, note, etc.—oe *vel* oa. |
| | S. | One (non Lat.), not. |
| U..... | L. | Use, tune, pule, acute.——ue. |
| | S. | Us, tun, pull, cut. |

The other remaining vowels, namely, E magis acut., A magis apert., and O magis grave, do not change their quantities, but are always long.

2. Diphthongs are made of the complexion of two vowels in one syllable, where the sounds of both are heard. These are:—

1. Ei, ey.....Hei, Lat. They.
2. Ea.....Eat, meat, seat, teat, yea, plea.
3. Eu, ew.....Heu, Lat. Few, dew.
4. Ai, ay,.....Aid, said, pay, day.
5. Au, aw.....Audience, author, law, draw.
6. Oi, oy.....Point, soil, boy, toy.
7. Ou, ow.....Rout, stout, how, now.
8. Ui, uy.....Bui, juice.
9. Eo.....Yeoman, people.

How other diphthongs (which have been used) may be significant for the expression of long vowels, see noted above.

There is, then, very little weight to be ventured upon the strength of this objection.

7. It is further pleaded, Proleg. 8, sect. 46, that the ancient *translations*,—the Greek, the Chaldee, and the Syriac,—do manifest that at the time of their composing the points were not invented, and that because in sundry places it is evident that they read otherwise, or the words with other points (I mean as to the force and sound, not figure of them) than those now affixed. For this purpose, very many instances are given us out of the Septuagint, especially by Cappellus; Grotius also takes the same course. But neither is this objection of any force to turn the scale in the matter under consideration. Somewhat will, in the close of this discourse, be spoken of those translations. The differences that may be observed in them, especially in the former, would as well prove that they had other consonants,—that is, that the copies they used had other letters and words,—than ours, as other vowels; yea, if we must suppose that where they differ from our present reading they had other and better copies, it is most certain that we must grant ours to be very corrupt. "Hoc Ithacus vellet." Nor can this inference be avoided, as shall, God willing, be further manifested, if occasion be administered. The truth is, the present copies that we have of the Septuagint do in many places so vary from

the original that it is beyond all conjecture what should occasion it. I wish some would try their skill upon some part of Job, the Psalms, and the Prophets, to see if, by all their inquiries of extracting various lections, they can find out how they read in their books, if they rendered as they read, and we enjoy what they rendered. Simeon de Muis tells us a very pretty story of himself to this purpose, Assert. Verit. Heb. sect. 1; as also how ridiculous he was in his attempt. But I shall recall that desire. The Scripture, indeed, is not so to be dealt withal; we have had too much of that work already. The rabbinical אל תקרא is not to be compared with some of our critics' Temura and Notarjecon.[1] Of the Chaldee paraphrase I shall speak afterward. It seems not to be of the antiquity pretended. It is not mentioned by Josephus, nor Origen, nor Jerome;—but this will not impeach its antiquity. But whereas it is most certain that it was in high esteem and reverence among all the Jews before the time assigned for the punctuation of the points, it seems strange that they should, in disposing of them, differ from it voluntarily in so many places. Besides, though these translators, or any of them, might use copies without vowels, as it is confessed that always some such there were, as still there are, yet it doth not follow at all that therefore the points were not found out nor in use. But more of this when we come to speak distinctly of these translations.

8. Of the same importance is that which is, in the last place, insisted on from *the silence of Jerome* and others of the ancients as to the use of the points among the Hebrews. But [as] Jerome saw not all things (he saw not the Chaldee paraphrase, which our authors suppose to have been extant at least four hundred years before him), so it cannot be made evident that he mentioned all that he saw. To speak expressly of the vowels he had no occasion; there was then no controversy about them, nor were they then distinctly known by the names whereby they are now called. The whole current of his translation argues that he had the Bible as now pointed; yea, learned men have manifested by instances that seem of irrefragable evidence that he had the use of them; or, it may be, he could not obtain a pointed copy, but was instructed by his Jew in the right pronunciation of words. Copies were then scarce, and the Jews full of envy. All these things are uncertain. See Munster. Præfat. ad Bib. The truth is, either I cannot understand his words, or he doth positively affirm that the Hebrew had the use of vowels, in his Epistle to Evagrius, Epist. 126: "Nec refert utrum Salem an Salim nominetur,

[1] Cabalistic signs,—תְּמוּרָה and נֹטַרְיְקוֹן, the former denoting a change either by transposition of letters, or by altering the alphabetical order of the letters; the latter being applied to instances in which one letter written is held to be the sign for a whole word or object.—Ed.

cum vocalibus[1] in medio litteris perraro utantur Hebræi." If they did it *perraro*, they did it, and then they had them, though in those days, to keep up their credit in teaching, they did not much use them. Nor can this be spoken of the sound of the vowels, but of their figures; for surely they did not seldom use the sounds of vowels, if they spake often. And many other testimonies from him may be produced to the same purpose.

Morinus, in his late "Opuscula Hebræa Samaritica," in his digression against the Hebrew points and accents, the first part, p. 209, brings in a new argument to prove that the *puncta vocalia* were invented by the Jewish grammarians, however the distinction of sections might be before. This he attempts out of a discourse of Aben Ezra concerning the successive means of the preservation of the Scripture; first, by the men of the great synagogue, then by the Masoretes, then by the grammarians. As he assigns all these their several works, so to the grammarians the skill of knowing the progresses of the holy tongue, the generation of the kingly points and of Sheva, as he is by him there cited at large. After, he labours to prove by sundry instances that the *puncta vocalia* are by him called *reges*, and not the accents, as is now the use; and in the *addenda* to his book, prefixed to it, he triumphs upon a discovery that the vowels are so called by Rabbi Jehuda Chiug, the most ancient of the Jewish grammarians. The business is now, it seems, quite finished, and he cries out, "Oculis aliorum non egemus amplius, *αὐτόπται* nunc sumus"! A sacrifice is doubtless due to this drag of Morinus. But *quid dignum tanto?*

The place insisted on by him out of Aben Ezra was some years before produced, weighed, and explained, by Buxtorf, out of his מֹאזְנֵי לָשׁוֹן הַקֹּדֶשׁ, or the Standard of the Holy Tongue, De Punct. Orig. par. i. p. 13, 14, cap. iii.; and it is not unlikely, from Morinus his preface to his consideration of that place, that he fixed on it some years ago, that he learned it from Buxtorfius, by the provision that he lays in against such thoughts; for what is it to the reader *when* Morinus made his observations? The manner of the men of that society in other things gives sufficient grounds for this suspicion. And Simeon de Muis intimates that he had dealt before with the father as he now deals with the son, Censur. in Exercitat. iv. cap. vii. p. 17; himself, with great and rare ingenuity, acknowledging what he received of him: Assert. Verit. Heb. cap. v., "Dicesve me hæc omnia mutuatum a Buxtorfio? quidni vero mutuor, si necesse erit." But what is the great discovery here made? 1. That the *puncta vocalia* are

[1] Words seemingly conclusive in favour of Owen's view, if Jerome understood by "*vocales*" what we understand by "vowels." The former, however, in the language of Jerome denotes "gutturals." See Havernick's "Introduction to the Old Testament," sect. 53, and Hupfeld, s. 580.—Ed.

some of them called *reges;* the accents have now got that appellation; some of them are *reges,* and some *ministri:* so that the present state of things in reference to vowels and accents is but novel. 2. That the grammarians invented these *regia puncta,* as Aben Ezra says.

But, I pray, what cause of triumph or boasting is in all this goodly discovery? Was it ever denied by any that the casting of the names of the vowels and accents, with the titles, was the work of the grammarians? was it not long since observed by many that the five long vowels, with ־ and ֑, were called of old *reges?* and that the distinction of the vowels into long and short was an invention of the Christians rather than Jewish grammarians, the Jews calling them some absolutely *reges,* some great and small, some *matres et filias?* "But then," saith he, "the grammarians were the inventors of these points." Why so? "Aben Ezra refers this unto the work of the grammarians, to know the progresses of the holy tongue, the generation of those kings," etc. But can any thing be more evident against his design than his own testimony? It was the work of the grammarians to *know* these things, therefore not to *invent* them. Did they invent the radical and servile letters? Surely they also then invented the tongue; for it consists of letters radical and servile, of points and accents: and yet this is also ascribed to them by Aben Ezra. But it is well that Morinus hath at length lighted upon R. Jehuda Chiug. His opinion before was collected out of Kimchi, Ephodius, Muscatus, and others. But what says he now himself? For aught that appears, by what we have quoted by Morinus, he is like to prove a notable witness of the antiquity of the points. It may be well supposed that Morinus, writing on set purpose against their antiquity, would produce that testimony which in his whole author was most to his purpose; and yet he fixes on one wherein this ancient grammarian, who lived about the year of Christ 1150 or 1200, gives us an account of the points, with their names, without the least intimation of any thing to the impeachment of their divine original. So also the same Aben Ezra on Ps. ix. 7 tells us of one Adonim Benlafrad, who, long before this R. Jehuda, found ־ for ֭ in an ancient copy. And therefore, when Morinus comes to make the conclusion of his argument, discovering, it seems, himself the folly of the pretence that the points were invented by the grammarians, the last sort of men mentioned by Aben Ezra, he says, "Procul omni dubio est, et luce meridiana clarius Aben Ezram sensisse omnium vocalium punctationem a Masorethis Tiberiensibus, et grammaticis, qui hos sequuti sunt, originem ducere." But of these Masoretes there is not one word in the premises, nor is any such thing assigned unto them by Aben Ezra, but quite another employment,—of making a hedge about the law, by their observations on all the words of it;—and had he dreamed of their inventing the points, he would sure

enough have assigned that work to them; and as for the grammarians, his own testimony lies full to the contrary.

And these are the heads of the arguments insisted on by Cappellus and others, and by these Prolegomena, to prove the Hebrew punctuation to be an invention of the Jews of Tiberias five hundred years or more after the incarnation of Christ. "Brevis Cantilena, sed longum Epiphonema." As I have not here designed to answer them at large, with the various instances produced to give countenance unto them (nor is it needful for any so to do until the answer already given to them be removed), so by the specimen given of their nature and kind, the sober and pious reader may easily judge whether there be any force in them to subvert the persuasion opposed by them, grounded on the *catholic tradition* and consent of the Jews; the *uncontradicted reception* of them absolutely, without the least opposition, all the world over, by Jews and Christians; the very *nature of the punctuation* itself, following the genius of the language, not arising or flowing from any artificial rules; the impossibility of assigning any author to it since the days of Ezra, but only by such loose conjectures and imaginations as ought not to be admitted to any plea and place in this weighty cause; all attended with that great uncertainty which, without their owning of these points to be of divine original, we shall be left unto in all translations and expositions of the Scripture. It is true, whilst the Hebrew language was the vulgar tongue of the nation, and was spoken by every one uniformly everywhere, it had been possible that, upon a supposition that there were no points, men, without infallible guidance and direction, might possibly affix notes and figures which might with some exactness answer the common pronunciation of the language, and so, consequently, exhibit the true and proper sense and meaning of the words themselves: but when there had been an interruption of a thousand years in the vulgar use of the language, it being preserved pure only in one book, to suppose that the true and exact pronunciation of every tittle, letter, and syllable, was preserved alive by oral tradition, not written anywhere, not commonly spoken by any, is to build towns and castles of imaginations, which may be as easily cast down as they are erected. Yet unless this be supposed (which with no colour of reason can be supposed, which is yet so by Cappellus and the learned author of the Prolegomena), it must be granted that the great rule of all present translations, expositions, and comments, that have been made in the church of God for some hundreds of years, is the arbitrary invention of some few Jews, living in an obscure corner of the world, under the curse of God, in their unbelief and blindness! The only relief in the Prolegomena against this amazing inference is, as was said, that the Masoretes affixed not the present punctuation arbitrarily (so also Cappellus), but according to

the tradition they had received. What weight is to be laid upon such a tradition for near a thousand years (above, according to Morinus) is easily to be imagined. Nor let men please themselves with the pretended facility of learning the Hebrew language without points and accents; and not only the language, but the true and proper reading and distinction of it in the Bible. Let the points and accents be wholly removed, and all apprehensions of the sense arising by the restraint and distinction of the words as now pointed, and then turn in the drove of the learned critics of this age upon the naked consonants, and we shall quickly see what woful work, yea, havoc of sacred truth, will be made amongst them. Were they shut up in several cells, I should scarcely expect the harmony and agreement amongst them which is fabulously reported to have been in the like case among the LXX. The Jews say, and that truly, איש את לשונו על הקראה בלנקוד לא ירים,—"No man can lift up his tongue to read without punctuation." And, "Si rationi in his et similibus dominium concedamus, toti mutabuntur libri, in literis, vocibus, et sententiis, et sic res ipsa quoque mutabitur," Lib. Cosri. 1, par. 3, p. 28.

And thus have I, with all possible brevity, vindicated the position formerly insisted on from this grand exception, which might be justly feared from the principles laid down in the Prolegomena.

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## CHAPTER VII.

Of the קְרִי וּכְתִיב, their nature and original—The difference is in the consonants—Morinus' vain charge on Arias Montanus—The senses of both consistent—Of the great congregation—The spring and rise of these various readings—The judgment of the Prolegomena about them—Their order given twice over in the Appendix—The rise assigned to them considered—Of Cappellus, his opinion, and the danger of it.

We are not as yet come to a close. There is another thing agitated in these Prolegomena, and represented in the Appendix, that may seem to derogate from the universality of my assertion concerning the entire preservation of the original copies of the Scripture. The קְרִי וּכְתִיב, or the *scriptio* and *lectio*, or *scriptum* and *lectum*, is that which I intend. The general nature of these things is known to all them that have looked into the Bible. One word is placed in the line and another in the margin, the word in the line having not the points or vowels affixed to it that are its own, but those that belong to the word in the margin. Of this sort there are in the Bible eight hundred and forty, or thereabout; for some of the late editions, by mistake or oversight, do differ in the precise number. All men that have wrote any considerations on the Hebrew text have spoken of their nature in general; so hath the author of these Prolegomena,

As to our present concernment,—namely, to manifest that from them no argument can arise as to the corruption of the original,—the ensuing observations concerning them may suffice:—

1. All the difference in these words is in the consonants, not at all in the vowels. The word in the margin owns the vowels in the line as proper to it, and the vowels in the line seem to be placed to the word whereunto they do not belong, because there is no other meet place for them in the line where they are to be continued, as belonging to the integrity of the Scripture.

Morinus, to manifest his rage against the Hebrew text, takes from hence occasion to quarrel with Arias Montanus, and to accuse him of ignorance and false dealing, De Heb. Text. Sincer., Exer. i. cap. iv. p. 40.

The pretence of his quarrel he makes to be, that Arias affirms the greatest part of these various lections to consist in some differences of the points; for which purpose he cites his words out of his preface to his collection of various lections: "Maxima in his lectionibus varietatis pars in hujusmodi punctorum discrepantia consistit, ut toto hujus Mazzoreth sive variarum lectionum volumine demonstratur." Whereunto he subjoins, "Mira assertio! ne una quidem in punctis sita est. Catalogum plurimorum ipse ad finem præfationis adtexuit. Et varietates omnes sunt in literis, nulla in punctis. Confidentius scribo omnium variarum lectionum quas Judæi appellant קְרִי וּכְתִיב, Keri et Ketib, de quibus agit Arias nulla prorsus ad puncta pertinet. Iterum confidentius," etc. Would not any man think but that the man had made here some *great discovery*, both as to the nature of the קְרִי וּכְתִיב, as also to the ignorance of Arias, whom he goes on to reproach as a person unacquainted with the Masora, and with the various lections of Ben Asher and Ben Naphtali, of the eastern and western Jews, at the end of the Venetian Bibles; which Bibles he chiefly used in the printing of his own? And yet, on the other hand, men acquainted with the ability and great discerning of Arias will be hardly persuaded that he was so blind and ignorant as to affirm the greatest part of the variety he spoke of consisted in the changing of vowels, and immediately to give instances wherein all he mentions consists in the change of consonants only. But what if all this should prove the ignorance and prejudice of Morinus? First, To his redoubled assertion about the difference of the Keri and Ketib in the consonants only,—wherein he speaks as though he were blessing the world with a new and strange discovery,—it is a thing known "lippis et tonsoribus," and hath been so since the days of Elias Levita. What then? Intended Arias Montanus to affirm the contrary?

> "Hic nigri succus loliginis: hæc est
> Ærugo mera."

He speaks not at all of the קְרִי וּכְתִיב, but merely of the anomalous

pointing of words, in a various way from the genius of the tongue, as they are observed and reckoned up in the Masora: of other varieties he speaks afterward, giving a particular account of the Keri and Ketib; which whether he esteemed various lections or no I know not. "Non si te superis æques." But all are ignorant who are not of the mind of an aspiring Jesuit!

2. That the difference in the sense, taking in the whole context, is upon the matter very little, or none at all; at least each word, both that in the line and that in the margin, yields a sense agreeable to the analogy of faith.

Of all the varieties that are found of this kind, that of two words the same in sound, but of most distinct significations, seems of the greatest importance,—namely, לוֹ and לֹא, fourteen or fifteen times; where לֹא, "not," is in the text, the margin notes לוֹ, "to him," or "his," to be read. But yet, though these seem contrary one to the other, wherever this falls out, a sense agreeable to the analogy of faith ariseth fairly from either word: as, to give one or two instances, Ps. c. 3, הוּא עָשָׂנוּ וְלֹא אֲנַחְנוּ,—"He hath made us, and not we ourselves." The Keri in the margin is ולו, "his;" giving this sense, "He hath made us, and his we are," the verb substantive being included in the pronoun. So Isa. lxiii. 9, בְּכָל-צָרָתָם לֹא צָר,—"In all their afflictions (or straits), no straitness:" so the כְּתִיב. The קְרִי [is] לו, "Straitness (or affliction) was to him," or "he was straitened" or "afflicted." In the first way, God signifieth that when they were in their outward straits, yet he was not straitened from their relief; in the other, that he had compassion for them, was afflicted with them, which upon the matter is the same. And the like may be showed of the rest.

I confess I am not able fully to satisfy myself in the original and spring of all this variety, being not willing merely to depend on the testimony of the Jews, much less on the conjectures of late innovators. To the uttermost length of my view, to give a full account of this thing is a matter of no small difficulty. Their venerable antiquity and unquestionable reception by all translators gives them sanctuary from being cast down from the place they hold by any man's bare conjecture. That which to me is of the greatest importance is, that they appear most of them to have been in the Bibles then when the oracles of God were committed to the Jews; during which time we find them not blamed for adding or altering one word or tittle. Hence the Chaldee paraphrast often follows the Keri, which never was in the line, whatever some boastingly conjecture to the contrary; and sometimes the Ketib. That which seems to me most probable is, that they were collected, for the most part of them, by the אנשי כנסת הגדולה, "The men of the great congregation." Some, indeed, I find of late (I hope not out of a design to bring all

things to a further confusion about the original) to question whether ever there were any such thing as the great congregation. Morinus calls it a Judaical figment. Our Prolegomena question it, Proleg. 8, sect. 22. But this is only to question whether Ezra, Nehemiah, Joshua, Zechariah, Haggai, and the rest of the leaders of the people, on their return from the captivity, did set a sanhedrim, according to the institution of God, and labour to reform the church and all the corruptions that were crept either into the word or worship of God. I see not how this can reasonably be called into question, if we had not, to confirm it, the catholic tradition of Jews and Christians. Neither is it called "The great congregation" from its number, but from the eminency of persons. Now, on this supposition it may be granted that the Keri on the books of these men themselves, Ezra and the rest, were collected by the succeeding church; unless we shall suppose, with Ainsworth, that the word was so received from God as to make both necessary. And if we know not the true cause of its being so given, we have nothing to blame but our own ignorance, this not being the only case wherein we have reason so to do. Our last translation generally rendereth the word in the margin, noting also the word in the line, where there is any considerable difference. Those who have leisure for such a work may observe what choice is used in this case by old and modern translators; and if they had not believed them to have had an authoritative original, beyond the impeachment of any man in these days, they could not fairly and honestly have used both line and margin as they have done.

What say now our Prolegomena, with the Appendix, unto these things?

We have them in the Appendix represented unto us in their own order, according as they are found in the books of the Scriptures; and then over again in the order and under the heads that they are drawn and driven unto by Cappellus;—a task that learned man took upon himself, that he might in the performance of it give some countenance to his opinion, that they are, for the most part, critical emendations of the text made by some late Masoretes, that came no man knows whence, that lived no man knows where nor when. Thus, whereas these Keri and Ketib have the only face and appearance upon the matter of various lections upon the Old Testament (for the Jews' collections of the various readings of Ben Asher and Ben Naphtali, of the oriental and occidental Jews, are of no value, nor ever had place in their Bible, and may be rejected), the unwary viewer of the Appendix is presented with a great bulk of them, their whole army being mustered twice over in this service!

But this inconvenience may be easily amended, nor am I concerned in it.

3. Wherefore, thirdly, for the rise of them, it is said that some of them are the amendments of the Masoretes or Rabbins; others, various lections out of divers copies. That they are all, or the most part of them, critical amendments of the Rabbins is not allowed; for which latter part of his determination we thank the learned author, and take leave to say that in the former we are not satisfied. Prol. 8, sect. 23–25, the arguments that are produced to prove them not to have been from Ezra, but the most part from post-Talmudical Rabbins, are capable of a very easy solution, which also another occasion may discover; at present I am gone already too far beyond my intention, so that I cannot allow myself any farther digression.

To answer briefly. Ezra and his companions might be the collectors of all those in the Bible but their own books, and those in their own books might be added by the succeeding church. The oriental and occidental Jews differ about other things as well as the Keri and Ketib. The rule of the Jews, that the Keri is always to be followed, is novel, and therefore the old translators might read either or both as they saw cause. There was no occasion at all why these things should be mentioned by Josephus, Philo, Origen. Jerome says, indeed, on Isa. xlix. 5, that Aquila rendered that word "to him," which is written with ל and א, not ל and ו. But he makes it not appear that Aquila read not as he translated, that is, by the קְרִי. And for what is urged of the Chaldee and LXX. making use of the Keri and Ketib, it is not intended that they knew the difference under these names, but that these differences were in their days. That the word now in the margin was in the line until the days of the pretended Masoretes is not nakedly to be said, but proved, if such a novel fancy expect any credit in the world. That the Judaical Rabbins have made some alterations in the text of their own accord, at least placed words in the margin, as to their consonants, supplying their vowels in the line where they ought not to have place; that there were various lections in the copies after the Talmud, which have been gathered by some obscure Jews, no mention being made of those collections in the Masora or any of their grammarians,—is the sum of the discourse under consideration. When all this, or any part of it, is proved by testimony or evident reason, we shall further attend unto it.

In the meantime, I cannot but rejoice that Cappellus' fancy about these things,—than which I know nothing more pernicious to the truth of God,—is rejected. If these hundreds of words were the critical conjectures and amendments of the Jews, what security have we of the mind of God as truly represented unto us, seeing that it is supposed also that some of the words in the margin were sometimes in the line? And if it be supposed, as it is, that there are innumerable

other places of the like nature standing in need of such amendments, what a door would be opened to curious, pragmatical wits to overturn all the certainty of the truth of the Scripture every one may see. Give once this liberty to the audacious curiosity of men priding themselves in their critical abilities, and we shall quickly find out what woful state and condition the truth of the Scripture will be brought unto. If the Jews have made such amendments and corrections of the text, and that to so good purpose, and if so much work of the like kind yet remain, can any man possibly better employ himself than with his utmost diligence to put his hand to this plough? But he that pulleth down a hedge, a serpent shall bite him.

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## CHAPTER VIII.

Of gathering various lections by the help of translations—The proper use and benefit of translations—Their new pretended use—The state of the originals on this new pretence—Of the remedy tendered to the relief of that state—No copies of old differing in the least from those we now enjoy, inferred from the testimony of our Saviour—No testimony, new or old, to that purpose—Requisites unto good translations—Of the translations in the Biblia Polyglotta—Of the Arabic—Of the Syriac—Of the Samaritan Pentateuch—Of the Chaldee Paraphrase—Of the Vulgar Latin—Of the Septuagint—The translations of the New Testament—Of the Persian—Of the Ethiopian—The value of these translations as to the work in hand—Of the supposition of gross corruption in the originals—Of various lections out of Grotius—Of the Appendix in general.

Because it is the judgment of some, that yet other objections may be raised against the thesis pleaded for, from what is affirmed in the Prolegomena about gathering various lections by the help of translations, and the instances of that good work given us in the Appendix, I shall close this discourse with the consideration of that pretence.

The great and signal use of *various translations*, which hitherto we have esteemed them for, was the help afforded by them in expositions of the Scripture. To have represented unto us in one view the several apprehensions and judgments of so many worthy and learned men as were the authors of these translations, upon the original words of the Scripture, is a signal help and advantage unto men inquiring into the mind and will of God in his word. That translations were of any other use formerly was not apprehended. They are of late presented unto us under another notion,—namely, as means and helps of correcting the original, and finding out the corruptions that are in our present copies, showing that the copies which their authors used did really differ from those which we now enjoy

and use! For this rare invention we are, as for the former, chiefly beholden to the learned and most diligent Cappellus; who is followed, as in sundry instances himself declares, by the no less learned Grotius. To this purpose the scene is thus laid: It is supposed [that] of old *there were sundry copies of the Old Testament differing in many things, words, sentences, from those we now enjoy.* Out of these copies some of the ancient translations have been made. In their translations they express the sense and meaning of the copies they made use of. Hence, by considering what they deliver, where they differ from our present copies, we may find out (that is, learned men, who are expert at conjectures, may do so) how they read in theirs. Thus may we come to a further discovery of the various corruptions that are crept into the Hebrew text, and by the help of those translations amend them. Thus Cappellus. The learned author of our Prolegomena handles this business, Proleg. 6. I do not remember that he anywhere expressly affirms that they had *other copies* than those we now enjoy; but whereas (besides the Keri and Ketib, the various readings of Ben Asher and Ben Naphtali, of the eastern and western Jews) there are, through the neglect, oscitancy, and frailty of the transcribers, many things befallen the text,—not such failings as, happening in one copy, may be easily rectified by others, which are not to be regarded as various lections, nor such as may be collected out of any ancient copies, but faults or mistakes in all the copies we enjoy, or that have ever been known,—by the help and use of translations, conjecturing how they read in their books, either with other words or letters, consonants or points, we may collect various lections as out of the original. What this opinion upon the matter differeth from that of Cappellus I see not, for the difference between our copies and those of old are by him assigned to no other original; nor doth Cappellus say that the Jews have voluntarily corrupted the text, but only that alterations are befallen it by the means and ways recounted in the Prolegomena. To make this evident by instances, we have a great number of such various lections, gathered by Grotius, in the Appendix. The truth is, how that volume should come under that name, at first view I much wondered. The greatest part of it gives us no various lections of the Hebrew text, as is pretended, but various interpretations of others from the Hebrew. But the Prolegomena solve that seeming difficulty. The particulars assigned as various lections are not different readings, collected out of any *copies extant,* or ever known to have been extant, but *critical conjectures* of his own for the amendment of the text, or at most conjectures upon the reading of the words by translators, especially the LXX. and Vulgar Latin.

Let us now consider our disease intimated, and the remedy pre-

scribed, together with the improbability of the one and the unsuitableness of the other as to the removal of it, being once supposed. The distemper pretended is dreadful, and such as may well prove mortal to the sacred truth of the Scripture. The sum of it, as was declared before, is, "That of old there were *sundry copies extant*, differing in many things from those we now enjoy, according to which the ancient translations were made, whence it is come to pass that in so many places they differ from our present Bibles, even all that are extant in the world;" so Cappellus;—or, "That there are corruptions befallen the text (varieties from the αὐτόγραφα) that may be found by the help of translations;" as our Prolegomena.

Now, whereas the *first translation* that ever was, as is pretended, is that of the LXX., and that, of all others, excepting only those which have been translated out of it, doth most vary and differ from our Bible, as may be made good by some thousands of instances, we cannot but be exceedingly uncertain in finding out wherein those copies which, as it is said, were used by them, did differ from ours, or wherein ours are corrupted, but are left unto endless uncertain conjectures. What sense others may have of this distemper I know not; for my own part, I am solicitous for the ark, or the sacred truth of the original, and that because I am fully persuaded that the remedy and relief of this evil provided in the translations is unfitted to the cure, yea, fitted to increase the disease. Some other course, then, must be taken; and seeing the remedy is notoriously insufficient to effect the cure, let us try whether the whole distemper be not a mere fancy, and so do what in us lieth to prevent that horrible and outrageous violence which will undoubtedly be offered to the sacred Hebrew verity, if every learned mountebank may be allowed to practise upon it with his conjectures from translations.

1. It is well known that the translation of the LXX., if it have the original pretended, and which alone makes it considerable, was made and finished three hundred years, or near thereabout, before the incarnation of our Saviour. It was in that time and season wherein the oracles of God were committed to the Jews, whilst that church and people were the only people of God, accepted with him, designed by him keepers of his word for the use of the whole church of Christ to come, as the great and blessed foundation of truth,—a time when there was an authentic copy of the whole Scripture, as the rule of all others, kept in the temple. Now, can it be once imagined that there should be at that time such notorious varieties in the copies of the Scripture, through the negligence of that church, and yet afterward neither our Saviour nor his apostles take the least notice of it? Yea, doth not our Saviour himself affirm of the word that then was among the Jews, that not ἰῶτα ἓν or μία κεραία of it

should pass away or perish? where, let not the points, but the consonants themselves with their apices, be intended or alluded unto in that expression: yet of that word, which was translated by the LXX., according to this hypothesis, and which assuredly they then had, if ever, not only tittles and letters, but words, and that many, are concluded to be lost. But that no Jew believes the figment we are in the consideration of, I could say, "Credat Apella."

2. Waiving the consideration of our refuge in these cases, namely, the good providence and care of God in the preservation of his word, let the authors of this insinuation prove the assertion, namely, that there was ever in the world any other copy of the Bible, differing in any one word from those that we now enjoy; let them produce one testimony, one author of credit, Jew or Christian, that can, or doth, or ever did, speak one word to this purpose; let them direct us to any relic, any monument, any kind of remembrancer of them,—and not put us off with weak conjectures upon the signification of one or two words, and it shall be of weight with us. Is it meet that a matter of so huge importance, called into question by none but themselves, should be cast and determined by their conjectures? Do they think that men will part with the possession of truth upon so easy terms? that they will be cast from their inheritance by divination? But they will say, "Is it not evident that the old translators did make use of other copies, in that we see how they have translated many words and places, so as it was not possible they should have done had they rendered our copy according to what we now read?" But will this indeed be pleaded? May it not be extended to all places as well as to any? and may not men plead so for every variation made by the LXX. from the original, that they had other copies than any that now are extant? Better all old translations should be consumed out of the earth than that such a figment should be admitted. That there are innumerable other reasons to be assigned of the variations from the original,—as the translators' own inadvertency, negligence, ignorance (for the wisest see not all), desire to expound and clear the sense, and, as it was likely, of altering and varying many things from the original, with the innumerable corruptions and interpolations that have befallen that translation, indifferently well witnessed unto by the various lections exhibited in the Appendix,—it were easy to manifest. Seeing, then, that neither the care of God over his truth, nor the fidelity of the Judaical church whilst the oracles of God were committed thereunto, will permit us to entertain the least suspicion that there was ever in the world any copy of the Bible differing in the least from that which we enjoy, or that those we have are corrupted, as is pretended; and seeing that the authors of that insinuation cannot produce the least testimony to make it good, μένωμεν

ὥσπερ ἐσμὲν, through the mercy and goodness of God, in the entire, *unquestionable possession* of his oracles once committed to the Jews, and the faith therein once committed to the saints.

But now, to suppose that such indeed hath been the condition of the holy Bible in its originals as is pretended, let us consider whether any relief in this case be to be expected from the translations exhibited unto us, with much pains, care, and diligence, in these Biblia Polyglotta, and so at once determine that question, whether this be any part of the use of translations, be they ever so ancient, namely, to correct the originals by, leaving further discussion of sundry things in and about them to other exercitations.

That all or any translation may be esteemed *useful* for this purpose, I suppose without any contention it will be granted,—1. That we be certain concerning them that they are *translated out of the originals themselves*, and not out of the interpretations of them that went before them; for if that appear, all their authority as to the business inquired after falls to the ground, or is at best resolved into that former whence they are taken, if they are at agreement therewith; otherwise they are a thing of naught. And this one consideration will be found to lay hold of one moiety of these translations. 2. That they be of venerable *antiquity*, so as to be made when there were other copies of the original in the world besides that which we now enjoy. 3. That they be known to be made by men of *ability and integrity*, sound in the faith, and conscientiously careful not to add or detract from the originals they made the translation out of. If all these things at least concur not in a translation, it is most undeniably evident that it can be of no use to assist in the finding out what corruptions have befallen our copies, and what is the true lection of any place about which any differences do arise. Let us, then, as without any prejudice in ourselves, so without, I hope, any offence to others, very briefly consider the state and condition of the translations given us in the Biblia Polyglotta as to the qualifications here laid down.

Let us, then, take a view of some of the chiefest of them, without observing any order, seeing there is no more reason for that which is laid down in this Appendix than for any other that may be fixed on. I shall begin with the ARABIC, for the honour I bear to the renownedly learned publisher[1] of it and the various lections of the several copies thereof; and the rather because he hath dealt herein with his wonted candour, giving in a clear and learned account of the original and nature of that translation; which I had, for the sub-

[1] Dr Edward Pococke, born 1604; rector of Childrey, Berkshire, in 1643; professor of Hebrew in Oxford; one of Walton's assistants in the preparation of the Polyglott, and one of the most accomplished scholars of his time.—ED.

stance of it, received from him in a discourse before, wherein also he gave me a satisfactory account concerning some other translations, which I shall not need now to mention, though I shall only say his judgment in such things is to be esteemed at least equal with [that of] any now alive.

First, then, he tells us upon the matter that this translation is *a cento*, made up of many ill-suited pieces,[1] there being no translation in that language extant. I speak of the Old Testament. 2. For the antiquity of the most ancient part of it, [it] was made about the year 4700 of the Jews' account, that is, of Christ 950.[2] 3. It was, as to the Pentateuch, translated by R. Saadias Haggaon. 4. That it is interpreted [interpolated?] and changed in sundry things by some other person. 5. That he who made these changes seemed to have so done that he might the better thereby δουλεύειν ὑποθέσει, as to some particular opinion of his own; whereof sundry instances are given. 6. That he seems to have been a Mohammedan, or at least much to have favoured them, as appears from other evidences, so from the inscription of his work with that solemn motto, taken out of the Koran, "In nomine Dei miseratoris, misericordia." 7. It may be thought, also, that some other, a Jew or a Samaritan, had his hand in corrupting the last translation, 8. who thought to stamp a divine authority upon his particular opinions. 9. That the foundation of this translation, now printed, being that of Saadias, it is observable that he professeth that he did both *add* and *detract* according as he thought meet, that so he might set out the hidden, cabalistical understanding of the Scripture. 10. That the other Arabic translations that are extant are out of the Septuagint, either immediately or by the Syriac, which was translated out of it. On these and the like heads doth that oracle of the eastern learning—who hath not only, as some, learned the words of some of those languages, but searched with great diligence and judgment into the nature of the learning extant in them, and the importance of the books we have—discourse in that preface. It is the way of sciolists, when they have obtained a little skill in any language or science, to persuade the world that all worth and wisdom lie therein: men thoroughly learned, and whose learning is regulated by a sound judgment, know that the true use of their abilities consists in the true suiting of men to a clear acquaintance with truth. In that kind, not only in this particular are we beholden to this worthy, learned person.

[1] Pococke's statement was, that this translation was not all made by one author, or directly from the Hebrew, but partly out of the Hebrew, partly out of the Syriac, and partly out of the Septuagint.—Ed.

[2] It was of the translation of the Pentateuch by Saadias that Pococke had affirmed that it had been executed about A.D. 950. Owen seems to refer to the most ancient part of the *Old Testament;* Walton writes as if Owen had spoken of the most ancient part of the *translation.*—Ed.

I suppose there will not need much arguing to prove that this translation, though exceeding useful in its own place and kind, yet is not in the least a fit remedy to relieve us against any pretended corruption in the original, or to gather various lections different from our present copy by. Well may it exercise the ability of learned men to consider wherein and how often it goes off from the rule of faith; but rule in itself and upon its own account, coming short of all the necessary qualifications laid down before, it is none.

Should I now go to gather instances of the failings of this translation, open and gross, and so proceed with the rest, I think I might make a volume near as big as that of the various lections now afforded us; but I have another manner of account to give of my hours than so to spend them.

Whether the SYRIAC translation be any fitter for this use, any one who shall be pleased to consider and weigh it will easily discover. It seems, indeed, to have been made out of the original, at least for some part of it, or that the translation of the LXX. hath been in many things changed since this was made (which I rather suppose); but when,[1] where, or by whom, doth not appear; nor doth it in many things seem to have any respect at all unto the Hebrew. The note at the close of the Prophets I suppose to proceed rather from the scribe of that individual copy than the translator; but that the reader may see what hands it hath passed through, he may take it as it is rendered by the learned author of the annotations on that translation: "Explicit Malachias sive libri xii. prophetarum, quorum oratio perpetuo nobis adsit, Amen; precibusque ipsorum, precibusque omnium sanctorum, sodalium ipsorum præsertim virginis, quæ Deum peperit, omnium sanctorum matris quæ pro genere Adami intercedit, propitius sit Deus lectori et scriptori peccatori, et omnibus sive verbo sive opere, ipsis participantibus." But this good conclusion is, as I suppose, from the scribe; the usual negligence of whom in his work is frequently taxed in the collection of various readings, as page 8, *et alibi.*

Now, though I confess this translation to be very useful in many things, and to follow the original for the most part, yet being made as yet I know neither when nor by whom, in sundry places evidently following another corrupt translation, and having passed through the hands of men ignorant and suspicious, against whose frauds and folly, by reason of the paucity of copies, we have no relief, I

[1] The reference is to the old Syriac or Peshito; a name derived from the Chaldee פְּשִׁיטָא, *simple* or *single.* Though Walton complained bitterly of the statement of Owen, yet the date of the version has been long matter of controversy among the learned, Michaelis ascribing to it high antiquity, Marsh questioning the conclusiveness of his arguments, and Laurence unsuccessfully attempting to refute the bishop. It is thought to belong to the end of the second or beginning of the third century.—ED.

question whether it may be esteemed of any great use or importance as to the end inquired after.[1]

Of the SAMARITAN PENTATEUCH, both original and translation, we shall not need to add much. What the people from whom it hath its denomination were is known; nor have the inquiries of Scaliger and Morinus added any thing to what is vulgarly known of them from the Scripture and Josephus. In a word, an idolatrous, superstitious, wicked people they were, before they were subdued by Hyrcanus; afterward they continued in the separation from the true church of God; and, upon the testimony of our Saviour, had not salvation among them. When they received their Pentateuch is uncertain; it is uncertain also how long they kept it. That they corrupted it whilst they had it is not uncertain; they are charged to have done so by the Jews in the Talmud, and the instance they give abides to this day, Deut. xi. 30. They have added "Sichem" to the text, to give countenance to their abominations. And openly, in Deut. xxvii. 4, where God gives a command that an altar should be set up on mount Ebal, they have wickedly and nefariously corrupted the text, and put in Gerizim. Now, one such voluntary corruption, made on set purpose to countenance a sin and false worship, is enough to lay low the authority of any copy whatever. The copy here printed was brought out of the east, from Damascus, not long since. "It appears to have been two hundred and thirty years old," saith Morinus in the account of it, Opusc. Samar. Præfat. ad Translat. Samarit. As I said before, that any Samaritans do as yet remain is uncertain; some few Jews there are that walk in that way, here and there a few families. Now, that this Pentateuch, which was never as such committed to the church of God, that had its rise no man knows by whom, and that hath been preserved no man knows how, known by few, used by none of the ancient Christians, that hath been voluntarily corrupted by men of corrupt minds, to countenance them in their folly, should be of any authority, upon its own single account, to any end or purpose, especially to vie with the Hebrew text, men that have not some design that they publicly own not will scarce contend. The places instanced in by Morinus[2] to prove its integrity above the Hebrew copy, as to the solution of difficulties by it, in Gen. xi. 29, 31, Exod. xii. 40, do evidently prove it corrupt. Any man that will consider them will find the alterations purposely made

[1] A statement that must be qualified, Michaelis pronouncing it "the very best translation of the Greek Testament he ever read;" and Dr Davidson affirming, "It is far from being as accurate or as uniformly good as it might have been," but always to be "consulted as an important document in the criticism and interpretation of the New Testament." The testimony of the latter author as to the value of the Old Testament according to this version is equally decided: "In point of fidelity, it is the best of all the ancient versions."—ED.

[2] Morin. cap. i. exer. 4.

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to avoid the difficulties in those places; which is one common evidence of corruption. In Gen. xi. 31, sixty years are cut off from the life of Terah, to make the chronology agree; and that of Exod. xii. 40, "The dwelling of the children of Israel and their fathers, when they dwelt in the land of Canaan and in the land of Egypt, was four hundred and thirty years," is a plain comment or exposition on the text. Nor would Jerome, who had this copy, make any use of it in these difficulties. Might I go over the rest of Morinus' instances, whereby he seeks to credit his Samaritan copy, which we have in these Biblia Polyglotta, I could manifest that there is scarce one of them but yields a clear argument of corruption in it, upon some of the best grounds that we have to judge of the sincerity or corruption of any copy. And if this Pentateuch had been of any credit of old, it would not have been omitted, yea, as it seems, utterly rejected as a thing of nought, by Origen, in his diligent collection of the original and versions.[1]

But we are in a way and business wherein all things are carried to and fro by conjectures; and it were no hard task to manifest the utter uncertainty of what is fixed on as the original of this Pentateuch by the author of the Prolegomena, or to re-enforce those conjectures which he opposeth; but that is not my present work, nor do I know that ever it will be so. But I must for the present say, that I could have been glad that he had refrained the close of his discourse, sect. 2, wherein, from the occasional mention of the Samaritan Liturgy, and the pretended antiquity of it, he falls, not without some bitterness of spirit, on those who have laid aside the English Service-book. It were not (in the judgment of some) imprudently done, to reserve a triumph over the sectaries to some more considerable victory than any [that] is to be hoped [for] from the example of the Samaritans. Were they all barbers, and porters, and alehouse-keepers, yet they might easily discern that the example and precedent of a wicked people, forsaken of God, and forsaking of him, to whom the promise of the Spirit of supplications was never made, nor he bestowed upon them, is not cogent unto the people of Christ under the new testament, who have the promise made good unto them. And much more unto the same purpose will some of them be found to say, when men of wisdom and learning, who are able to instruct them, shall condescend personally so to do. But I shall forbear what might further be spoken.

The CHALDEE Paraphrase is *a cento* also. The Targum of Jonathan

[1] It is now beyond all question that Owen's estimate of the value of the Samaritan Pentateuch, for the purposes of critical emendation, was correct. Since the dissertation of Gesenius, "De Pentateuchi Samaritani Origine," etc., "its credit in the critical world," says Dr Davidson, "has been greatly lowered, its position as an authority depreciated far below the rank which several eminent scholars once gave it."—ED.

is ancient, so also is that of Onkelos; they are supposed to have been made before or about the time of our Saviour. Some of the Jews would have Jonathan to have lived not long after Ezra; others [say] that he was the chief disciple of Hillel, about a hundred years before Christ's incarnation; some are otherwise minded, and will not own it to be much older than the Talmud: but as yet I see no grounds sufficient to overthrow the received opinion. The other parts of the Scripture were paraphrased at several times, some above five hundred years after our Saviour, and are full of Talmudical fancies, if not fables; as that on the Canticles. That all these Targums are of excellent use is confessed; and we are beholden to the Biblia Polyglotta for representing them in so handsome an order and place, that with great facility they may be compared with the original. But as to the end under consideration, how little advantage is from hence to be obtained, these few ensuing observations will evince:—1. It was never the aim of those paraphrasts to render the original text exactly *verbum de verbo*, but to represent the sense of the text according as it appeared to their judgment. Hence it is impossible to give any true account how they read in any place wherein they dissent from our present copies, since their endeavour was to give us the sense as they thought, rather than the bare and naked importance of the words themselves. Hence Elias saith of them, והנה המתרגמים לא שמרו לפעמים דרך הדקדוק,—"Behold, the Targumists observed not sometimes the way of grammar." 2. It is evident that all the Targums agreed to give us often mystical senses, especially the latter, and so were necessitated to go off from the letter of the text. 3. It is evident that they have often made additions of whole sentences to the Scripture, even the best of them, from their own apprehensions or corrupt traditions, whereof there is not one tittle or syllable in the Scripture, nor ever was. 4. What careful hands it hath passed through, the bulky collection of various lections given in this Appendix doth abundantly manifest. And seeing it hath not lain under any peculiar care and merciful providence of God, whether innumerable other faults and errors, not to be discovered by any variety of copies (as it is happened with the Septuagint), may not be got into it, who can tell? Of these and the like things we shall have a fuller account when the "Babylonia" of Buxtorf the father (promised some while since by the son to be published, Vindic. Veritat. Heb. p. 2, c. x. p. 337, and, as we are informed by the learned annotator on this Paraphrase, in his preface in the Appendix, lately sent to the publishers of this Bible) shall be put out. So that we have not as yet arrived at the remedy provided for the supposed distemper.

Of the VULGAR LATIN, its uncertain original, its corruptions and

barbarisms, its abuse, so much hath been spoken, and by so many already, that it were to no purpose to repeat it over again. For my part, I esteem it much the best in the whole collection exhibited unto us, excepting the interlineary of Arias; but not to be compared to sundry modern translations, and very unfit to yield the relief sought after.

The SEPTUAGINT is that which must bear the weight of the whole. And good reason there is, indeed, that it should answer for the most of the rest, they being evidently taken out of it, and so they are oftentimes worse; yet they are now better than that is. But here again all things are exceedingly uncertain; nothing almost is manifest concerning it but that it is wofully corrupt. Its rise is uncertain. Some call the whole story of that translation into question as though there had never been any such persons in *rerum natura.* The circumstances that are reported about them and their works are certainly fabulous. That they should be sent for upon the advice of Demetrius Phalereus, who was dead before, that they should be put into seventy-two cells or private chambers, that there should be twelve of each tribe fit for that work, are all of them incredible.[1] See Scal. ad Euseb. fol. 123; Wouwer Syntag. cap. xi.

Some of the Jews say that they made the translation out of a corrupt Chaldee paraphrase; and to me this seems not unlikely. Josephus, Austin, Philo, Jerome, Zonaras, affirm that they translated the Law or Pentateuch only. Josephus affirms this expressly: Οὐδὲ γάρ, saith he, πᾶσαν ἐκεῖνος ἔφθη λαῖεῖν τὴν ἀναγραφὴν, ἀλλ' αὐτὰ μόνα τὰ τοῦ νόμου παρέδοσαν οἱ πεμφθέντες ἐπὶ τὴν ἐξήγησιν, Procem. ad Antiquit. And this is a received opinion; whence we have the rest is unknown. Take to this purpose the ensuing chapter out of Drusius, Observat. lib. vi. cap. ix.:—

"Vulgatam translationem Græcam non esse LXX. interpretum, contra, quam olim existimatum fuit.

"Translatio ea quæ vulgo apud Græcos habetur, quin LXX. interpretum non sit, nemini hodie dubium esse arbitror nam si nihil aliud, innumeri in ea loci sunt, qui arguunt magnam imperitiam sermonis Ebraici; sed et negligentiam singularem in legendo, et oscitantiam tantis viris indignam qui in ea editione non videt, nihil videt; etsi Eusebius, Hieronymus passim in monumentis suis eam Septuaginta interpretibus attribuere videtur. Nos quoque cum aliquid inde proferimus usitato magis quam vero nomine utimur, exemplo videlicet Hieronymi, quem suspicamur, licet crederet interpretationem eam a viris illis elaboratam minime fuisse, ne offenderet Græcos voluisse

[1] On this point the good sense of Owen had fairly the better of the learning of Walton, who believed and defended the whole fable of Aristeas in regard to the origin of the Septuagint: see Proleg. ix. 18.—ED.

tamen recepto nomine semper appellare. Certe quin dubitaverit super iisdem authoribus, nihil dubitamus, nam vel hoc nos in ea opinione confirmat, quod scribit Josephum, omnemque adeo scholam Judæorum quinque tantum libros Mosis a Septuaginta interpretibus translatos esse asserere, scribit autem hoc non semel, sed sæpius, ut Ezech. v. pag. 343, et pag. 301 et 372 et Mich. ii. pag. 150. Libris Antwerpiæ vulgatis."

Let it be granted that such a translation was made, and that of the whole Bible, by some Alexandrian Jews, as is most probable, yet it is certain that the αὐτόγραφον of it, if left in the library of Alexandria, was consumed to ashes in Cæsar's wars; though Chrysostom tells us that the Prophets were placed in the temple of Serapis: Μέχρι νῦν ἐκεῖ τῶν προφητῶν αἱ ἑρμηνευθεῖσαι βίβλοι μένουσιν, Ad Judæos; "and they abide there," saith he, "unto this day." How unlikely this is any man may guess, by what Jerome, who made another manner of inquiry after those things than Chrysostom, affirms concerning the incurable various copies of that translation wanting an umpire of their differences. We know also what little exactness men in those days, before the use of grammar, attained in the knowledge of languages in their relation to one another; and some learned men do much question even the skill of those interpreters. So Munster. Præfat. ad Biblia, "Videbat Hieronymus vir pius et doctus, Latinos vera et genuina legis atque prophetarum destitutos lectione, nam LXX. interpretum editio, quæ tunc ubique locorum receptissima erat apud Græcos et Latinos nedum perperam plerisque in locis versa fuit, verum per scriptores atque scribas plurimum corrupta, id quod et hodie facile patet conferenti editionem illam juxta Hebraicam veritatem, ut interim fatear illos non admodum peritos fuisse linguæ Hebraicæ id vel quod inviti cogimur fateri, alioquin in plurimis locis non tam fœde lapsi fuissent."

If, moreover, the ability be granted, what security have we of their *principles* and *honesty?* Cardinal Ximenes, in his preface to the edition of the Complutensian Bibles, tells us (that which is most true, if the translation we have be theirs) that on sundry accounts they took liberty in translating according to their own mind; and thence concludes, "Unde translatio Septuaginta duum, quandoque est superflua quandoque diminuta;"—"it is sometimes superfluous, sometimes wanting." But suppose all these uncertainties might be overlooked, yet the intolerable corruptions that (as is on all hands confessed) have crept into the translation make it altogether useless as to the end we are inquiring after. This Jerome in his Epistle to Chromatius at large declares, and shows from thence the necessity of a new translation. Yea, Bellarmine himself says, that though he believes the translation of the LXX. to be still extant, yet it is so

corrupt and vitiated that it plainly appears to be another, lib. ii. De Verbo Dei, cap. vi.

He that shall read and consider what Jerome hath written of this translation, even then when he was excusing himself, and condescending to the utmost to waive the envy that was coming on him upon his new translation, in the second book of his Apology against Rufinus, cap. viii. ix., repeating and mollifying what he had spoken of it in another place, will be enabled in some measure to guess of what account it ought to be with us. In brief, he tells us it is corrupted, interpolated, mingled by Origen with that of Theodotion, marked with asterisks and obelisks; that there were so many copies of it, and they so varying, that no man knew what to follow (he tells us of a learned man who on that account interpreted all the errors he could light on for Scripture); that in the book of Job, take away what was added to it by Origen, or is marked by him, and little will be left. His discourse is too long to transcribe. See also his Epistle to Chromatius at large to this purpose. Let the reader also consult the learned Masius, in his preface to his most learned Comment on Joshua.

For the translations of the New Testament that are here afforded us, little need be spoken. Of the antiquity, usefulness, and means of bringing the Syriac into Europe, an account hath been given by many, and we willingly acquiesce in it. The ETHIOPIAN and PERSIAN are novel things, of little use or value; yea, I suppose it may safely be said they are the worst and most corrupt that are extant in the world. The Persian was not translated out of the Greek, as is confessed by the learned annotator upon it, "Præsens locus satis arguit, Persam Græcum codicem haud consuluisse," in Luc. x. et 41. Yea, in how many things he goes off from the Greek, Syriac, Arabic, yea, goes directly contrary to the truth, is both acknowledged by its publisher and is manifest from the thing itself. I know no use of it but only to show that such a useless thing is in the world.[1] Nor is the Ethiopian one whit better,—a novel endeavour of an illiterate person. He tells us that John, when he wrote the Revelation, was archbishop of Constantia, or Constantinople, etc. It is to no purpose to go over the like observations that might be made on these translations; if any man hath a mind to be led out of the way, he may do well to attend unto them. Whether some of them be in use now in the world I know not; I am sure it is well if they be not. Had I not seen them, I could not have imagined any had

[1] "The criticism of the New Testament should discard all Persian versions as worthless," Dr Davidson, Bib. Crit. ii. 222. In regard to the Ethiopic, no great value is attached to it by modern critics, as there is great uncertainty about its origin, and its text has never been very correctly printed.—ED.

been so bad. Would I make it my business to give instances of the mistakes, ignorance, falsifications, errors, and corruptions of these translators, whoever they were (Jews or Christians, for I am not without some ground of thinking that Jews have had their hands in them for money), my discourse, as I said before, would swell into a volume; and, unless necessitated, I shall avoid it.

From what hath been spoken, it may abundantly appear that if there are indeed such corruptions, mistakes, and errors, crept into the original, as some have pretended, there is no relief in the least provided for the security of truth by any of the translations exhibited unto us in these late editions of the Bible, themselves being of an uncertain original, corrupt, and indeed of no authority from themselves, but merely from their relation to that whose credit is called in question. For my own part, as I said before, I allow them their proper use and place, and am thankful to them by whose care and pains we are made partakers of them; but to endeavour by them to correct the Scripture,—to gather various lections out of the original, as say others,—for my part I abhor the thought of it; let others do as seems good unto them. And if ever I be necessitated to speak in particular of these translations, there are yet in readiness further discoveries to be made of them.[1]

There remains only, as to my purpose in hand, that some brief account be taken of what is yet further insinuated of the liberty to observe various lections in the Bible, upon supposition of *gross corruptions* that may be crept into it; as also of the specimen of various lections gathered out of Grotius' Annotations; and somewhat of the whole bulk of them as presented unto us in the Appendix.

[1] On the important question of the value of ancient translations in criticism, it is right the modern reader should not be misled. That they are of value, not for the criticism, but the interpretation of the Scriptures, is the position of our author. It cannot be defended; and the language in which he objects to these versions is too unqualified, although on some points his objections were not destitute of weight, and have been confirmed by subsequent inquiries. On this subject,—the use of versions in criticism,—we may cite the opinion of the most recent authority, Dr Davidson, in his valuable work on Biblical Criticism. Speaking of the principal versions of the Old Testament,—the Septuagint, the fragments of the other Greek translators, the Peshito or old Syriac, the Latin of Jerome, the Targums of Jonathan and Onkelos, and the Arabic of Saadias Haggaon,—he remarks, in regard to the supposition that they exhibit the text prior to all existing manuscripts, "They do without doubt render this important service *partially*. Their use in the criticism of the Old Testament is great. We have no other aids of equal value, provided they be rightly applied. Yet they do not give an *exact* and *complete* view of the original text, as it was at the time of their origin. They do not yield that important service to sacred literature which they might have done."

On the subject of New Testament versions he observes, "No benefit has accrued from extending the range of investigation in this quarter. Rather has there been disadvantage. . . . . The Arabic versions of the New Testament ought to be neglected. They are useless. The same may be said of the Persian." The versions which he regards as sources of criticism are the Syriac, Latin, Egyptian, Ethiopic, and Gothic.—Ed.

For the corruptions supposed, I could heartily wish that learned men would abstain from such insinuations, unless they are able to give them some pretence by instances. It is not spoken of this or that copy, which, by the error of the scribes or printers, may have important mistakes found in it. There is no need of men's critical abilities to rectify such mistakes; other copies are at hand for their relief. It is of the text, without such suppositions, that this insinuation is made. Now, to cast scruples into the minds of men about the integrity and sincerity of that, without sufficient ground or warrant, is surely not allowable. It is not good to deal so with *men* or their writings, much less with *the word of God.* Should any man write that in case of such a man's theft or murder, who is a man of unspotted reputation, it were good to take such or such a course with him, and publish it to the world, would their stirring of such rumours be looked on as an honest, Christian, and candid course of proceeding? And is it safe to deal so with the Scripture? I speak of Protestants. For Papists, who are grown bold in the opposition to the originals of the Scripture, I must needs say that I look upon them as effectually managing a design of Satan to draw men into atheism; nor, in particular, do I account Morinus' Exercitations one whit better. It is readily acknowledged that there are many difficult places in the Scripture, especially in the historical books of the Old Testament. Some of them have by some been looked at as ἄλυτα. The industry of learned men of old, and of late Jews and Christians, has been well exercised in the interpretation and reconciliation of them: by one or other a fair and probable account is given of them all. Where we cannot reach the utmost depth of truth, it hath been thought meet that poor worms should captivate their understandings to the truth and authority of God in his word. If there be this liberty once given, that they may be looked on as corruptions, and amended at the pleasure of men, how we shall be able to stay before we come to the bottom of questioning the whole Scripture I know not. That, then, which yet we insist upon is, that according to all rules of equal procedure, men are to prove such corruptions before they entertain us with their provision of means for remedy.

For the specimen of various lections gathered out of Grotius' Annotations, I shall not much concern myself therein; they are nothing less than various lections of that learned man's own observations. Set aside, 1. The various lections of the Septuagint, [of the] Vulgar Latin, [and] of Symmachus, Aquila, and Theodotion, wherein we are not concerned; 2. The Keri and Ketib, which we have oftentimes over and over in this volume; 3. The various readings of the oriental and occidental Jews, which we have also elsewhere; 4. Conjectures how the Septuagint and Vulgar Latin read, by altering letters only;

5. Conjectures of his own how the text may be mended,—and a very little room will take up what remains. By that cursory view I have taken of them, I see not one word that can pretend to be a various lection, unless it belong to the Keri and Ketib, or the difference between the oriental and the occidental Jews: so that, as I said before, as to my present design, I am not at all concerned in that collection; those that are may further consider it.

As short an account will serve for the general consideration of the whole bulky collection of various lections that we have here presented unto us. For those of the several translations, we are not at all concerned in them; where any or all of them fail or are corrupted, we have a rule, blessed be God, preserved to rectify them by. For those of the originals, I have spoken to them in particular. I shall only add, that we have some of them, both from the Old and New Testament, given us thrice over at least; many of the Keri and Ketib, after a double service done by them, are given us again the third time by Grotius; so also are those of the New Testament by the same Grotius and Lucas Brugensis.

THE

# DEATH OF DEATH IN THE DEATH OF CHRIST.

A TREATISE OF THE REDEMPTION AND RECONCILIATION THAT IS IN THE BLOOD OF CHRIST, WITH THE MERIT THEREOF, AND SATISFACTION WROUGHT THEREBY.

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## BOOK I.

### CHAPTER I.

In general of the end of the death of Christ, as it is in the Scripture proposed.

By the end of the death of Christ, we mean in general, both,—first, that which his Father and himself intended *in* it; and, secondly, that which was effectually fulfilled and accomplished *by* it. Concerning either we may take a brief view of the expressions used by the Holy Ghost:—

I. For the first. Will you know the *end* wherefore, and the intention wherewith, Christ came into the world? Let us ask himself (who knew his own mind, as also all the secrets of his Father's bosom), and he will tell us that the "Son of man came to save that which was lost," Matt. xviii. 11,—to recover and save poor lost sinners; that was his intent and design, as is again asserted, Luke xix. 10. Ask also his apostles, who know his mind, and they will tell you the same. So Paul, 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Now, if you will ask who these sinners are towards whom he hath this gracious intent and purpose, himself tells you, Matt. xx. 28, that he came to "give his life a ransom for *many;*" in other places called *us*, believers, distinguished from the world: for he "gave himself for *our* sins, that he might deliver *us* from this present evil *world*, according to the will of God and our Father," Gal. i. 4. That was the will and intention of God, that he should give himself for *us*, that we might be saved, being separated from the world. They are his *church:* Eph. v. 25-27, "He loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish:" which last words

express also the very aim and end of Christ in giving himself for any, even that they may be made *fit* for God, and brought nigh unto him;—the like whereof is also asserted, Tit. ii. 14, "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Thus clear, then, and apparent, is the intention and design of Christ and his Father in this great work, even what it was, and towards whom,—namely, to save us, to deliver us from the evil world, to purge and wash us, to make us holy, zealous, fruitful in good works, to render us acceptable, and to bring us unto God; for through him "we have access into the grace wherein we stand," Rom. v. 2.

II. The effect, also, and actual product of the work itself, or what is accomplished and fulfilled by the death, blood-shedding, or oblation of Jesus Christ, is no less clearly manifested, but is as fully, and very often more distinctly, expressed;—as, first, *Reconciliation* with God, by removing and slaying the enmity that was between him and us; for "when we were enemies we were reconciled to God by the death of his Son," Rom. v. 10. "God was in him reconciling the world unto himself, not imputing their trespasses unto them," 2 Cor. v. 19; yea, he hath "reconciled us to himself by Jesus Christ," verse 18. And if you would know how this reconciliation was effected, the apostle will tell you that "he abolished in his flesh the enmity, the law of commandments consisting in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby," Eph. ii. 15, 16: so that "he is our peace," verse 14. Secondly, *Justification*, by taking away the guilt of sins, procuring remission and pardon of them, redeeming us from their power, with the curse and wrath due unto us for them; for "by his own blood he entered into the holy place, having obtained eternal redemption for us," Heb. ix. 12. "He redeemed us from the curse, being made a curse for us," Gal. iii. 13; "his own self bearing our sins in his own body on the tree," 1 Pet. ii. 24. We have "all sinned, and come short of the glory of God;" but are "justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins," Rom. iii. 23–25: for "in him we have redemption through his blood, even the forgiveness of sins," Col. i. 14. Thirdly, *Sanctification*, by the purging away of the uncleanness and pollution of our sins, renewing in us the image of God, and supplying us with the graces of the Spirit of holiness: for "the blood of Christ, who through the eternal Spirit offered himself to God, purgeth our consciences from dead works, that we may serve the living God," Heb. ix. 14; yea, "the blood of Jesus Christ cleanseth us from all sin," 1 John i. 7. "By himself he purged our sins,"

Heb. i. 3. To "sanctify the people with his own blood, he suffered without the gate," chap. xiii. 12. "He gave himself for the church to sanctify and cleanse it, that it should be holy and without blemish," Eph. v. 25–27. Peculiarly amongst the graces of the Spirit, "it is given to us," ὑπὲρ Χριστοῦ, "for Christ's sake, to believe on him," Phil. i. 29; God "blessing us in him with all spiritual blessings in heavenly places," Eph. i. 3. Fourthly, *Adoption*, with that evangelical liberty and all those glorious privileges which appertain to the sons of God; for "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," Gal. iv. 4, 5. Fifthly, Neither do the effects of the death of Christ rest here; they leave us not until we are settled in heaven, in glory and immortality for ever. Our inheritance is a "purchased possession," Eph. i. 14. "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance," Heb. ix. 15. The sum of all is,—The death and blood-shedding of Jesus Christ hath wrought, and doth effectually procure, for all those that are concerned in it, eternal redemption, consisting in grace here and glory hereafter.

III. Thus full, clear, and evident are the expressions in the Scripture concerning the *ends* and *effects* of the death of Christ, that a man would think every one might run and read. But we must stay: among all things in Christian religion, there is scarce any thing more questioned than this, which seems to be a most fundamental principle. A spreading persuasion there is of *a general ransom* to be paid by Christ for all; that he died to redeem *all and every one*,—not only for *many*, his *church*, the *elect* of God, but for every one also of the posterity of Adam. Now, the masters of this opinion do see full well and easily, that if *that* be the *end* of the death of Christ which we have from the Scripture asserted, if those before recounted be the immediate *fruits* and *products* thereof, then one of these two things will necessarily follow:—that either, first, God and Christ failed of their end proposed, and did not accomplish that which they intended, the death of Christ being not a fitly-proportioned *means* for the attaining of that end (for any cause of failing cannot be assigned); which to assert seems to us blasphemously injurious to the wisdom, power, and perfection of God, as likewise derogatory to the worth and value of the death of Christ;—or else, that all men, all the posterity of Adam, must be saved, purged, sanctified, and glorified; which surely they will not maintain, at least the Scripture and the woful experience of millions will not allow. Wherefore, to cast a tolerable colour upon their persuasion, they must and do deny that God or his Son had any such absolute aim or end in the death or

blood-shedding of Jesus Christ, or that any such thing was immediately procured and purchased by it, as we before recounted; but that God intended nothing, neither was any thing effected by Christ,—that no benefit ariseth to any immediately by his death but what is common to all and every soul, though never so cursedly unbelieving here and eternally damned hereafter, until an act of some, not procured for them by Christ, (for if it were, why have they it not all alike?) to wit, faith, do distinguish them from others. Now, this seeming to me to enervate the virtue, value, fruits and effects of the satisfaction and death of Christ,—serving, besides, for a basis and foundation to a dangerous, uncomfortable, erroneous persuasion,—I shall, by the Lord's assistance, declare what the Scripture holds out in both these things, both that assertion which is intended to be proved, and that which is brought for the proof thereof; desiring the Lord by his Spirit to lead us into all truth, to give us understanding in all things, and if any one be otherwise minded, to reveal that also unto him.

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## CHAPTER II.

### Of the nature of an end in general, and some distinctions about it.

I. The *end* of any thing is that which the *agent* intendeth to accomplish in and by the operation which is proper unto its nature, and which it applieth itself unto,—that which any one aimeth at, and designeth in himself to attain, as a thing good and desirable unto him in the state and condition wherein he is. So the end which Noah proposed unto himself in the building of the ark was the preservation of himself and others. According to the will of God, he made an ark to preserve himself and his family from the flood: "According to all that God commanded him, so did he," Gen. vi. 22. That which the agent doth, or whereto he applieth himself, for the compassing his proposed *end*, is called the *means;* which two do complete the whole reason of working in free *intellectual* agents, for I speak only of such as work according to choice or election. So Absalom intending a revolt from his father, to procure the crown and kingdom for himself, "he prepared him horses and chariots, and fifty men to run before him," 2 Sam. xv. 1; and farther, by fair words and glossing compliances, "he stole the hearts of the men of Israel," verse 6; then pretends a sacrifice at Hebron, where he makes a strong conspiracy, verse 12;—all which were the *means* he used for the attaining of his fore-proposed end.

II. Between both these, *end* and *means*, there is this relation, that (though in sundry kinds) they are mutually causes one of another. The end is the first, principal, *moving cause* of the whole. It is that

for whose sake the whole work is. No agent applies itself to action but for an end; and were it not by that determined to some certain effect, thing, way, or manner of working, it would no more do one thing than another. The inhabitants of the old world desiring and intending unity and cohabitation, with perhaps some reserves to provide for their safety against a second storm, they cry, "Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth," Gen. xi. 4. First, They lay down their *aim* and *design*, and then let out the *means* in their apprehension conducing thereunto. And manifest, then, it is, that the whole reason and method of affairs that a wise worker or agent, according to the counsel, proposeth to himself, is taken from the *end* which he aims at; that is, in intention and contrivance, the beginning of all that order which is in working. Now, the *means* are all those things which are used for the attaining of the end proposed,—as meat for the preservation of life, sailing in a ship for him that would pass the sea, laws for the quiet continuance of human society; and they are the procuring cause of the end, in one kind or another. Their existence is for the end's sake, and the end hath its rise out of them, following them either *morally* as their desert, or *naturally* as their fruit and product. First, In a *moral* sense. When the action and the end are to be measured or considered in reference to a moral rule, or *law* prescribed to the agent, then the *means* are the deserving or meritorious cause of the end; as, if Adam had continued in his innocency, and done all things according to the law given unto him, the end procured thereby had been a blessed life to eternity; as now the end of any sinful act is death, the curse of the law. Secondly, When the means are considered only in their *natural* relation, then they are the instrumentally efficient cause of the end. So Joab intending the death of Abner, "he smote him with his spear under the fifth rib, that he died," 2 Sam. iii. 27. And when Benaiah, by the command of Solomon, fell upon Shimei, the wounds he gave him were the efficient of his death, 1 Kings ii. 46. In which regard there is no difference between the murdering of an innocent man and the executing of an offender; but as they are under a moral consideration, their ends follow their deservings, in respect of conformity to the rule, and so there is χάσμα μέγα between them.

III. The former consideration, by reason of the defect and perverseness of some agents (for otherwise these things are coincident), holds out a twofold end of things,—first, of the work, and, secondly, of the workman; of the act and the agent: for when the means assigned for the attaining of any end are not proportioned unto it, nor, fitted for it, according to that rule which the agent is to work by, then it cannot be but that he must aim at one thing and another

follow, in respect of the morality of the work. So Adam is enticed into a desire to be like God; this now he makes his aim, which to effect he eats the forbidden fruit, and that contracts a guilt which he aimed not at. But when the agent acts aright, and as it should do,—when it aims at an end that is proper to it, belonging to its proper perfection and condition, and worketh by such means as are fit and suitable to the end proposed,—the end of the work and the workman are one and the same; as when Abel intended the worship of the Lord, he offered a sacrifice through faith, acceptable unto him; or as a man, desiring salvation through Christ, applieth himself to get an interest in him. Now, the sole reason of this diversity is, that secondary agents, such as men are, have an end set and appointed to their actions by Him which giveth them an external rule or law to work by, which shall always attend them in their working, whether they will or no. God only, whose will and good pleasure is the sole rule of all those works which outwardly are of him, can never deviate in his actions, nor have any end attend or follow his acts not precisely by him intended.

IV. Again; the end of every free agent is either that which he effecteth, or that for whose sake he doth effect it. When a man builds a house to let to hire, that which he effecteth is the building of a house; that which moveth him to do it is love of gain. The physician cures the patient, and is moved to it by his reward. The end which Judas aimed at in his going to the priests, bargaining with them, conducting the soldiers to the garden, kissing Christ, was the betraying of his Master; but the end for whose sake the whole undertaking was set on foot was the obtaining of the thirty pieces of silver: "What will ye give me, and I will do it?" The end which God effected by the death of Christ was the satisfaction of his justice: the end for whose sake he did it was either supreme, or his own glory; or subordinate, ours with him.

V. Moreover, the *means* are of two sorts:—First, Such as have a true goodness in themselves without reference to any farther kind; though not so considered as we use them for means. No means, as a means, is considered as good in itself, but only as conducible to a farther end; it is repugnant to the nature of means, as such, to be considered as good in themselves. Study is in itself the most noble employment of the soul; but, aiming at wisdom or knowledge, we consider it as good only inasmuch as it conducteth to that end, otherwise as "a weariness of the flesh," Eccl. xii. 12. Secondly, Such as have no good at all in any kind, as in themselves considered, but merely as conducing to that end which they are fit to attain. They receive all their goodness (which is but relative) from that whereunto they are appointed, in themselves no way desirable; as the cutting off a leg or an arm for the preservation of life, taking a bitter potion for

health's sake, throwing corn and lading into the sea to prevent shipwreck. Of which nature is the death of Christ, as we shall afterward declare.

VI. These things being thus proposed in general, our next task must be to accommodate them to the present business in hand; which we shall do in order, by laying down the *agent* working, the *means* wrought, and the *end* effected, in the great work of our redemption; for these three must be orderly considered and distinctly, that we may have a right apprehension of the whole: into the first whereof, σὺν Θεῷ, we make an entrance in [chapter third.]

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## CHAPTER III.

Of the agent or chief author of the work of our redemption, and of the first thing distinctly ascribed to the person of the Father.

I. THE agent in, and chief author of, this great work of our redemption is the whole blessed Trinity; for all the works which outwardly are of the Deity are undivided and belong equally to each person, their distinct manner of subsistence and order being observed. It is true, there were sundry other instrumental causes in the oblation, or rather passion of Christ, but the work cannot in any sense be ascribed unto them;—for in respect of God the Father, the issue of their endeavours was exceeding contrary to their own intentions, and in the close they did nothing but what the "hand and counsel of God had before determined should be done," Acts iv. 28; and in respect of Christ they were no way able to accomplish what they aimed at, for he himself laid down his life, and none was able to take it from him, John x. 17, 18: so that they are to be excluded from this consideration. In the several persons of the holy Trinity, the joint author of the whole work, the Scripture proposeth distinct and sundry acts or operations peculiarly assigned unto them; which, according to our weak manner of apprehension, we are to consider severally and apart; which also we shall do, beginning with them that are ascribed to the Father.

II. Two peculiar acts there are in this work of our redemption by the blood of Jesus, which may be and are properly assigned to the person of the FATHER:—First, The sending of his Son into the world for this employment. Secondly, A laying the punishment due to our sin upon him.

1. The Father loves the world, and sends his Son to die: He "sent his Son into the world that the world through him might be saved," John iii. 16, 17. He "sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness

of the law might be fulfilled in us," Rom. viii. 3, 4. He "set him forth to be a propitiation through faith in his blood," chap. iii. 25. For "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," Gal. iv. 4, 5. So more than twenty times in the Gospel of John there is mention of this sending; and our Saviour describes himself by this periphrasis, "Him whom the Father hath sent," John x. 36; and the Father by this, "He who sent me," chap. v. 37. So that this action of sending is appropriate to the Father, according to his promise that he would "send us a Saviour, a great one, to deliver us," Isa. xix. 20; and to the profession of our Saviour, "I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me," Isa. xlviii. 16. Hence the Father himself is sometimes called our Saviour: 1 Tim. i. 1, "According to the commandment Θεοῦ σωτῆρος ἡμῶν,"—"of God our Saviour." Some copies, indeed, read it, Θεοῦ καὶ σωτῆρος ἡμῶν,—"of God and our Saviour;" but the interposition of that particle καὶ arose, doubtless, from a misprision that Christ alone is called Saviour. But directly this is the same with that parallel place of Tit. i. 3, Κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ,—"According to the commandment of God our Saviour," where no interposition of that conjunctive particle can have place; the same title being also in other places ascribed to him, as Luke i. 47, "My spirit hath rejoiced in God my Saviour." As also 1 Tim. iv. 10, "We trust in the living God, who is the Saviour of all men, specially of them that believe;" though in this last place it be not ascribed unto him with reference to his redeeming us by Christ, but his saving and preserving all by his providence. So also Tit. ii. 10, iii. 4; Deut. xxxii. 15; 1 Sam. x. 19; Ps. xxiv. 5, xxv. 5; Isa. xii. 2, xl. 10, xlv. 15; Jer. xiv. 8; Micah vii. 7; Hab. iii. 18; most of which places have reference to his sending of Christ, which is also distinguished into three several acts, which in order we must lay down:—

(1.) An authoritative imposition of the office of Mediator, which Christ closed withal by his voluntary susception of it, willingly undergoing the office, wherein by dispensation the Father had and exercised a kind of superiority, which the Son, though "in the form of God," humbled himself unto, Phil. ii. 6–8. And of this there may conceived two parts:—

[1.] The *purposed imposition of his counsel*, or his eternal counsel for the setting apart of his Son incarnate to this office, saying unto him, "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession," Ps. ii. 7, 8. He said unto him, "Sit thou at my right hand until I make thine enemies

thy footstool;" for "the LORD sware, and will not repent, Thou art a priest for ever after the order of Melchizedek," Ps. cx. 1, 4. He appointed him to be "heir of all things," Heb. i. 2, having "ordained him to be Judge of quick and dead," Acts x. 42; for unto this he was "ordained before the foundation of the world," 1 Pet. i. 20, and "determined, ὁρισθείς, to be the Son of God with power," Rom. i. 4, "that he might be the first-born among many brethren," chap. viii. 29. I know that this is an act eternally established in the mind and will of God, and so not to be ranged in order with the others, which are all temporary, and had their beginning in the fulness of time, of all which this first is the spring and fountain, according to that of James, Acts xv. 18, "Known unto God are all his works from the beginning of the world;" but yet, it being no unusual form of speaking that the purpose should also be comprehended in that which holds out the accomplishment of it, aiming at truth and not exactness, we pass it thus.

[2.] The actual *inauguration* or solemn admission of Christ into his office; "committing all judgment unto the Son," John v. 22; "making him to be both Lord and Christ," Acts ii. 36; "appointing him over his whole house," Heb. iii. 1–6;—which is that "anointing of the most Holy," Dan. ix. 24; God "anointing him with the oil of gladness above his fellows," Ps. xlv. 7: for the actual setting apart of Christ to his office is said to be by unction, because all those holy things which were types of him, as the ark, the altar, etc., were set apart and consecrated by anointing, Exod. xxx. 25–28, etc. To this also belongs that public testification by innumerable angels from heaven of his nativity, declared by one of them to the shepherds. "Behold," saith he, "I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord," Luke ii. 10, 11;—which message was attended by and closed with that triumphant exultation of the host of heaven, "Glory be to God on high, on earth peace, towards men good-will," verse 14: with that redoubled voice which afterward came from the excellent glory, "This is my beloved Son, in whom I am well-pleased," Matt. iii. 17, xvii. 5; 2 Pet. i. 17. If these things ought to be distinguished and placed in their own order, they may be considered in these three several acts:—First, The glorious proclamation which he made of his nativity, when he "prepared him a body," Heb. x. 5, bringing his First-begotten into the world, and saying, "Let all the angels of God worship him," chap. i. 6, sending them to proclaim the message which we before recounted. Secondly, Sending the Spirit visibly, in the form of a dove, to light upon him at the time of his baptism, Matt. iii. 16, when he was endued with a fulness thereof, for the accomplishment of the work and discharge of the office whereunto

he was designed, attended with that voice whereby he owned him from heaven as his only-beloved. Thirdly, The "crowning of him with glory and honour," in his resurrection, ascension, and sitting down "on the right hand of the Majesty on high," Heb. i. 3; setting "him as his king upon his holy hill of Zion," Ps. ii. 6; when "all power was given unto him in heaven and in earth," Matt. xxviii. 18, "all things being put under his feet," Heb. ii. 7, 8; himself highly exalted, and "a name given him above every name, that at," etc., Phil. ii. 9–11. Of which it pleased him to appoint witnesses of all sorts; —angels from heaven, Luke xxiv. 4, Acts i. 10; the dead out of the graves, Matt. xxvii. 52; the apostles among and unto the living, Acts ii. 32; with those more than five hundred brethren, to whom he appeared at once, 1 Cor. xv. 6. Thus gloriously was he inaugurated into his office, in the several acts and degrees thereof, God saying unto him, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth," Isa. xlix. 6.

Between these two acts I confess there intercedes a twofold promise of God;—one, of giving a Saviour to his people, a Mediator, according to his former purpose, as Gen. iii. 15, "The seed of the woman shall break the serpent's head;" and, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come; and unto him shall the gathering of the people be," chap. xlix. 10. Which he also foresignified by many sacrifices and other types, with prophetical predictions: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into," 1 Pet. i. 10–12. The other is a promise of applying the benefits purchased by this Saviour so designed to them that should believe on him, to be given in fulness of time, according to the former promises; telling Abraham, that "in his seed all the families of the earth should be blessed," and justifying himself by the same faith. Gen. xii. 3, xv. 6. But these things belong rather to the application wholly, which was equal both before and after his actual mission.

(2.) The second act of the Father's sending the Son is the furnishing of him in his sending with a fulness of all gifts and graces that might any way be requisite for the office he was to undertake, the work he was to undergo, and the charge he had over the house

of God. There was, indeed, in Christ a twofold fulness and perfection of all spiritual excellencies:—

First, the *natural* all-sufficient perfection of his Deity, as one with his Father in respect of his divine nature: for his glory was "the glory ot the only-begotten of the Father," John i. 14. He was "in the form of God, and thought it not robbery to be equal with God," Phil. ii. 6; being the "fellow of the LORD of hosts," Zech. xiii. 7. Whence that glorious appearance, Isa. vi. 3, 4, when the seraphims cried one to another, and said, "Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." And the prophet cried, "Mine eyes have seen the King, the LORD of hosts," verse 5. Even concerning this vision the apostle saith, "Isaiah saw him, and spake of his glory," John xii. 41. Of which glory ἐκένωσε, he as it were emptied himself for a season, when he was "found in the form" or condition "of a servant, humbling himself unto death," Phil. ii. 7, 8; laying aside that glory which attended his Deity, outwardly appearing to have "neither form, nor beauty, nor comeliness, that he should be desired," Isa. liii. 2. But this fulness we do not treat of, it being not communicated to him, but essentially belonging to his person, which is eternally begotten of the person of his Father.

The second fulness that was in Christ was a *communicated* fulness, which was in him by dispensation from his Father, bestowed upon him to fit him for his work and office as he was and is the "Mediator between God and men, the man Christ Jesus," 1 Tim. ii. 5; not as he is the "LORD of hosts," but as he is "Emmanuel, God with us," Matt. i. 23; as he was a "son given to us, called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, upon whose shoulder the government was to be," Isa. ix. 6. It is a fulness of grace; not that essential which is of the nature of the Deity, but that which is habitual and infused into the humanity as personally united to the other; which, though it be not absolutely infinite, as the other is, yet it extends itself to all perfections of grace, both in respect of parts and degrees. There is no grace that is not in Christ, and every grace is in him in the highest degree: so that whatsoever the perfection of grace, either for the several kinds or respective advancements thereof, requireth, is in him habitually, by the collation of his Father for this very purpose, and for the accomplishment of the work designed; which, though (as before) it cannot properly be said to be infinite, yet it is boundless and endless. It is in him as the light in the beams of the sun, and as water in a living fountain which can never fail. He is the "candlestick" from whence the "golden pipes do empty the golden oil out of themselves," Zech. iv. 12, into all that are his; for he is "the beginning, the first-born from the

dead, in all things having the pre-eminence; for it pleased the Father that in him should all fulness dwell," Col. i. 18, 19. In him he caused to be "hid all the treasures of wisdom and knowledge," chap. ii. 3; and "in him dwelt all the fulness of the Godhead σωματικῶς," substantially or personally, verse 9; that "of his fulness we might all receive grace for grace," John i. 16, in a continual supply. So that, setting upon the work of redemption, he looks upon this in the first place. "The Spirit of the Lord GOD," saith he, "is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn," Isa. lxi. 1, 2. And this was the "anointing with the oil of gladness" which he had "above his fellows," Ps. xlv. 7; "it was upon his head, and ran down to his beard, yea, down to the skirts of his garments," Ps. cxxxiii. 2, that every one covered with the garment of his righteousness might be made partaker of it. "The Spirit of the LORD did rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD," Isa. xi. 2; and that not in parcels and beginnings as in us, proportioned to our measure and degrees of sanctification, but in a fulness, for "he received not the Spirit by measure," John iii. 34; —that is, it was not so with him when he came to the full measure of the stature of his age, as Eph. iv. 13; for otherwise it was manifested in him and collated on him by degrees, for he "increased in wisdom and stature, and in favour with God and man," Luke ii. 52. Hereunto was added "all power in heaven and earth, which was given unto him," Matt. xxviii. 18; "power over all flesh, to give eternal life to as many as he would," John xvii. 2. Which we might branch into many particulars, but so much shall suffice to set forth the second act of God in sending his Son.

(3.) The third act of this sending is his entering into covenant and compact with his Son concerning the work to be undertaken, and the issue or event thereof; of which there be two parts:—

First, His promise to protect and assist him in the accomplishment and perfect fulfilling of the whole business and dispensation about which he was employed, or which he was to undertake. The Father engaged himself, that for his part, upon his Son's undertaking this great work of redemption, he would not be wanting in any assistance in trials, strength against oppositions, encouragement against temptations, and strong consolation in the midst of terrors, which might be any way necessary or requisite to carry him on through all difficulties to the end of so great an employment;—upon which he undertakes this heavy burden, so full of misery and trouble: for the Father

before this engagement requires no less of him than that he should "become a Saviour, and be afflicted in all the affliction of his people," Isa. lxiii. 8, 9: yea, that although he were "the fellow of the LORD of hosts," yet he should endure the "sword" that was drawn against him as the "shepherd" of the sheep, Zech. xiii. 7; "treading the wine-press alone, until he became red in his apparel," Isa. lxiii. 2, 3: yea, to be "stricken, smitten of God, and afflicted; wounded for our transgressions, and bruised for our iniquities; to be bruised and put to grief; to make his soul an offering for sin, and to bear the iniquity of many," Isa. liii.; to be destitute of comfort so far as to cry, "My God, my God, why hast thou forsaken me?" Ps. xxii. 1. No wonder, then, if upon this undertaking the Lord promised to make "his mouth like a sharp sword, to hide him in the shadow of his hand, to make him a polished shaft, and to hide him in his quiver, to make him his servant in whom he would be glorified," Isa. xlix. 2, 3; that though "the kings of the earth should set themselves, and the rulers take counsel together, against him, yet he would laugh them to scorn, and set him as king upon his holy hill of Zion," Ps. ii. 2, 4, 6; though the "builders did reject him," yet he should "become the head of the corner," to the amazement and astonishment of all the world, Ps. cxviii. 22, 23, Matt. xxi. 42, Mark xii. 10, Luke xx. 17, Acts iv. 11, 12, 1 Pet. ii. 4; yea, he would "lay him for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation," Isa. xxviii. 16, that "whosoever should fall upon him should be broken, but upon whomsoever he should fall he should grind him to powder," Matt. xxi. 44. Hence arose that confidence of our Saviour in his greatest and utmost trials, being assured, by virtue of his Father's engagement in this covenant, upon a treaty with him about the redemption of man, that he would never leave him nor forsake him. "I gave," saith he, "my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting," Isa. l. 6. But with what confidence, blessed Saviour, didst thou undergo all this shame and sorrow! Why, "The Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? lo! they shall all wax old as a garment; the moth shall eat them up," verses 7–9. With this assurance he was brought as a "lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth," Isa. liii 7: for "when he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously," 1 Pet. ii. 23. So that the ground of our Saviour's confidence and assurance in this

great undertaking, and a strong motive to exercise his graces received in the utmost endurings, was this engagement of his Father upon this compact of assistance and protection.

Secondly, [His promise] of success, or a good issue out of all his sufferings, and a happy accomplishment and attainment of the end of his great undertaking. Now, of all the rest this chiefly is to be considered, as directly conducing to the business proposed, which yet would not have been so clear without the former considerations; for whatsoever it was that God promised his Son should be fulfilled and attained by him, that certainly was it at which the Son aimed in the whole undertaking, and designed it as the end of the work that was committed to him, and which alone he could and did claim upon the accomplishment of his Father's will. What this was, and the promises whereby it is at large set forth, ye have Isa. xlix.: "Thou shalt be my servant," saith the Lord, "to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth. Kings shall see and arise, princes also shall worship, because of the LORD that is faithful." And he will certainly accomplish this engagement: "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim," verses 6–12. By all which expressions the Lord evidently and clearly engageth himself to his Son, that he should gather to himself a glorious church of believers from among Jews and Gentiles, through all the world, that should be brought unto him, and certainly fed in full pasture, and refreshed by the springs of water, all the spiritual springs of living water which flow from God in Christ for their everlasting salvation. This, then, our Saviour certainly aimed at, as being the promise upon which he undertook the work,—the gathering of the sons of God together, their bringing unto God, and passing to eternal salvation; which being well considered, it will utterly overthrow the general ransom or universal redemption, as afterward will appear. In the 53d chapter of the same prophecy, the Lord is more express and punctual in these promises to his Son, assuring him that when he "made his soul an offering for sin, he should see his seed, and prolong his days, and the pleasure of the LORD should prosper in his

hand; that he should see of the travail of his soul, and be satisfied; by his knowledge he should justify many; that he should divide a portion with the great, and the spoil with the strong," verses 10–12. He was, you see, to see his seed by covenant, and to raise up a spiritual seed unto God, a faithful people, to be prolonged and preserved throughout all generations; which, how well it consists with their persuasion who in terms have affirmed "that the death of Christ might have had its full and utmost effect and yet none be saved," I cannot see, though some have boldly affirmed it, and all the assertors of universal redemption do tacitly grant, when they come to the assigning of the proper ends and effects of the death of Christ. "The pleasure of the LORD," also, was to "prosper in his hand;" which what it was he declares, Heb. ii. 10, even "bringing of many sons unto glory;" for "God sent his only-begotten Son into the world that we might live through him," 1 John iv. 9; as we shall afterward more abundantly declare. But the promises of God made unto him in their agreement, and so, consequently, his own aim and intention, may be seen in nothing more manifestly than in the request that our Saviour makes upon the accomplishment of the work about which he was sent; which certainly was neither for more nor less than God had engaged himself to him for. "I have," saith he, "glorified thee on earth, I have finished the work which thou gavest me to do," John xvii. 4. And now, what doth he require after the manifestation of his eternal glory, of which for a season he had emptied himself, verse 5? Clearly a full confluence of the love of God and fruits of that love upon all his elect, in faith, sanctification, and glory. God gave them unto him, and he sanctified himself to be a sacrifice for their sake, praying for their sanctification, verses 17–19; their preservation in peace, or communion one with another, and union with God, verses 20, 21, "I pray not for these alone" (that is, his apostles), "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us;" and lastly, their glory, verse 24, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." All which several *postulata* are no doubt grounded upon the fore-cited promises, which by his Father were made unto him. And in this, not one word concerning all and every one, but expressly the contrary, verse 9. Let this, then, be diligently observed, that the promise of God unto his Son, and the request of the Son unto his Father, are directed to this peculiar end of bringing sons unto God. And this is the first act, consisting of these three particulars.

2. The second is of laying upon him the punishment of sins, everywhere ascribed unto the Father: "Awake, O sword, against my shepherd, against the man that is my fellow, saith the LORD of

hosts: smite the shepherd, and the sheep shall be scattered," Zech. xiii. 7. What here is set down imperatively, by way of command, is in the gospel indicatively expounded: "I will smite the shepherd, and the sheep of the flock shall be scattered abroad," Matt. xxvi. 31. "He was stricken, smitten of God, and afflicted;" yea, "the LORD laid upon him the iniquity of us all;" yea, "it pleased the LORD to bruise him, and to put him to grief," Isa. liii. 4, 6, 10. "He made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him," 2 Cor. v. 21. The adjunct in both places is put for the subject, as the opposition between his being made sin and our being made righteousness declareth. "Him who knew no sin,"—that is, who deserved no punishment,—"him hath he made to be sin," or laid the punishment due to sin upon him. Or perhaps, in the latter place, sin may be taken for an offering or sacrifice for the expiation of sin, ἁμαρτία answering in this place to the word חַטָּאת in the Old Testament, which signifieth both sin and the sacrifice for it. And this the Lord did; for as for Herod, Pontius Pilate, with the Gentiles, and the people of Israel, when they were gathered together, they did nothing but "what his hand and counsel had determined before to be done," Acts iv. 27, 28. Whence the great shakings of our Saviour were in his close conflict with his Father's wrath, and that burden which by himself he immediately imposed on him. When there was no hand or instrument outwardly appearing to put him to any suffering or cruciating torment, then he "began to be sorrowful, even unto death," Matt. xxvi. 37, 38; to wit, when he was in the garden with his three choice apostles, before the traitor or any of his accomplices appeared, then was he "sore amazed, and very heavy," Mark xiv. 33. That was the time, "in the days of his flesh, when he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death," Heb. v. 7; which how he performed the evangelist describeth, Luke xxii. 43, 44: "There appeared an angel unto him from heaven, strengthening him. But being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Surely it was a close and strong trial, and that immediately from his Father, he now underwent; for how meekly and cheerfully doth he submit, without any regret or trouble of spirit, to all the cruelty of men and violence offered to his body, until this conflict being renewed again, he cries, "My God, my God, why hast thou forsaken me?" And this, by the way, will be worth our observation, that we may know with whom our Saviour chiefly had to do, and what was that which he underwent for sinners; which also will give some light to the grand query concerning the persons of them for whom he undertook all this. His sufferings were far from consisting in mere corporal perpessions and afflictions, with such impressions upon his

soul and spirit as were the effects and issues only of them. It was no more nor less than the curse of the law of God which he underwent for us: for he freed us from the curse "by being made a curse," Gal. iii. 13; which contained all the punishment that was due to sin, either in the severity of God's justice, or according to the exigence of that law which required obedience. That the execration of the law should be only *temporal death*, as the law was considered to be the instrument of the Jewish polity, and serving that economy or dispensation, is true; but that it should be no more, as it is the universal rule of obedience, and the bond of the covenant between God and man, is a foolish dream. Nay, but in dying for us Christ did not only aim at our good, but also directly died in our stead. The punishment due to our sin and the chastisement of our peace was upon him; which that it was the pains of hell, in their nature and being, in their weight and pressure, though not in tendence and continuance (it being impossible that he should be detained by death), who can deny and not be injurious to the justice of God, which will inevitably inflict those pains to eternity upon sinners? It is true, indeed, there is a relaxation of the law in respect of the persons suffering, God admitting of commutation; as in the old law, when in their sacrifices the life of the beast was accepted (in respect to the carnal part of the ordinances) for the life of the man. This is fully revealed, and we believe it; but for any change of the punishment, in respect of the nature of it, where is the least intimation of any alteration? We conclude, then, this second act of God, in laying the punishment on him for us, with that of the prophet, "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all," Isa. liii. 6: and add thereunto this observation, that it seems strange to me that Christ should undergo the pains of hell in their stead who lay in the pains of hell before he underwent those pains, and shall continue in them to eternity; for "their worm dieth not, neither is their fire quenched." To which I may add this dilemma to our Universalists:—God imposed his wrath due unto, and Christ underwent the pains of hell for, either all the sins of all men, or all the sins of some men, or some sins of all men. If the last, some sins of all men, then have all men some sins to answer for, and so shall no man be saved; for if God enter into judgment with us, though it were with all mankind for one sin, no flesh should be justified in his sight: "If the LORD should mark iniquities, who should stand?" Ps. cxxx. 3. We might all go to cast all that we have "to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty," Isa. ii. 20, 21. If the second, that is it which we affirm, that Christ in their stead and room suffered for all the sins of all the elect in the world. If the first,

why, then, are not all freed from the punishment of all their sins? You will say, "Because of their unbelief; they will not believe." But this unbelief, is it a sin, or not? If not, why should they be punished for it? If it be, then Christ underwent the punishment due to it, or not. If so, then why must that hinder them more than their other sins for which he died from partaking of the fruit of his death? If he did not, then did he not die for all their sins. Let them choose which part they will.

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## CHAPTER IV.

**Of those things which in the work of redemption are peculiarly ascribed to the person of the Son.**

SECONDLY, The SON was an *agent* in this great work, concurring by a voluntary susception, or willing undertaking of the office imposed on him; for when the Lord said, "Sacrifice and offering he would not: in burnt-offerings and sacrifices for sin he had no pleasure," then said Christ, "Lo, I come, (in the volume of the book it is written of me,) to do thy will, O God," Heb. x. 6, 7. All other ways being rejected as insufficient, Christ undertaketh the task, "in whom alone the Father was well pleased," Matt. iii. 17. Hence he professeth that "he came not to do his own will, but the will of him that sent him," John vi. 38; yea, that it was his meat and drink to do his Father's will, and to finish his work, chap. iv. 34. The first words that we find recorded of him in the Scripture are to the same purpose, "Wist ye not that I must be about my Father's business?" Luke ii. 49. And at the close of all he saith, "I have glorified thee on the earth; I have finished the work which thou gavest me to do," John xvii. 4; calling it everywhere his Father's work that he did, or his Father's will which he came to accomplish, with reference to the imposition which we before treated of. Now, this undertaking of the Son may be referred to three heads. The first being a common foundation for both the others, being as it were the means in respect of them as the end, and yet in some sort partaking of the nature of a distinct action, with a goodness in itself in reference to the main end proposed to all three, we shall consider it apart; and that is,—

First, His *incarnation*, as usually it is called, or his *taking of flesh*, and pitching his tent amongst us, John i. 14. His "being made of a woman," Gal. iv. 4, is usually called his ἐνσάρκωσις, or incarnation; for this was "the mystery of godliness, that God should be manifested in the flesh," 1 Tim. iii. 16, thereby assuming not any singular person, but our human nature, into personal union with himself. For, "forasmuch as the children are partakers of flesh and blood, he also

himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil," Heb. ii. 14. It was the children that he considered, the "children whom the Lord gave him," verse 13. Their participation in flesh and blood moved him to partake of the same,—not because all the world, all the posterity of Adam, but because the *children* were in that condition; for their sakes he sanctified himself. Now, this emptying of the Deity, this humbling of himself, this dwelling amongst us, was the sole act of the second person, or the divine nature in the second person, the Father and the Spirit having no concurrence in it but by liking, approbation, and eternal counsel.

Secondly, His *oblation*, or "offering himself up to God for us without spot, to purge our consciences from dead works," Heb. ix. 14; "for he loved us, and washed us from our sins in his own blood," Rev. i. 5. "He loved the church, and gave himself for it, that he might sanctify and cleanse it," Eph. v. 25, 26; taking the cup of wrath at his Father's hands due to us, and drinking it off, "but not for himself," Dan. ix. 26: for, "for our sakes he sanctified himself," John xvii. 19, that is, to be an offering, an oblation for sin; for "when we were yet without strength, in due time Christ died for the ungodly," Rom. v. 6;—this being that which was typified out by all the institutions, ordinances, and sacrifices of old; which when they were to have an end, then said Christ, "Lo, I come to do thy will." Now, though the perfecting or consummating of this oblation be set out in the Scripture chiefly in respect of what Christ suffered, and not so much in respect of what he did, because it is chiefly considered as the means used by these three blessed agents for the attaining of a farther end, yet in respect of his own voluntary giving up himself to be so an oblation and a sacrifice, without which it would not have been of any value (for if the will of Christ had not been in it, it could never have purged our sins), therefore, in that regard, I refer it to his actions. He was the "Lamb of God, which taketh away the sin of the world," John i. 29; the Lamb of God, which himself had provided for a sacrifice. And how did this Lamb behave himself in it? with unwillingness and struggling? No; he opened not his mouth: "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth," Isa. liii. 7. Whence he saith, "I lay down my life. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again," John x. 17, 18. He might have been cruciated on the part of God; but his death could not have been an oblation and offering had not his will concurred. "But he loved me," saith the apostle, "and gave himself for me," Gal. ii. 20. Now, that alone deserves the name of a gift which is from a free and a willing mind, as Christ's was when "he loved us, and gave himself for us an offering

and a sacrifice to God for a sweet-smelling savour," Eph. v. 2. He does it cheerfully: "Lo, I come to do thy will, O God," Heb. x. 9; and so "his own self bare our sins in his own body on the tree," 1 Pet. ii. 24. Now, this oblation or offering of Christ I would not tie up to any one thing, action, or passion, performance, or suffering; but it compriseth the whole economy and dispensation of God manifested in the flesh and conversing among us, with all those things which he performed in the days of his flesh, when he offered up prayers and supplications, with strong cries and tears, until he had fully "by himself purged our sins, and sat down on the right hand of the Majesty on high," Heb. i. 3, "expecting till his enemies be made his footstool," chap. x. 13,—all the whole dispensation of his coming and ministering, until he had given his soul a price of redemption for many, Matt. xxvi. 28. But for his entering into the holy of holies, sprinkled with his own blood, and appearing so for us before the majesty of God, by some accounted as the continuation of his oblation, we may refer unto,—

Thirdly, His *intercession* for all and every one of those for whom he gave himself for an oblation. He did not suffer for them, and then refuse to intercede for them; he did not do the greater, and omit the less. The price of our redemption is more precious in the eyes of God and his Son than that it should, as it were, be cast away on perishing souls, without any care taken of what becomes of them afterward. Nay, this also is imposed on Christ, with a promise annexed: "Ask of me," saith the Lord, "and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession," Ps. ii. 8; who accordingly tells his disciples that he had more work to do for them in heaven. "I go," saith he, "to prepare a place for you, that I may come again and receive you unto myself," John xiv. 2, 3. For as "the high priest went into the second [tabernacle] alone once every year, not without blood, which he offered for himself and the errors of the people," Heb. ix. 7; so "Christ being come an high priest of good things to come, by his own blood entered once into the holy place, having obtained eternal redemption for us," verses 11, 12. Now, what was this holy place whereinto he entered thus sprinkled with the blood of the covenant? and to what end did he enter into it? Why, "he is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us," verse 24. And what doth he there appear for? Why, to be our advocate, to plead our cause with God, for the application of the good things procured by his oblation unto all them for whom he was an offering; as the apostle tells us, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous," 1 John ii. 1. Why, how comes that to pass? "He is the propitiation for our sins," verse 2. His

being ἱλασμός, a propitiatory sacrifice for our sins, is the foundation of his interceding, the ground of it; and, therefore, they both belong to the same persons. Now, by the way, we know that Christ refused to pray for the world, in opposition to his elect. "I pray for them," saith he: "I pray not for the world, but for them thou hast given me," John xvii. 9. And therefore there was no foundation for such an interceding for them, because he was not ἱλασμός for them. Again; we know the Father always heareth the Son ("I knew," saith he, "that thou hearest me always," chap. xi. 42), that is, so to grant his request, according to the fore-mentioned engagement, Ps. ii. 8; and, therefore, if he should intercede for all, all should undoubtedly be saved, for "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25. Hence is that confidence of the apostle, upon that intercession of Christ, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us," Rom. viii. 33, 34. Where, also, we cannot but observe that those for whom he died may assuredly conclude he maketh intercession for them, and that none shall lay any thing to their charge,—which breaks the neck of the general ransom; for according to that, he died for millions that have no interest in his intercession, who shall have their sins laid to their charge, and perish under them: which might be farther cleared up from the very nature of this intercession, which is not a humble, dejected supplication, which beseems not that glorious state of advancement which he is possessed of that sits at the right hand of the Majesty on high, but an authoritative presenting himself before the throne of his Father, sprinkled with his own blood, for the making out to his people all spiritual things that are procured by his oblation, saying, "Father, I will that those whom thou hast given me be with me where I am," John xvii. 24. So that for whomsoever he suffered, he appears for them in heaven with his satisfaction and merit. Here, also, we must call to mind what the Father promised his Son upon his undertaking of this employment; for there is no doubt but that for that, and that alone, doth Christ, upon the accomplishment of the whole, intercede with him about: which was in sum that he might be the captain of salvation to all that believe on him, and effectually bring many sons to glory. And hence it is, having such an high priest over the house of God, we may draw near with the full assurance of faith, for by one offering he hath perfected for ever them that are sanctified, Heb. x. 14. But of this more must be said afterward.

## CHAPTER V.

The peculiar actions of the Holy Spirit in this business.

THIRDLY, IN few words we may consider the actions of that agent, who in order is the *third* in that blessed *One*, whose all is the whole, the HOLY SPIRIT, who is evidently concurring, in his own distinct operation, to all the several chief or grand parts of this work. We may refer them to three heads:—

First, The incarnation of the Son, with his plenary assistance in the course of his conversation whilst he dwelt amongst us; for his mother was found ἐν γαστρὶ ἔχουσα, "to have conceived in her womb of the Holy Ghost," Matt. i. 18. If you ask, with Mary, how that could be? the angel resolves both her and us, as far as it is lawful for us to be acquainted with these mysterious things: Luke i. 35, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." It was an overshadowing power in the Spirit: so called by an allusion taken from fowls that cover their eggs, that so by their warmth young may be hatched; for by the sole power of the Spirit was this conception, who did "incubare fœtui," as in the beginning of the world. Now, in process, as this child was conceived by the power, so he was filled with the Spirit, and "waxed strong" in it, Luke i. 80; until, having received a fulness thereof, and not by any limited measure, in the gifts and graces of it, he was thoroughly furnished and fitted for his great undertaking.

Secondly, In his *oblation*, or passion (for they are both the same, with several respects,—one to what he suffered, the other to what he did with, by, and under those sufferings), how "by the Eternal Spirit he offered himself without spot to God," Heb. ix. 14: whether it be meant of the offering himself a bloody sacrifice on the cross, or his presentation of himself continually before his Father,—it is by the Eternal Spirit. The willing offering himself through that Spirit was the eternal fire under this sacrifice, which made it acceptable unto God. That which some contend, that by the eternal Spirit is here meant our Saviour's own Deity, I see no great ground for. Some Greek and Latin copies read, not, as we commonly, Πνεύματος αἰωνίου, but Πνεύματος ἁγίου, and so the doubt is quite removed: and I see no reason why he may not as well be said to offer himself through the Holy Spirit, as to be "declared to be the Son of God, according to the Spirit of holiness, by the resurrection from the dead," as Rom. i. 4; as also to be "quickened by the Spirit," 1 Pet. iii. 18. The working of the Spirit was required as well in his oblation as resurrection, in his dying as quickening.

Thirdly, In his *resurrection;* of which the apostle, Rom. viii. 11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

And thus have we discovered the blessed agents and undertakers in this work, their several actions and orderly concurrence unto the whole; which, though they may be thus distinguished, yet they are not so divided but that every one must be ascribed to the whole nature, whereof each person is "in solidum" partaker. And as they begin it, so they will jointly carry along the application of it unto its ultimate issue and accomplishment; for we must "give thanks to the Father, which hath made us meet" (that is, by his Spirit) "to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins," Col. i. 12, 13.

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## CHAPTER VI.

### The means used by the fore-recounted agents in this work.

Our next employment, following the order of execution, not intention, will be the discovery or laying down of the *means* in this work; which are, indeed, no other but the several actions before recounted, but now to be considered under another respect,—as they are a means ordained for the obtaining of a proposed end; of which afterward. Now, because the several actions of Father and Spirit were all exercised towards Christ, and terminated in him, as God and man, he only and his performances are to be considered as the means in this work, the several concurrences of both the other persons before mentioned being presupposed as necessarily antecedent or concomitant.

The means, then, used or ordained by these agents for the end proposed is that whole *economy* or dispensation carried along to the end, from whence our Saviour Jesus Christ is called a Mediator; which may be, and are usually, as I mentioned before, distinguished into two parts:—First, his *oblation;* secondly, his *intercession.*

By his *oblation* we do not design only the particular offering of himself upon the cross an offering to his Father, as the Lamb of God without spot or blemish, when he bare our sins or carried them up with him in his own body on the tree, which was the sum and complement of his oblation and that wherein it did chiefly consist; but also his whole humiliation, or state of emptying himself, whether by yielding voluntary obedience unto the law, as being made under it,

that he might be the end thereof to them that believe, Rom. x. 4, or by his subjection to the curse of the law, in the antecedent misery and suffering of life, as well as by submitting to death, the death of the cross: for no action of his as mediator is to be excluded from a concurrence to make up the whole means in this work. Neither by his *intercession* do I understand only that heavenly appearance of his in the most holy place for the applying unto us all good things purchased and procured by his oblation; but also every act of his exaltation conducing thereunto, from his resurrection to his "sitting down at the right hand of the Majesty on high, angels, and principalities, and powers, being made subject unto him." Of all which his resurrection, being the basis, as it were, and the foundation of the rest ("for if he is not risen, then is our faith in vain," 1 Cor. xv. 13, 14; and then are we "yet in our sins," verse 17; "of all men most miserable," verse 19), is especially to be considered, as that to which a great part of the effect is often ascribed; for "he was delivered for our offences, and was raised again for our justification," Rom. iv. 25;—where, and in such other places, by his resurrection the whole following dispensation and the perpetual intercession of Christ for us in heaven is intended; for "God raised up his son Jesus to bless us, in turning every one of us from our iniquities," Acts iii. 26.

Now, this whole dispensation, with especial regard to the death and blood-shedding of Christ, is the means we speak of, agreeably to what was said before of such in general; for it is not a thing in itself desirable for its own sake. The death of Christ had nothing in it (we speak of his sufferings distinguished from his obedience) that was good, but only as it conduced to a farther end, even the end proposed for the manifestation of God's glorious grace. What good was it, that Herod and Pontius Pilate, with the Gentiles and people of Israel, should, with such horrid villany and cruelty, gather themselves together against God's holy child, whom he had anointed? Acts iv. 27: or what good was it, that the Son of God should be made sin and a curse, to be bruised, afflicted, and to undergo such wrath as the whole frame of nature, as it were, trembled to behold? What good, what beauty and form is in all this, that it should be desired in itself and for itself? Doubtless none at all. It must, then, be looked upon as a means conducing to such an end; the glory and lustre thereof must quite take away all the darkness and confusion that was about the thing itself. And even so it was intended by the blessed agents in it, by "whose determinate counsel and foreknowledge he was delivered and slain," Acts ii. 23; there being done unto him "whatsoever his hand and counsel had determined," chap. iv. 28: which what it was must be afterward declared. Now, concerning the whole some things are to be observed:—

That though the *oblation* and *intercession* of Jesus Christ are

distinct acts in themselves, and have distinct immediate products and issues assigned ofttimes unto them (which I should now have laid down, but that I must take up this in another place), yet they are not in any respect or regard to be divided or separated, as that the one should have any respect to any persons or any thing which the other also doth not in its kind equally respect. But there is this manifold union between them:—

First, In that they are both alike intended for the obtaining and accomplishing the same entire and complete end proposed,—to wit, the effectual bringing of many sons to glory, for the praise of God's grace; of which afterward.

Secondly, That what persons soever the one respecteth, in the good things it obtaineth, the same, all, and none else, doth the other respect, in applying the good things so obtained; for "he was delivered for our offences, and was raised again for our justification," Rom. iv. 25. That is, in brief, the object of the one is of no larger extent than the object of the other; or, for whom Christ offered himself, for all those, and only those, doth he intercede, according to his own word, "For their sake I sanctify myself" (to be an oblation), "that they also might be sanctified through the truth," John xvii. 19.

Thirdly, That the *oblation* of Christ is, as it were, the foundation of his intercession, inasmuch as by the oblation was procured every thing that, by virtue of his intercession, is bestowed; and that because the sole end why Christ procured any thing by his death was that it might be applied to them for whom it was so procured. The sum is, that the oblation and intercession of Jesus Christ are one entire means for the producing of the same effect, the very end of the oblation being that all those things which are bestowed by the intercession of Christ, and without whose application it should certainly fail of the end proposed in it, be effected accordingly; so that it cannot be affirmed that the death or offering of Christ concerned any one person or thing more, in respect of procuring any good, than his intercession doth for the collating of it: for, interceding there for all good purchased, and prevailing in all his intercessions (for the Father always hears his Son), it is evident that every one for whom Christ died must actually have applied unto him all the good things purchased by his death; which, because it is evidently destructive to the adverse cause, we must a little stay to confirm it, only telling you the main proof of it lies in our following proposal of assigning the proper end intended and effected by the death of Christ, so that the chief proof must be deferred until then. I shall now only propose those reasons which may be handled apart, not merely depending upon that.

## CHAPTER VII.

Containing reasons to prove the oblation and intercession of Christ to be one entire means respecting the accomplishment of the same proposed end, and to have the same personal object.

I. OUR first reason is taken from that perpetual union which the Scripture maketh of both these, almost always joining them together, and so manifesting those things to be most inseparable which are looked upon as the distinct fruits and effects of them: "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities," Isa. liii. 11. The actual justification of sinners, the immediate fruit of his *intercession*, certainly follows his bearing of their iniquities. And in the next verse they are of God so put together that surely none ought to presume to put them asunder: "He bare the sin of many" (behold his *oblation!*), "and made intercession for the transgressors;" even for those many transgressors whose sin he bears. And there is one expression in that chapter, verse 5, which makes it evident that the utmost application of all good things for which he *intercedes* is the immediate effect of his passion: "With his stripes we are healed." Our total healing is the fruit and procurement of his stripes, or the *oblation* consummated thereby. So also, Rom. iv. 25, "He was delivered for our offences, and was raised again for our justification." For whose offences he died, for their justification he rose;—and therefore, if he died for all, all must also be justified, or the Lord faileth in his aim and design, both in the death and resurrection of his Son; which though some have boldly affirmed, yet for my part I cannot but abhor the owning of so blasphemous a fancy. Rather let us close with that of the apostle, grounding the assurance of our eternal glory and freedom from all accusations upon the death of Christ, and that because his intercession also for us doth inseparably and necessarily follow it. "Who," saith he, "shall lay any thing to the charge of God's elect?" (It seems, also, that it is only they for whom Christ died.) "It is God that justifieth. Who is he that condemneth? It is Christ that died," (shall none, then, be condemned for whom Christ died? what, then, becomes of the general ransom?) "yea rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us," Rom. viii. 33, 34. Here is an equal extent of the one and the other; those persons who are concerned in the one are all of them concerned in the other. That he died for *all* and intercedeth only for *some* will scarcely be squared to this text, especially considering the foundation of all this, which is (verse 32) that love of God which moved him to give up Christ to death for us all; upon which the apostle infers a kind of impossibility in not giving us all good things in him; which how it

can be reconciled with their opinion who affirm that he gave his Son for millions to whom he will give neither grace nor glory, I cannot see. But we rest in that of the same apostle: "When we were yet without strength, in due time Christ died for the ungodly;" so that, "being now justified by his blood, we shall be saved from wrath through him," Rom. v. 6, 9;—the same between the oblation and intercession of Christ, with their fruits and effects, being intimated in very many other places.

II. To offer and to intercede, to sacrifice and to pray, are both acts of the same sacerdotal office, and both required in him who is a *priest;* so that if he omit either of these, he cannot be a faithful *priest* for them: if either he doth not offer for them, or not intercede for the success of his oblation on their behalf, he is wanting in the discharge of his office by him undertaken. Both these we find conjoined (as before) in Jesus Christ: 1 John ii. 1, 2, "If any man sin, we have an *advocate* with the Father, Jesus Christ the righteous: and he is the *propitiation* for our sins." He must be an *advocate* to intercede, as well as offer a propitiatory sacrifice, if he will be such a merciful *high priest* over the house of God as that the children should be encouraged to go to God by him. This the apostle exceedingly clears and evidently proves in the Epistle to the Hebrews, describing the priesthood of Christ, in the execution thereof, to consist in these two acts, of offering up himself in and by the shedding of his blood, and interceding for us to the utmost; upon the performance of both which he presseth an exhortation to draw near with confidence to the throne of grace, for he is "come an high priest of good things to come, not by the blood of goats and calves, but by his own blood he entered into the holy place, having obtained eternal redemption for us," chap. ix. 11, 12. His bloody oblation gave him entrance into the holy place not made with hands, there to accomplish the remaining part of his office, the apostle comparing his entrance into heaven for us with the entrance of the high priest into the holy place, with the blood of bulls and goats upon him, verses 12, 13 (which, doubtless, was to pray for them in whose behalf he had offered, verse 7); so presenting himself before his Father that his former oblation might have its efficacy. And hence he is said to have ἀπαράβατον ἱερωσύνην, because he continueth for ever, chap. vii. 24; so being "able to save to the uttermost them that come unto God by him, verse 25: wherefore we have "boldness to enter into the holiest by the blood of Jesus," chap. x. 19–22. So, then, it is evident that both these are acts of the same priestly office in Christ: and if he perform either of them for any, he must of necessity perform the other for them also; for he will not exercise any act or duty of his priestly function in their behalf for whom he is not a priest: and for whom he is a priest he must perform both, seeing he is faithful

in the discharge of his function to the utmost in the behalf of the sinners for whom he undertakes. These two, then, oblation and intercession, must in respect of their objects be of equal extent, and can by no means be separated. And here, by the way (the thing being by this argument, in my apprehension, made so clear), I cannot but demand of those who oppose us about the death of Christ, whether they will sustain that he intercedeth for all or no;—if not, then they make him but half a priest; if they will, they must be necessitated either to defend this error, that all shall be saved, or own this blasphemy, that Christ is not heard of his Father, nor can prevail in his intercession, which yet the saints on earth are sure to do when they make their supplications according to the will of God, Rom. viii. 27, 1 John v. 14. Besides that, of our Saviour it is expressly said that the Father always heareth him, John xi. 42; and if that were true when he was yet in the *way*, in the days of his flesh, and had not finished the great work he was sent about, how much more then *now*, when, having done the will and finished the work of God, he is set down on the right hand of the Majesty on high, desiring and requesting the accomplishing of the promises that were made unto him upon his undertaking this work! of which before.

III. The *nature* of the intercession of Christ will also prove no less than what we assert, requiring an inseparable conjunction between it and its oblation: for as it is now perfected in heaven, it is not a humble dejection of himself, with cries, tears, and supplications; nay, it cannot be conceived to be *vocal*, by the way of entreaty, but merely *real*, by the presentation of himself, sprinkled with the blood of the covenant, before the throne of grace in our behalf. "For Christ," saith the apostle, "is not entered into the holy places made with hands, but into heaven itself, now to *appear* in the presence of God for us," Heb. ix. 24. His intercession there is an *appearing* for us in heaven in the presence of God, a demonstration of his sacred body, wherein for us he suffered: for (as we said before) the apostle, in the ninth to the Hebrews, compares his entrance into heaven for us unto the entrance of the high priest into the holy place, which was with the blood of bulls and goats upon him, verses 12, 13; our Saviour's being with his own blood, so presenting himself that his former oblation might have its perpetual efficacy, until the many sons given unto him are brought to glory. And herein his intercession consisteth, being nothing, as it were, but his oblation continued. He was a "Lamb slain from the foundation of the world," Rev. xiii. 8. Now, his intercession before his actual oblation in the fulness of time being nothing but a presenting of the engagement that was upon him for the work in due time to be accomplished, certainly that which follows it is nothing but a presenting of what according to that engagement is fulfilled; so that it is nothing

but a continuation of his oblation in postulating, by remembrance and declaration of it, those things which by it were procured. How, then, is it possible that the one of these should be of larger compass and extent than the other? Can he be said to *offer* for them for whom he doth not *intercede*, when his *intercession* is nothing but a presenting of his oblation in the behalf of them for whom he suffered, and for the bestowing of those good things which by that were purchased.

IV. Again: if the *oblation* and death of Christ procured and obtained that every good thing should be bestowed which is actually conferred by the intervening of his *intercession*, then they have both of them the same aim, and are both means tending to one and the same end. Now, for the proof of this supposal, we must remember that which we delivered before concerning the *compact* and *agreement* that was between the Father and the Son, upon his voluntary engaging of himself unto this great work of redemption; for upon that engagement, the Lord proposed unto him as the end of his sufferings, and promised unto him as the reward of his labours, the fruit of his deservings, every thing which he afterward intercedeth for. Many particulars I before instanced in, and therefore now, to avoid repetition, will wholly omit them, referring the reader to chapter iii. for satisfaction: only, I shall demand what is the ground and foundation of our Saviour's *intercession*, understanding it to be by the way of entreaty, either virtual or formal, as it may be conceived to be either real or oral, for the obtaining of any thing. Must it not rest upon some promise made unto him? or is there any good bestowed that is not promised? Is it not apparent that the intercession of Christ doth rest on such a promise as Ps. ii. 8, "Ask of me, and I will give thee the heathen for thine inheritance," etc.? Now, upon what consideration was this promise and engagement made unto our Saviour? Was it not for his undergoing of that about which "the kings set themselves, and the rulers took counsel together against him," verse 2? which the apostles interpret of Herod and Pontius Pilate, with the people of the Jews, persecuting him to death, and doing to him "whatsoever the hand and counsel of God had before determined to be done," Acts iv. 27, 28. The intercession of Christ, then, being founded on promises made unto him, and these promises being nothing but an engagement to bestow and actually collate upon them for whom he suffered all those good things which his death and *oblation* did merit and purchase, it cannot be but that he intercedeth for all for whom he died, that his death procured all and every thing which upon his *intercession* is bestowed; and until they are bestowed, it hath not its full fruits and effects. For that which some say, namely, that the death of Christ doth procure that which is never granted, we shall see afterward whether it do not contradict Scripture, yea, and common sense.

V. Farther: what Christ hath put together let no man presume to put asunder; distinguish between them they may, but separate them they may not. Now, these things concerning which we treat (the oblation and intercession of Christ) are by himself conjoined, yea united, John xvii.; for there and then he did both offer and intercede. He did then as perfectly offer himself, in respect of his own will and intention, verse 4, as on the cross; and as perfectly intercede as now in heaven: who, then, can divide these things, or put them asunder? especially considering that the Scripture affirmeth that the one of them without the other would have been unprofitable, 1 Cor. xv. 17; for complete remission and redemption could not be obtained for us without the entering of our high priest into the most holy place, Heb. ix. 12.

VI. Lastly, A separating and dividing of the death and intercession of Christ, in respect to the objects of them, cuts off all that consolation which any soul might hope to attain by an assurance that Christ died for him. That the doctrine of the general ransom is an uncomfortable doctrine, cutting all the nerves and sinews of that strong consolation which God is so abundantly willing that we should receive, shall be afterward declared. For the present, I will only show how it trencheth upon our comfort in this particular. The main foundation of all the confidence and assurance whereof in this life we may be made partakers (which amounts to "joy unspeakable, and full of glory") ariseth from this strict connection of the *oblation* and *intercession* of Jesus Christ;—that by the one he hath procured all good things for us, and by the other he will procure them to be actually bestowed, whereby he doth never leave our sins, but follows them into every court, until they be fully pardoned and clearly expiated, Heb. ix. 26. He will never leave us until he hath saved to the uttermost them that come unto God by him. His death without his resurrection would have profited us nothing; all our faith in him had been in vain, 1 Cor. xv. 17. So that separated from it, with the intercession following, either in his own intention or in the several procurements of the one or the other, it will yield us but little consolation; but in this connection it is a sure bottom for a soul to build upon, Heb. vii. 25. "What good will it do me to be persuaded that Christ died for my sins, if, notwithstanding that, my sins may appear against me for my condemnation, where and when Christ will not appear for my justification?" If you will ask, with the apostle, "Who is he that condemneth?" "It is Christ that died," it may easily be answered, Rom. viii. 34. "Why, God by his law may condemn me, notwithstanding Christ died for me!" Yea, but saith the apostle, "He is risen again, and sitteth at the right hand of God, making intercession for us." He rests not in his death, but he will certainly make intercession for them for whom he died: and this alone gives firm

consolation. Our sins dare not appear, nor any of our accusers against us, where he appeareth for us. Cavilling objections against this text shall be afterward considered; and so I hope I have sufficiently confirmed and proved what in the beginning of this chapter I did propose about the identity of the object of the oblation and intercession of Jesus Christ.

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## CHAPTER VIII.

### Objections against the former proposal answered.

By what was said in the last chapter, it clearly appeareth that the oblation and intercession of Christ are of equal compass and extent in respect of their objects, or the persons for whom he once offered himself and doth continually intercede, and so are to be looked on as one joint *means* for the attaining of a certain proposed *end;* which what it is comes next to be considered. But because I find some objections laid by some against the former truth, I must remove them before I proceed; which I shall do "as a man removeth dung until it be all gone."

The sum of one of our former arguments was,—That to sacrifice and intercede belong both to the same person, as high priest; which name none can answer, neither hath any performed that office, until both by him be accomplished. Wherefore, our Saviour being the most absolute, and, indeed, the only true high priest, in whom were really all those perfections which in others received a weak typical representation, doth perform both these in the behalf of them for whose sakes he was such.

I. An argument not unlike to this I find by some to be undertaken to be answered, being in these words proposed, "The ransom and mediation of Christ is no larger than his office of priest, prophet, and king; but these offices pertain to his church and chosen· therefore his ransom pertains to them only."

The intention and meaning of the argument is the same with what we proposed,—namely, that Christ offered not for them for whom he is no priest, and he is a priest only for them for whom he doth also intercede. If afterward I shall have occasion to make use of this argument, I shall, by the Lord's assistance, give more weight and strength to it than it seems to have in their proposal, whose interest it is to present it as slightly as possible, that they may seem fairly to have waived it. But the evasion, such as it is, let us look upon.

"This," saith the answerer, "is a sober objection;" which friendly term I imagined at first he had given for this reason, because he found it kind and easy to be satisfied. But reading the answer and finding

that, so wide from yielding any colour or appearance of what was pretended, it only served him to vent some new, weak, false conceptions, I imagined that it must be some other kindness that caused him to give this "objection," as he calls it, so much milder an entertainment than those others, which equally gall him, which hear nothing but, "This is horrid, that blasphemy, that detestable, abominable, and false," as being, indeed, by those of his persuasion neither to be endured nor avoided. And at length I conceived that the reason of it was intimated in the first words of his pretended answer; which are, that "this objection doth not deny the death of Christ for all men, but only his ransom and mediation for all men." Now, truly, if it be so, I am not of his judgment, but so far from thinking it a "sober objection," that I cannot be persuaded that any man in his right wits would once propose it. That Christ should die for all, and yet not be a ransom for all, himself affirming that he came to "give his life a ransom for many," Matt. xx. 28, is to me a plain contradiction. The death of Christ, in the first most general notion and apprehension thereof, is a *ransom.* Nay, do not this answerer and those who are of the same persuasion with him make the ransom of as large extent as any thing in, or about, or following the death of Christ? Or have they yet some farther distinction to make, or rather division about the ends of the death of Christ? as we have had already: "For some he not only paid a ransom, but also intercedeth for them; which he doth not for all for whom he paid a ransom." Will they now go a step backward, and say that for some he not only died, but also paid a ransom for them; which he did not for all for whom he died? Who, then, were those that he thus died for? They must be some beyond all and every man; for, as they contend, for them he paid a ransom. But let us see what he says farther; in so easy a cause as this it is a shame to take advantages.

"The answer to this objection," saith he, "is easy and plain in the Scripture, for the mediation of Christ is both more general and more special;—more general, as he is the 'one mediator between God and men,' 1 Tim. ii. 5; and more special, as he is 'the mediator of the new testament, that they which are called might receive the promise of eternal inheritance,' Heb. ix. 15. According to that it is said, 'He is the Saviour of all men, specially of those that believe,' 1 Tim. iv. 10. So in all the offices of Christ, the priest, the prophet, the king, there is that which is more general, and that which is more special and peculiar."

And this is that which he calls a clear and plain answer from the Scripture, leaving the application of it unto the argument to other men's conjecture; which, as far as I can conceive, must be thus:—It is true Christ paid a ransom for none but those for whom he is a mediator and priest; but Christ is to be considered two ways:

First, As a general mediator and priest for all; secondly, As a special mediator and priest for some. Now, he pays the ransom as a general mediator. This I conceive may be some part of his meaning; for in itself the whole is in expression so barbarous and remote from common sense,—in substance such a wild, unchristian madness, as contempt would far better suit it than a reply. The truth is, for sense and expression in men who, from their manual trades, leap into the office of preaching and employment of writing, I know no reason why we should expect. Only, it can never enough be lamented that wildness, in such tattered rags, should find entertainment, whilst sober truth is shut out of doors; for what, I pray you, is the meaning of this distinction, "Christ is either a general mediator between God and man, or a special mediator of the new testament?" Was it ever heard before that Christ was any way a mediator but as he is so of the new testament? A mediator is not of one; all mediation respects an agreement of several parties; and every mediator is the mediator of a covenant. Now, if Christ be a mediator more generally than as he is so of the new covenant, of what covenant, I beseech you, was that? Of the covenant of works? Would not such an assertion overthrow the whole gospel? Would it not be derogatory to the honour of Jesus Christ that he should be the mediator of a cancelled covenant? Is it not contrary to Scripture, affirming him a "surety" (not of the first, but) "of a better testament?" Heb. vii. 22. Are not such bold assertors fitter to be catechised than to preach? But we must not let it pass thus. The man harps upon something that he hath heard from some Arminian doctor, though he hath had the ill-hap so poorly to make out his conceptions. Wherefore, being in some measure acquainted with their occasions, which they colour with those texts of Scripture which are here produced, I shall briefly remove the poor shift, that so our former argument may stand unshaken.

The poverty of the answer, as before expressed, hath been sufficiently already declared. The fruits of Christ's mediation have been distinguished by some into those that are more general and those which are more peculiar, which, in some sense, may be tolerable; but that the offices of Christ should be said to be either general or peculiar, and himself in relation to them so considered, is a gross, unshapen fancy. I answer, then, to the thing intended, that we deny any such general mediation, or function of office in general, in Christ, as should extend itself beyond his church or chosen. It was his "church" which he "redeemed with his own blood," Acts xx. 28; his "church" that "he loved and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church," Eph. v. 25–27. They were his "sheep" he "laid down his life for," John x. 15; and "appeareth in

heaven for us," Heb. ix. 24. Not one word of mediating for any other in the Scripture. Look upon his *incarnation.* It was "because the *children* were partakers of flesh and blood," chap. ii. 14; not because all the world were so. Look upon his *oblation:* "For *their sakes,*" saith he, ("those whom thou hast given me,") "do I sanctify myself," John xvii. 19; that is, to be an oblation, which was the work he had then in hand. Look upon his *resurrection:* "He was delivered for *our* offences, and was raised again for *our* justification," Rom. iv. 25. Look upon his *ascension:* "I go," saith he, "to my Father and *your* Father, and that to prepare a place for *you,*" John xiv. 2. Look upon his *perpetuated intercession.* Is it not to "save to the uttermost *them that come unto God by him?*" Heb. vii. 25. Not one word of this general mediation for all. Nay, if you will hear himself, he denies in plain terms to mediate for all: "I pray not," saith he, "for the world, but for them which thou hast given me," John xvii. 9.

But let us see what is brought to confirm this distinction. 1 Tim. ii. 5 is quoted for the maintenance thereof: "For there is one God, and one mediator between God and men, the man Christ Jesus." What then, I pray? what will be concluded hence? Cannot Christ be a mediator between God and men, but he must be a mediator for all men? Are not the elect men? do not the children partake of flesh and blood? doth not his church consist of men? What reason is there to assert, out of an indefinite proposition, a universal conclusion? Because Christ was a mediator for men (which were true had he been so only for his apostles), shall we conclude therefore he was so for all men? "Apage nugas!"

But let us see another proof, which haply may give more strength to the uncouth distinction we oppose, and that is 1 Tim. iv. 10, "Who is the Saviour of all men, specially of those that believe." Had it been, "Who is the *Mediator* of all men, specially of them that believe," it had been more likely. But the consciences, or at least the foreheads of these men! Is there any word here spoken of Christ as mediator? Is it not the "living God" in whom we trust that is the Saviour here mentioned, as the words going before in the same verse are? And is Christ called so in respect of his mediation? That God the Father is often called Saviour I showed before, and that he is here intended, as is agreed upon by all sound interpreters, so also it is clear from the matter in hand, which is the protecting providence of God, general towards all, special and peculiar towards his church. Thus he is said to "save man and beast," Ps. xxxvi. 6, Ἀνθρώπους καὶ κτήνη σώσεις κύριε, rendering the Hebrew תּוֹשִׁיעַ by σώσεις, "Thou shalt save or preserve." It is God, then, that is here called the "Saviour of all," by deliverance and protection in danger, of which the apostle treats, and that by his providence, which is peculiar towards believers; and what this makes for a universal mediation I know not.

Now, the very context in this place will not admit of any other interpretation; for the words render a reason why, notwithstanding all the injury and reproaches wherewith the people of God are continually assaulted, yet they should cheerfully go forward to run with joy the race that is set before them; even because as God preserveth all (for "in him we live, and move, and have our being," Acts xvii. 28; Ps. cxlv. 14–16), so that he will not suffer any to be injured and unrevenged, Gen. ix. 5, so is he especially the preserver of them that do believe; for they are as the apple of his eye, Zech. ii. 8; Deut. xxxii. 10. So that if he should suffer them to be pressed for a season, yet let them not let go their hope and confidence, nor be weary of well-doing, but still rest on and trust in him. This encouragement being that which the apostle was to lay down, what motive would it be hereunto to tell believers that God would have those saved who neither do nor ever will or shall believe?—that I say nothing how strange it seems that Christ should be the Saviour of them who are never saved, to whom he never gives grace to believe, for whom he denies to intercede, John xvii. 9; which yet is no small part of his mediation whereby he saves sinners. Neither the subject, then, nor the predicate proposition, "He is the Saviour of all men," is rightly apprehended by them who would wrest it to the maintenance of *universal redemption.* For the subject, "He," it is God the Father, and not Christ the mediator; and for the predicate, it is a *providential* preservation, and not a purchased salvation that is intimated;—that is, the providence of God protecting and governing all, but watching in an especial manner for the good of them that are his, that they be not always unjustly and cruelly traduced and reviled, with other pressures, that the apostle here rests upon; as also he shows that it was his course to do, 2 Cor. i. 9, 10: "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver us: in whom we trust that he will yet deliver us;" for "he is the Saviour of all men, specially of those that believe." If any shall conceive that these words ("Because we hope in the living God, who is," etc.) do not render an account of the ground of Paul's confidence in going through with his labours and afflictions, but rather are an expression of the head and sum of that doctrine for which he was so turmoiled and afflicted, I will not much oppose it; for then, also, it includes nothing but an assertion of the true God and dependence on him, in opposition to all the idols of the Gentiles, and other vain conceits whereby they exalted themselves into the throne of the Most High. But that Christ should be said to be a Saviour of,—1. Those who are never saved from their sins, as he saves his people, Matt. i. 21; 2. Of those who never hear one word of saving or a Saviour; 3. That he should be a Saviour in

a twofold sense,—(1.) For all, (2.) For believers; 4. That to believe is the condition whereby Christ becomes a Saviour in an especial manner unto any, and that condition not procured nor purchased by him;—that this, I say, is the sense of this place, "credat Judæus Apella." To me nothing is more certain than that to whom Christ is in any sense a Saviour in the work of redemption, he saves them to the uttermost from all their sins of infidelity and disobedience, with the saving of grace here and glory hereafter.

II. Farther attempts, also, there are to give strength to this evasion, and so to invalidate our former argument, which I must also remove.

"Christ," say they,[1] "in some sort intercedeth and putteth in for transgressors, even the sons of men, yet in and of the world, that the Spirit may so still unite and bless those that believe on him, and so go forth in their confessions and conversations, and in the ministration of the gospel by his servants, that those among whom they dwell and converse might be convinced and brought to believe the report of the gospel, Isa. liii. 12; as once, Luke xxiii. 34; as himself left a pattern to us, John xvii. 21–23; that so the men of the world might be convinced, and the convinced allured to Christ and to God in him, Matt. v. 14–16; yea, so as that he doth in some measure enlighten every man that cometh into the world, John i. 9. But in a more special manner doth he intercede," etc.

Here is a twofold intercession of Christ as mediator:—1. For all sinners, that they may believe (for that is it which is intended by the many cloudy expressions wherein it is involved). 2. For believers, that they may be saved. It is the first member of the distinction which we oppose; and therefore must insist a little upon it.

First, Our author saith, "It is an interceding in *some sort.*" I ask, in what sort? Is it directly, or indirectly? Is it by virtue of his blood shed for them, or otherwise? Is it with an intention and desire to obtain for them the good things interceded for, or with purpose that they shall go without them? Is it for all and every man, or only for those who live in the outward pale of the church? Is faith the thing required for them, or something else? Is that desired absolutely, or upon some condition? All which queries must be clearly answered before this general intercession can be made intelligible.

First, Whether it be directly or indirectly, and by consequence only, that this intercession after a sort is used, for that thing interceded for is represented not as the immediate issue or aim of the prayer of Christ, but as a reflex arising from a blessing obtained by others; for the prayer set down is that God would so bless believers, that those amongst whom they dwell may believe the report of the gospel. It is believers that are the direct object of this intercession, and others are only glanced at through them. The good also so desired

[1] More's Universality of Grace.

for them is considered either as an accident that may come to pass, or follow the flourishing of believers, κατὰ συμβεβηκός, or as an end intended to be accomplished by it. If the first, then their good is no more intended than their evil. If the latter, why is it not effected? why is not the intention of our Saviour accomplished? Is it for want of wisdom to choose suitable and proportionable means to the end proposed? or is it for want of power to effect what he intendeth?

Secondly, Is it by virtue of his blood shed for them, or otherwise? —If it be, then Christ intercedeth for them that they may enjoy those things which for them by his oblation he did procure; for this it is to make his death and blood-shedding to be the foundation of his intercession; then it follows that Christ by his death procured faith for all, because he intercedeth that all may believe, grounding that intercession upon the merit of his death. But, first, this is more than the assertors of universal redemption will sustain; among all the ends of the death of Christ by them assigned, the effectual and infallible bestowing of faith on those for whom he died is none: secondly, if by his death he hath purchased it for all, and by intercession entreateth for it, why is it not actually bestowed on them? is not a concurrence of both these sufficient for the making out of that one spiritual blessing?—But, secondly, If it be not founded on his death and blood-shedding, then we desire that they would describe unto us this intercession of Christ, differing from his appearing for us in heaven sprinkled with his own blood.

Thirdly, Doth he intercede for them that they should believe, with an intention or desire that they should do so, or no? If not, it is but a mock intercession, and an entreaty for that which he would not have granted. If so, why is it not accomplished? why do not all believe? Yea, if he died for all, and prayed for all, that they might believe, why are not all saved? for Christ is always heard of his Father, John xi. 42.

Fourthly, Is it for all and every one in the world that Christ makes this intercession, or only for those who live within the pale of the church? If only for these latter, then this doth not prove a general intercession for all, but only one more large than that for believers; for if he leaves out any one in the world, the present hypothesis falls to the ground. If for all, how can it consist in that petition, "that the *Spirit would so lead, guide, and bless believers,* and so go forth in the ministration of the gospel by his servants, that others (that is, all and every one in the world) may be convinced and brought to believe?" How, I say, can this be spoken with any reference to those millions of souls that never see a believer, that hear no report of the gospel?

Fifthly, If his intercession be for faith, then either Christ intercedeth for it *absolutely,* that they may certainly have it, or upon

*condition*, and that either on the part of God or man.—If *absolutely*, then all do actually believe; or that is not true, the Father always hears him, John xi. 42. If upon condition *on the part of God*, it can be nothing but this, *if he will or please.* Now, the adding of this condition may denote in our Saviour two things:—1. A nescience of what is his Father's will in the thing interceded for: which, first, cannot stand with the unity of his person as now in glory; and, secondly, cannot be, because he hath the assurance of a promise to be heard in whatever he asketh, Ps. ii. 8. Or, 2. An advancement of his Father's will, by submission to that as the prime cause of the good to be bestowed; which may well stand with absolute intercession, by virtue whereof all must believe.—Secondly, Is it a condition *on the part of those for whom he doth intercede?* Now, I beseech you, what condition is that? where in the Scripture assigned? where is it said that Christ doth intercede for men that they may have faith if they do such and such things? Nay, what condition can rationally be assigned of this desire? "Some often intimate that it is, if they suffer the Spirit to have his work upon their hearts, and obey the grace of God." Now, what is it to obey the grace of God? Is it not to believe? Therefore, it seems that Christ intercedeth for them that they may believe, upon condition that they do believe. Others, more cautiously, assert the good using of the means of grace that they do enjoy to be the condition upon which the benefit of this intercession doth depend. But again,—1. What is the good using of the means of grace but submitting to them, that is, believing? and so we are as before. 2. All have not the means of grace, to use well or ill. 3. Christ prays that they may use the means of grace well, or he doth not. If not, then how can he pray that they may believe, seeing to use well the means of grace, by yielding obedience unto them, is indeed to believe? If he do, then he doth it absolutely, or upon condition, and so the argument is renewed again as in the entrance. Many more reasons might be easily produced to show the madness of this assertion, but those may suffice. Only we must look upon the proof and confirmations of it.

First, then, the words of the prophet Isaiah, chap. liii. 12, "He made intercession for the transgressors," are insisted on.—*Ans.* The transgressors here, *for whom* our Saviour is said to make intercession, are either all the transgressors for whom he suffered, as is most likely from the description we have of them, verse 6, or the transgressors only *by whom* he suffered, that acted in his sufferings, as some suppose. If the first, then this place proves that Christ intercedes for all those for whom he suffered; which differs not from that which we contend for. If the latter, then we may consider it as accomplished. How he then did it, so it is here foretold that he should, which is the next place urged, namely,—

Luke xxiii. 34, "Then said Jesus, Father, forgive them; for they know not what they do."—*Ans.* The conclusion which from these words is inferred being, "Therefore there is a general intercession for all, that they may believe," I might well leave the whole argument to the silent judgment of men, without any farther opening and discovery of its invalidity and weakness; but because the ablest of that side have usually insisted much on this place for a general successless intercession, I will a little consider the inference in its dependence on these words of the gospel, and search whether it have any appearance of strength in it. To which end we must observe,—

Secondly, That this prayer is not for all men, but only for that handful of the Jews by whom he was crucified. Now, from a prayer for them to infer a prayer for all and every man that ever were, are, or shall be, is a wild deduction.

It doth not appear that he prayed for all his crucifiers neither, but only for those who did it out of ignorance, as appears by the reason annexed to his supplication: "For they know not what they do." And though, Acts iii. 17, it is said that the rulers also did it ignorantly, yet that all of them did so is not apparent; that some did is certain from that place; and so it is that some of them were converted, as afterward. Indefinite propositions must not in such things be made universal. Now, doth it follow that because Christ prayed for the pardon of their sins who crucified him out of ignorance, as some of them did, that therefore he intercedeth for all that they may believe; crucifiers who never once heard of his crucifying?

Thirdly, Christ in those words doth not so much as pray for those men that they might believe, but only that that sin of them in crucifying of him might be forgiven, not laid to their charge. Hence to conclude, therefore he intercedeth for all men that they may believe, even because he prayed that the sin of crucifying himself might be forgiven them that did it, is a strange inference.

Fourthly, There is another evident limitation in the business; for among his crucifiers he prays only for them that were present at his death, amongst whom, doubtless, many came more out of curiosity, to see and observe, as is usual in such cases, than out of malice and despite. So that whereas some urge that notwithstanding this prayer, yet the chief of the priests continued in their unbelief, it is not to the purpose, for it cannot be proved that they were present at his crucifying.

Fifthly, It cannot be affirmed with any probability that our Saviour should pray for all and every one of them, supposing some of them to be finally impenitent: for he himself *knew* full well "what was in man," John ii. 25; yea, he "knew from the beginning who they were that believed not," chap. vi. 64. Now, it is contrary to the rule which we have, 1 John v. 16, "There is a sin unto death," etc., to

pray for them whom we know to be finally impenitent, and to sin unto death.

Sixthly, It seems to me that this supplication was effectual and successful, that the Son was heard in this request also, faith and forgiveness being granted to them for whom he prayed; so that this makes nothing for a general, ineffectual intercession, it being both special and effectual: for, Acts iii., of them whom Peter tells, that they "denied the Holy One, and desired a murderer," verse 14, "and killed the Prince of Life," verse 15,—of these, I say, five thousand believed: chap. iv. 4, "Many of them which heard the word believed, and the number of them was about five thousand." And if any others were among them whom our Saviour prayed for, they might be converted afterward. Neither were the rulers without the compass of the fruits of this prayer; for "a great company of the priests were obedient to the faith," chap. vi. 7. So that nothing can possibly be hence inferred for the purpose intended.

Seventhly, We may, nay we must, grant a twofold praying in our Saviour;—one, by virtue of his office as he was mediator; the other, in answer of his duty, as he was subject to the law. It is true, he who was mediator was made subject to the law; but yet those things which he did in obedience to the law as a private person were not acts of mediation, nor works of him as mediator, though of him who was mediator. Now, as he was subject to the law, our Saviour was bound to forgive offences and wrongs done unto him, and to pray for his enemies; as also he had taught us to do, whereof in this he gave us an example: Matt. v. 44, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;" which doubtless he inferreth from that law, Lev. xix. 18, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself,"—quite contrary to the wicked gloss put upon it by the Pharisees. And in this sense our Saviour here, as a private person, to whom revenge was forbidden, pardon enjoined, prayer commanded, prays for his very enemies and crucifiers; which doth not at all concern his interceding for us as mediator, wherein he was always heard, and so is nothing to the purpose in hand.

Again, John xvii. 21–23 is urged to confirm this general intercession, which we have exploded; our Saviour praying that, by the unity, concord, and flourishing of his servants, the world might believe and know that God had sent him. From which words, though some make a seeming flourish, yet the thing pretended is no way confirmed; for,—

First, If Christ really intended and desired that the whole world, or all men in the world, should believe, he would also, no doubt, have

prayed for more effectual means of grace to be granted unto them than only a beholding of the blessed condition of his (which yet is granted only to a small part of the world); at least for the preaching of the word to them all, that by it, as the only ordinary way, they might come to the knowledge of him. But this we do not find that ever he prayed for, or that God hath granted it; nay, he blessed his Father that so it was not, because so it seemed good in his sight, Matt. xi. 25, 26.

Secondly, Such a gloss or interpretation must not be put upon the place as should run cross to the express words of our Saviour, verse 9, "I pray not for the world;" for if he here prayed that the world should have true, holy, saving faith, he prayed for as great a blessing and privilege for the world as any he procured or interceded for for his own. Wherefore,—

Thirdly, Say some, the world is here taken for the world of the elect, the world to be saved,—God's people throughout the world. Certain it is that the world is not here taken properly *pro mundo continente*, for the world *containing*, but figuratively *pro mundo contento*, for the world *contained*, or men in the world. Neither can it be made appear that it must be taken universally, for all the men in the world, as seldom it is in the Scripture, which afterward we shall make appear; but it may be understood indefinitely, for men in the world, few or more, as the elect are in their several generations. But this exposition, though it hath great authors, I cannot absolutely adhere unto, because through this whole chapter the world is taken either for the world of reprobates, opposed to them that are given to Christ by his Father, or for the world of unbelievers (the same men under another notion), opposed to them who are committed to his Father by Christ. Wherefore I answer,—

Fourthly, That by *believing*, verse 21, and *knowing*, verse 23, is not meant believing in a strict sense, or a saving comprehension and receiving of Jesus Christ, and so becoming the sons of God,—which neither ever was, nor ever will be, fulfilled in every man in the world, nor was ever prayed for,—but a conviction and acknowledgment that the Lord Christ is not, what before they had taken him to be, a seducer and a false prophet, but indeed what he said, one that came out from God, able to protect and do good for and to his own: which kind of conviction and acknowledgment that it is often termed believing in the Scripture is more evident than that it should need to be proved; and that this is here meant the evidence of the thing is such as that it is consented unto by expositors of all sorts. Now, this is not for any good of the world, but for the vindication of his people and the exaltation of his own glory; and so proves not at all the thing in question. But of this word "world" afterward.

The following place of Matthew, chap. v. 15, 16 (containing some

instructions given by our Saviour to his apostles, so to improve the knowledge and light which of him they had, and were farther to receive, in the preaching of the word and holiness of life, that they might be a means to draw men to glorify God) is certainly brought in to make up a show of a number, as very many other places are, the author not once considering what is to be proved by them, nor to what end they are used; and therefore without farther inquiry may well be laid aside, as not at all belonging to the business in hand, nor to be dragged within many leagues of the conclusion, by all the strength and skill of Mr More.

Neither is that other place of John, chap. i. 9, any thing more advisedly or seasonably urged, though wretchedly glossed, and rendered, "In some measure enlightening every one that comes into the world." The Scripture says that "Christ is the true Light, that lighteth every man that cometh into the world; "In some measure," says Mr More. Now, I beseech you, in what measure is this? How far, unto what degree, in what measure, is illumination from Christ? by whom or by what means, separated from him, independent of him, is the rest made up? who supplies the defect of Christ? I know your aim is to hug in your illumination by the light of nature, and I know not what common helps that you dream of, towards them who are utterly deprived of all gospel means of grace, and that not only for the knowledge of God as Creator, but also of him as in Christ the Redeemer: but whether the calves of your own setting up should be thus sacrificed unto, with wresting and perverting the word of God, and undervaluing of the grace of Christ, you will one day, I hope, be convinced. It sufficeth us that Christ is said to enlighten every one, because he is the only true light, and every one that is enlightened receiveth his light from him, who is the sum, the fountain thereof. And so the general defence of this general, ineffectual intercession is vanished. But yet farther, it is particularly replied, concerning the priesthood of Christ, that,—

III. "As a priest in respect of one end, he offered sacrifice,—that is, propitiation for all men, Heb. ii. 9, ix. 26; John i. 29; 1 John ii. 2; —in respect of all the ends, propitiation, and sealing the new testament, and testification to the truth;—and of the uttermost end in all, for his called and chosen ones, Heb. ix. 14, 15; Matt. xxvi. 28." (What follows after, being repeated out of another place, hath been already answered.)

*Ans.* First, These words, as here placed, have no tolerable sense in them, neither is it an easy thing to gather the mind of the author out of them, so far are they from being a clear answer to the argument, as was pretended. Words of Scripture, indeed, are used, but wrested and corrupted, not only to the countenance of error, but to bear a part in unreasonable expressions. For what, I pray, is the

meaning of these words: "He offered sacrifice in respect of one end, then of all ends, then of the uttermost end in all?" To inquire backwards:—1. What is this "uttermost end in all?" Is that "in all," in or among all the ends proposed and accomplished? or in all those for whom he offered sacrifice? or is it the uttermost end and proposal of God and Christ in his oblation? If this latter, that is the glory of God; now there is no such thing once intimated in the places of Scripture quoted, Heb. ix. 14, 15; Matt. xxvi. 28. 2. Do those places hold out the uttermost end of the death of Christ (subordinate to God's glory)? Why, in one of them it is the obtaining of redemption, and in the other the shedding of his blood for the remission of sins is expressed! Now, all this you affirm to be the first end of the death of Christ, in the first words used in this place, calling it "propitiation,"—that is, an atonement for the remission of sins; which remission of sins and redemption are for the substance one and the same, both of them the immediate fruits and first end of the death of Christ, as is apparent, Eph. i. 7; Col. i. 14. So here you have confounded the first and last end of the death of Christ, spoiling, indeed, and casting down (as you may lawfully do, for it is your own), the whole frame and building, whose foundation is this, that there be several and diverse ends of the death of Christ towards several persons, so that some of them belong unto all, and all of them only to some; which is the πρῶτον ψεῦδος of the whole book. 3. Christ's offering himself to put away sin, out of Heb. ix. 26, [you make to be] the place for the first end of the death of Christ, and his shedding of his blood for the remission of sins, from Matt. xxvi. 28, to be the last! Pray, when you write next, give us the difference between these two. 4. You say, "He offered sacrifice in respect of one end,—that is, propitiation for all men." Now, truly, if ye know the meaning of sacrifice and propitiation, this will scarce appear sense unto you upon a second view.

But, [secondly,] to leave your words and take your meaning, it seems to be this, in respect of one end that Christ proposed to himself in his sacrifice, he is a priest for all, he aimed to attain and accomplish it for them; but in respect of other ends, he is so only for his chosen and called. Now, truly, this is an easy kind of answering, which, if it will pass for good and warrantable, you may easily disappoint all your adversaries, even first by laying down their arguments, then saying your own opinion is otherwise; for the very thing that is here imposed on us for an answer is the τὸ κρινόμενον, the chief matter in debate. We absolutely deny that the several ends of the death of Christ, or the good things procured by his death, are thus distributed as is here pretended. To prove our assertion, and to give a reason of our denial of this dividing of these things in respect of their objects, we produce the argument above proposed concerning

the priesthood of Christ; to which the answer given is a bare repetition of the thing in question.

But you will say divers places of Scripture are quoted for the confirmation of this answer. But these, as I told you before, are brought forth for pomp and show, nothing at all being to be found in them to the business in hand; such are Heb. ix. 26; John i. 29. For what consequence is there from an affirmation indefinite, that Christ bare or took away sin, to this, that he is a priest for all and every one in respect of propitiation? Besides, in that of John i. 29 there is a manifest allusion to the paschal lamb, by which there was a typical, ceremonial purification and cleansing of sin; which was proper only to the people of Israel, the type of the elect of God, and not of all in the world, of all sorts, reprobates and unbelievers also. Those other two places of Heb. ii. 9, 1 John ii. 2, shall be considered apart, because they seem to have some strength for the main of the cause; though apparently there is no word in them that can be wrested to give the least colour to such an uncouth distinction as that which we oppose. And thus our argument from the *equal objective extent of the oblation* and *intercession* of Jesus Christ is confirmed and vindicated, and, withal, the *means* used by the blessed Trinity for the accomplishment of the *proposed end unfolded; which end, what it was, is next to be considered.*

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# BOOK II.

## CHAPTER I.

### Some previous considerations to a more particular inquiry after the proper end and effect of the death of Christ.

THE main thing upon which the whole controversy about the death of Christ turneth, and upon which the greatest weight of the business dependeth, comes next to our consideration, being that which we have prepared the way unto by all that hath been already said. It is about the proper end of the death of Christ; which whoso can rightly constitute and make manifest may well be admitted for a day's-man and umpire in the whole contestation: for if it be the end of Christ's death which most of our adversaries assign, we will not deny but that Christ died for all and every one; and if that be the end of it which we maintain so to be, they will not extend it beyond the elect, beyond believers. This, then, must be fully cleared and solidly confirmed by them who hope for any success in their undertakings. The end of the death of Christ we asserted, in the begin-

ning of our discourse, to be our approximation or drawing nigh unto God; that being a general expression for the whole reduction and recovery of sinners from the state of alienation, misery, and wrath, into grace, peace, and eternal communion with him. Now, there being a twofold end in things, one of the worker, the other of the work wrought, we have manifested how that, unless it be either for want of wisdom and certitude of mind in the agent, in choosing and using unsuitable means for the attaining of the end proposed, or for want of skill and power to make use of and rightly to improve well-proportioned means to the best advantage, these things are always coincident; the work effecteth what the workman intendeth. In the business in hand, the agent is the blessed Three in One, as was before declared; and the means whereby they collimed and aimed at the end proposed were the oblation and intercession of Jesus Christ, which are united, intending the same object, as was also cleared. Now, unless we will blasphemously ascribe want of wisdom, power, perfection, and sufficiency in working unto the agent, or affirm that the death and intercession of Christ were not suitable and proportioned for the attaining the end proposed by it to be effected, we must grant that the end of these is one and the same. Whatsoever the blessed Trinity intended by them, that was effected; and whatsoever we find in the issue ascribed unto them, that by them the blessed Trinity intended. So that we shall have no cause to consider these apart, unless it be sometimes to argue from the one to the other;—as, where we find any thing ascribed to the death of Christ, as the fruit thereof, we may conclude that *that* God intended to effect by it; and so also on the contrary.

Now, the end of the death of Christ is either *supreme* and ultimate, or *intermediate* and subservient to that last end.

1. The first is the glory of God, or the manifestation of his glorious attributes, especially of his justice, and mercy tempered with justice, unto us. The Lord doth necessarily aim at himself in the first place, as the chiefest good, yea, indeed, that alone which is good; that is, absolutely and simply so, and not by virtue of communication from another: and therefore in all his works, especially in this which we have in hand, the chiefest of all, he first intends the manifestation of his own glory; which also he fully accomplisheth in the close, to every point and degree by him intended. He "maketh all things for himself," Prov. xvi. 4; and every thing in the end must "redound to the glory of God," 2 Cor. iv. 15; wherein Christ himself is said to be "God's," 1 Cor. iii. 23, serving to his glory in that whole administration that was committed to him. So, Eph. i. 6, the whole end of all this dispensation, both of choosing us from eternity, redeeming us by Christ, blessing us with all spiritual blessings in him, is affirmed to be "the praise of the glory of his grace;" and, verse

12, "That we should be to the praise of his glory." This is the end of all the benefits we receive by the death of Christ; for "we are filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God," Phil. i. 11;—which also is fully asserted, chap. ii. 11, "That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This the apostle fully clears in the ninth to the Romans, where he so asserts the supreme dominion and independency of God in all his actions, his absolute freedom from taking rise, cause, or occasion to his purposes, from any thing among us sons of men, doing all things for his own sake, and aiming only at his own glory. And this is that which in the close of all shall be accomplished, when every creature shall say, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever," Rev. v. 13. But this is ἀναμφισβήτητον.

2. There is an *end* of the death of Christ which is *intermediate* and subservient to that other, which is the last and most supreme, even the effects which it hath in respect of us, and that is it of which we now treat; which, as we before affirmed, is the *bringing of us unto God.* Now, this, though in reference to the oblation and intercession of Christ it be one entire end, yet in itself, and in respect of the relation which the several acts therein have one to another, may be considered distinctly in two parts, whereof one is the *end* and the other the *means* for the attaining of that end; both the complete end of the mediation of Christ in respect of us. The ground and cause of this is the appointment of the Lord that there should be such a connection and coherence between the things purchased for us by Jesus Christ, that the one should be a means and way of attaining the other,—the one the condition, and the other the thing promised upon that condition, but both equally and alike procured for us by Jesus Christ; for if either be omitted in his purchase, the other would be vain and fruitless, as we shall afterward declare. Now, both these consist in a communication of God and his goodness unto us (and our participation of him by virtue thereof); and that either to *grace* or *glory*, holiness or blessedness, *faith* or *salvation.* In this last way they are usually called, *faith* being the means of which we speak, and *salvation* the end; *faith* the condition, *salvation* the promised inheritance. Under the name of *faith* we comprise all saving grace that accompanies it; and under the name of *salvation*, the whole "glory to be revealed," the liberty of the glory of the children of God, Rom. viii., 18, 21,—all that blessedness which consisteth in an eternal fruition of the blessed God. With *faith* go all the effectual means thereof, both external and internal;—the word and almighty sanctifying Spirit; all advancement of state and condition attending it, as justification, reconcilia-

tion, and adoption into the family of God; all fruits flowing from it in sanctification and universal holiness; with all other privileges and enjoyments of believers here, which follow the redemption and reconciliation purchased for them by the oblation of Christ. A real, effectual, and infallible bestowing and applying of all these things,—as well those that are the means as those that are the end, the condition as the thing conditioned about, faith and grace as salvation and glory,—unto all and every one for whom he died, do we maintain to be the end proposed and effected by the blood-shedding of Jesus Christ, with those other acts of his mediatorship which we before declared to be therewith inseparably conjoined: so that every one for whom he died and offered up himself hath, by virtue of his death or oblation, a right purchased for him unto all these things, which in due time he shall certainly and infallibly enjoy; or (which is all one), the end of Christ's obtaining grace and glory with his Father was, that they might be certainly bestowed upon all those for whom he died, some of them upon condition that they do believe, but faith itself absolutely upon no condition at all. All which we shall farther illustrate and confirm, after we have removed some false ends assigned.

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## CHAPTER II.

**Containing a removal of some mistakes and false assignations of the end of the death of Christ.**

THAT the death, oblation, and blood-shedding of Jesus Christ is to be considered as the *means* for the compassing of an appointed *end* was before abundantly declared; and that such a *means* as is not in itself any way desirable but for the attaining of that end. Now, because that which is the end of any thing must also be good, for unless it be so it cannot be an end (for *bonum et finis convertuntur*), it must be either his Father's good, or his own good, or our good, which was the end proposed.

I. That it was not merely *his own* is exceedingly apparent. For in his divine nature he was eternally and essentially partaker of all that glory which is proper to the Deity; which though in respect of us it be capable of more or less manifestation, yet in itself it is always alike eternally and absolutely perfect. And in this regard, at the close of all, he desires and requests no other glory but that which he had with his Father "before the world was," John xvii. 5. And in respect of his human nature, as he was eternally predestinated, without any foresight of doing or suffering, to be personally united, from the instant of his conception, with the second person of the Trinity, so neither while he was in the way did he merit any thing for himself

by his death and oblation. He needed not to suffer for himself, being perfectly and legally righteous; and the glory that he aimed at, by "enduring the cross, and despising the shame," was not so much his own, in respect of possession, by the exaltation of his own nature, as the bringing of many children to glory, even as it was in the promise set before him, as we before at large declared. His own exaltation, indeed, and power over all flesh, and his appointment to be Judge of the quick and the dead, was a consequent of his deep humiliation and suffering; but that it was the effect and product of it, procured *meritoriously* by it, that it was the end aimed at by him in his making satisfaction for sin, that we deny. Christ hath a power and dominion over all, but the foundation of this dominion is not in his death for all; for he hath dominion over all things, being appointed "heir of them, and upholding them all by the word of his power," Heb. i. 2, 3. "He is set over the works of God's hands, and all things are put in subjection under him," chap. ii. 7, 8. And what are those "all things," or what are amongst them, you may see in the place of the psalmist from whence the apostle citeth these words, Ps. viii. 5–8. And did he die for all these things? Nay, hath he not power over the angels? are not principalities and powers made subject to him? Shall he not at the last day judge the angels? for with him the saints shall do it, by giving attestation to his righteous judgments, 1 Cor. vi. 2, 3;—and yet, is it not expressly said that the angels have no share in the whole dispensation of God manifested in the flesh, so as to die for them to redeem them from their sins? of which some had no need, and the others are eternally excluded: Heb. ii. 16, "He took not on him the nature of angels; but he took on him the seed of Abraham." God setting him "king upon his holy hill of Zion," in despite of his enemies, to bruise them and to rule them "with a rod of iron," Ps. ii. 6, 9, is not the immediate effect of his death for them, but rather all things are given into his hand out of the immediate love of the Father to his Son, John iii. 35; Matt. xi. 27. That is the foundation of all this sovereignty and dominion over all creatures, with this power of judging that is put into his hand.

Besides, be it granted (which cannot be proved) that Christ by his death did procure this power of judging, would any thing hence follow that might be beneficial to the proving of the general ransom for all? No, doubtless; this dominion and power of judging is a power of condemning as well as saving; it is "all judgment" that is committed to him, John v. 22. "He hath authority given unto him to execute judgment, because he is the Son of man;" that is, at that hour "when all that are in their graves shall hear his voice and come forth; they that have done good, unto the resurrection of life; and they that have done evil, to the resurrection of condemnation," verses 27–29; 2 Cor. v. 10. Now, can it be reasonably asserted that Christ

died for men to redeem them, that he might have power to condemn? Nay, do not these two overthrow one another? If he redeemed thee by his death, then he did not aim at the obtaining of any power to condemn thee; if he did the latter, then that former was not in his intention.

II. Nor, secondly, was it *his Father's good.* I speak now of the proximate and immediate end and product of the death of Christ, not of the ultimate and remote, knowing that the supreme end of Christ's oblation, and all the benefits purchased and procured by it, was "the praise of his glorious grace;" but for this other, it doth not directly tend to the obtaining of any thing unto God, but of all good things from God to us. Arminius, with his followers, with the other Universalists of our days, affirm this to be the end proposed, that God might, his justice being satisfied, save sinners, the hinderance being removed by the satisfaction of Christ. He had by his death obtained a right and liberty of pardoning sin upon what condition he pleased: so that, after the satisfaction of Christ yielded and considered, "integrum Deo fuit" (as his words are), it was wholly in God's free disposal whether he would save any or no; and upon what condition he would, whether of faith or of works. "God," say they, "had a good mind and will to do good to human kind, but could not by reason of sin, his justice lying in the way; whereupon he sent Christ to remove that obstacle, that so he might, upon the prescribing of what condition he pleased, and its being by them fulfilled, have mercy on them." Now, because in this they place the chief, if not the sole, end of the oblation of Christ, I must a little show the falseness and folly of it; which may be done plainly by these following reasons:—

*First,* The foundation of this whole assertion seems to me to be false and erroneous,—namely, that God could not have mercy on mankind unless satisfaction were made by his Son. It is true, indeed, supposing the decree, purpose, and constitution of God that so it should be, that so he would manifest his glory, by the way of vindicative justice, it was impossible that it should otherwise be; for with the Lord there is "no variableness, neither shadow of turning," James i. 17; 1 Sam. xv. 29: but to assert positively, that absolutely and antecedently to his constitution he could not have done it, is to me an unwritten tradition, the Scripture affirming no such thing, neither can it be gathered from thence in any good consequence. If any one shall deny this, we will try what the Lord will enable us to say unto it, and in the meantime rest contented in that of Augustine: "Though other ways of saving us were not wanting to his infinite wisdom, yet certainly the way which he did proceed in was the most convenient, because we find he proceeded therein."[1]

[1] The reader may be referred to the treatise by the author at the end of this volume, "De Divinâ Justitiâ," for the full and mature expression of his views on the necessity

*Secondly*, This would make the cause of sending his Son to die to be a common love, or rather wishing that he might do good or show mercy to all, and not an entire act of his will or purpose, of knowing, redeeming, and saving his elect; which we shall afterward disprove.

*Thirdly*, If the end of the death of Christ were to acquire a right to his Father, that notwithstanding his justice he might save sinners, then did he rather die to redeem a liberty unto God than a liberty from evil unto us,—that his Father might be enlarged from that estate wherein it was impossible for him to do that which he desired, and which his nature inclined him to, and not that we might be freed from that condition wherein, without this freedom purchased, it could not be but we must perish. If this be so, I see no reason why Christ should be said to come and redeem his people from their sins; but rather, plainly, to purchase this right and liberty for his Father. Now, where is there any such assertion, wherein is any thing of this nature in the Scripture? Doth the Lord say that he sent his Son out of love to himself, or unto us? Is God or are men made the immediate subject of good attained unto by this oblation? *Rep.* But it is said, that although immediately, and in the first place, this right did arise unto God by the death of Christ, yet that that also was to tend to our good, Christ obtaining that right, that the Lord might now bestow mercy on us, if we fulfilled the condition that he would propose. But I answer, that this utterly overthrows all the merit of the death of Christ towards us, and leaves not so much as the nature of merit unto it; for that which is truly meritorious indeed deserves that the thing merited, or procured and obtained by it, *shall* be done, or *ought* to be bestowed, and not only that it *may* be done. There is such a habitude and relation between merit and the thing obtained by it, whether it be absolute or arising on contract, that there ariseth a real right to the thing procured by it in them by whom or for whom it is procured. When the labourer hath wrought all day, do we say, "Now his wages *may* be paid," or rather, "Now they *ought* to be paid"? Hath he not a right unto it? Was ever such a merit heard of before, whose nature should consist in this, that the thing procured by it *might* be bestowed, and not that it *ought* to be? And shall Christ be said now to purchase by his meritorious oblation this only at his Father's hand, that he *might* bestow upon and apply the fulness of his death to some or all, and not that he *should* so do? "To him that worketh," saith the apostle, "is the reward not reckoned of grace, but of debt," Rom. iv. 4. Are not the fruits of the death of Christ by his death as truly procured for us as if they had been obtained by

of the atonement. In the statements above, it is implied that salvation might have been accomplished without the absolute necessity of such a satisfaction to the claims of justice as the death of Christ afforded Dr Owen, it will be found in the treatise referred to, latterly changed his views on this point, and held the necessity for the satisfaction of divine justice by an atonement, in order to salvation, to be absolute.—ED.

our own working? And if so, though in respect of the persons on whom they are bestowed they are of free grace, yet in respect of the purchase, the bestowing of them is of debt.

*Fourthly*, That cannot be assigned as the complete end of the death of Christ, which being accomplished, it had not only been possible that not one soul might be saved, but also impossible that by virtue of it any sinful soul should be saved; for sure the Scripture is exceedingly full in declaring that through Christ we have remission of sins, grace, and glory (as afterward). But now, notwithstanding this, that Christ is said to have procured and purchased by his death such a right and liberty to his Father, that he might bestow eternal life upon all upon what conditions he would, it might very well stand that not one of those should enjoy eternal life: for suppose the Father would not bestow it, as he is by no engagement, according to this persuasion, bound to do (he had a right to do it, it is true, but that which is any one's right he may use or not use at his pleasure); again, suppose he had prescribed a condition of works which it had been impossible for them to fulfil;—the death of Christ might have had its full end, and yet not one been saved. Was this his coming to save sinners, to "save that which was lost?" or could he, upon such an accomplishment as this, pray as he did, "Father, I will that those whom thou hast given me be with me where I am; that they may behold my glory?" John xvii. 24. Divers other reasons might be used to evert this fancy, that would make the purchase of Christ, in respect of us, not to be the remission of sins, but a possibility of it; not salvation, but a salvability; not reconciliation and peace with God, but the opening of a door towards it;—but I shall use them in assigning the right end of the death of Christ.

Ask now of these, what it is that the Father can do, and will do, upon the death of Christ; by which means his justice, that before hindered the execution of his good-will towards them, is satisfied? and they tell you it is the entering into a new covenant of grace with them, upon the performance of whose condition they shall have all the benefits of the death of Christ applied to them. But to us it seemeth that Christ himself, with his death and passion, is the chief promise of the new covenant itself, as Gen. iii. 15; and so the covenant cannot be said to be procured by his death. Besides, the nature of the covenant overthrows this proposal, that they that are covenanted withal shall have such and such good things if they fulfil the condition, as though that all depended on this obedience, when that obedience itself, and the whole condition of it, is a promise of the covenant, Jer. xxxi. 33, which is confirmed and sealed by the blood of Christ. We deny not but that the death of Christ hath a proper end in respect of God —to wit, the manifestation of his glory; whence he calls him "his servant, in whom he will be glorified," Isa. xlix. 3. And

the bringing of many sons to glory, wherewith he was betrusted, was to the manifestation and praise of his glorious grace; that so his love to his elect might gloriously appear, his salvation being borne out by Christ to the utmost parts of the earth. And this full declaration of his glory, by the way of mercy tempered with justice (for "he set forth Christ to be a propitiation through faith in his blood, that he might be just, and the justifier of him that believeth in Jesus," Rom. iii. 25, 26), is all that which accrued to the Lord by the death of his Son, and not any right and liberty of doing that which before he would have done, but could not for his justice. In respect of us, the end of the oblation and blood-shedding of Jesus Christ was, not that God might if he would, but that he should, by virtue of that compact and covenant which was the foundation of the merit of Christ, bestow upon us all the good things which Christ aimed at and intended to purchase and procure by his offering of himself for us unto God; which is in the next place to be declared.

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## CHAPTER III.

More particularly of the immediate end of the death of Christ, with the several ways whereby it is designed.

WHAT the Scripture affirms in this particular we laid down in the entrance of the whole discourse; which now, having enlarged in explication of our sense and meaning therein, must be more particularly asserted, by an application of the particular places (which are very many) to our thesis as before declared, whereof this is the sum:—"Jesus Christ, according to the counsel and will of his Father, did offer himself upon the cross, to the procurement of those things before recounted; and maketh continual intercession with this intent and purpose, that all the good things so procured by his death might be actually and infallibly bestowed on and applied to all and every one for whom he died, according to the will and counsel of God." Let us now see what the Scripture saith hereunto, the sundry places whereof we shall range under these heads:—First, Those that hold out the *intention and counsel of God*, with our Saviour's own mind; whose will was one with his Father's in this business. Secondly, Those that lay down the *actual accomplishment or effect* of his oblation, what it did really procure, effect, and produce. Thirdly, Those that point out the *persons* for whom Christ died, as designed peculiarly to be the object of this work of redemption in the end and purpose of God.

I. For the first, or those which hold out the counsel, purpose, mind, intention, and will of God and our Saviour in this work: Matt. xviii.

11, "The Son of man is come to save that which was lost;" which words he repeateth again upon another occasion, Luke xix. 10. In the first place, they are in the front of the parable of seeking the lost sheep; in the other, they are in the close of the recovery of lost Zaccheus; and in both places set forth the end of Christ's coming, which was to do the will of his Father by the recovery of lost sinners: and that as Zaccheus was recovered by conversion, by bringing into the free covenant, making him a son of Abraham, or as the lost sheep which he lays upon his shoulder and bringeth home; so unless he findeth that which he seeketh for, unless he recover that which he cometh to save, he faileth of his purpose.

Secondly, Matt. i. 21, where the angel declareth the end of Christ's coming in the flesh, and consequently of all his sufferings therein, is to the same purpose. He was to "save his people from their sins." Whatsoever is required for a complete and perfect saving of his peculiar people from their sins was intended by his coming. To say that he did but in part or in some regard effect the work of salvation, is of ill report to Christian ears.

Thirdly, The like expression is that also of Paul, 1 Tim. i. 15, evidently declaring the end of our Saviour's coming, according to the will and counsel of his Father, namely, to "save sinners;"—not to open a door for them to come in if they will or can; not to make a way passable, that they may be saved; not to purchase reconciliation and pardon of his Father, which perhaps they shall never enjoy; but actually to save them from all the guilt and power of sin, and from the wrath of God for sin: which, if he doth not accomplish, he fails of the end of his coming; and if that ought not to be affirmed, surely he came for no more than towards whom that effect is procured. The compact of his Father with him, and his promise made unto him, of "seeing his seed, and carrying along the pleasure of the LORD prosperously," Isa. liii. 10–12, I before declared; from which it is apparent that the decree and purpose of giving actually unto Christ a believing generation, whom he calleth "The children that God gave him," Heb. ii. 13, is inseparably annexed to the decree of Christ's "making his soul an offering for sin," and is the end and aim thereof.

Fourthly, As the apostle farther declareth, Heb. ii. 14, 15, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death," etc. Than which words nothing can more clearly set forth the entire end of that whole dispensation of the incarnation and offering of Jesus Christ,—even a deliverance of the children whom God gave him from the power of death, hell, and the devil, so bringing them nigh unto God. Nothing at all of

the purchasing of a possible deliverance for all and every one; nay, all are not those children which God gave him, all are not delivered from death and him that had the power of it: and therefore it was not all for whom he then took flesh and blood.

Fifthly, The same purpose and intention we have, Eph. v. 25–27, "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish:" as also, Tit. ii. 14, "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." I think nothing can be clearer than these two places; nor is it possible for the wit of man to invent expressions so fully and livelily to set out the thing we intend, as it is in both these places by the Holy Ghost. What did Christ do? "He gave himself," say both these places alike: "For his church," saith one; "For us," saith the other; both words of equal extent and force, as all men know. To what end did he this? "To sanctify and cleanse it, to present it to himself a glorious church, not having spot or wrinkle," saith he to the Ephesians; "To redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works," saith he to Titus. I ask now, Are all men of this church? Are all in that rank of men among whom Paul placeth himself and Titus? Are all purged, purified, sanctified, made glorious, brought nigh unto Christ? or doth Christ fail in his aim towards the greatest part of men? I dare not close with any of these.

Sixthly, Will you hear our Saviour Christ himself expressing this more evidently, restraining the object, declaring his whole design and purpose, and affirming the end of his death? John xvii. 19, "For their sakes I sanctify myself, that they also might be sanctified through the truth." "For their sakes." Whose, I pray? "The men whom thou hast given me out of the world," verse 6. Not the whole world, whom he prayed not for, verse 9. "I sanctify myself." Whereunto? "To the work I am now going about, even to be an oblation." And to what end? Ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ· —"That they also may be truly sanctified." That ἵνα there, "*that* they," signifies the intent and purpose of Christ,—it designs out the end he aimed at,—which our hope is (and that is the hope of the gospel), that he hath accomplished ("for the Deliverer that cometh out of Sion turneth away ungodliness from Jacob," Rom. xi. 26);—and that herein there was a concurrence of the will of his Father, yea, that this his purpose was to fulfil the will of his Father, which he came to do.

Seventhly, And that this also was his counsel is apparent, Gal. i. 4; for our Lord Jesus "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our

Father;" which will and purpose of his the apostle farther declares, chap. iv. 4–6, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons;" and, because sons, our deliverance from the law, and thereby our freedom from the guilt of sin. Our adoption to sons, receiving the Spirit, and drawing nigh unto God, are all of them in the purpose of the Father giving his only Son for us.

Eighthly, I shall add but one place more, of the very many more that might be cited to this purpose, and that is 2 Cor. v. 21, "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." The purpose of God in making his Son to be sin is, that those for whom he was made sin might become righteousness; that was the end of God's sending Christ to be so, and Christ's willingness to become so. Now, if the Lord did not purpose what is not fulfilled, yea, what he knew should never be fulfilled, and what he would not work at all that it might be fulfilled (either of which are most atheistical expressions), then he made Christ sin for no more than do in the effect become actually righteousness in him: so that the counsel and will of God, with the purpose and intention of Christ, by his oblation and blood-shedding, was to fulfil that will and counsel, is from these places made apparent.

From all which we draw this argument:—That which the Father and the Son intended to accomplish in and towards all those for whom Christ died, by his death that is most certainly effected (if any shall deny this proposition, I will at any time, by the Lord's assistance, take up the assertion of it;) but the Father and his Son intended by the death of Christ to redeem, purge, sanctify, purify, deliver from death, Satan, the curse of the law, to quit of all sin, to make righteousness in Christ, to bring nigh unto God, all those for whom he died, as was above proved: therefore, Christ died for all and only those in and towards whom all these things recounted are effected;—which, whether they are all and every one, I leave to all and every one to judge that hath any knowledge in these things.

II. The second rank contains those places which lay down the actual accomplishment and effect of this oblation, or what it doth really produce and effect in and towards them for whom it is an oblation. Such are Heb. ix. 12, 14, "By his own blood he entered in once into the holy place, having obtained eternal redemption for us. . . . . The blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God." Two things are here ascribed to the blood of Christ;—one referring to God, "It obtains eternal redemption;" the other respecting us, "It purgeth our consciences from dead works:" so that justification with God, by procuring for us an eternal redemp-

tion from the guilt of our sins and his wrath due unto them, with sanctification in ourselves (or, as it is called, Heb. i. 3, a "purging our sins"), is the immediate product of that blood by which he entered into the holy place, of that oblation which, through the eternal Spirit, he presented unto God. Yea, this meritorious purging of our sins is peculiarly ascribed to his offering, as performed before his ascension: Heb. i. 3, "When he had by himself purged our sins, he sat down on the right hand of the Majesty on high;" and again, most expressly, chap. ix. 26, "He hath appeared to put away sin by the sacrifice of himself:" which expiation, or putting away of sin by the way of sacrifice, must needs be the actual sanctification of them for whom he was a sacrifice, even as "the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh," verse 13. Certain it is, that whosoever was either polluted or guilty, for whom there was an expiation and sacrifice allowed in those carnal ordinances, "which had a shadow of good things to come," had truly;—first, A legal cleansing and sanctifying, to the purifying of the flesh; and, secondly, Freedom from the punishment which was due to the breach of the law, as it was the rule of conversation to God's people: so much his sacrifice carnally accomplished for him that was admitted thereunto. Now, these things being but "shadows of good things to come," certainly the sacrifice of Christ did effect spiritually, for all them for whom it was a sacrifice, whatever the other could typify out; that is, spiritual cleansing by sanctification, and freedom from the guilt of sin: which the places produced do evidently prove. Now, whether this be accomplished in all and for them all, let all that are able judge.

Again; Christ, by his death, and in it, is said to "bear our sins:" so 1 Pet. ii. 24, "His own self bare our sins;"—where you have both what he did, "Bare our sins" (ἀνήνεγκε, he carried them up with him upon the cross); and what he intended, "That we, being dead unto sins, should live unto righteousness." And what was the effect? "By his stripes we are healed:" which latter, as it is taken from the same place of the prophet where our Saviour is affirmed to "bear our iniquities, and to have them laid upon him" (Isa. liii. 5, 6, 10–12), so it is expository of the former, and will tell us what Christ did by "bearing our sins;" which phrase is more than once used in the Scripture to this purpose. 1. Christ, then, so bare our iniquities by his death, that, by virtue of the stripes and afflictions which he underwent in his offering himself for us, this is certainly procured and effected, that we should go free, and not suffer any of those things which he underwent for us. To which, also, you may refer all those places which evidently hold out a commutation in this point of suffering between Christ and us: Gal. iii. 13, "He delivered us from the

curse of the law, being made a curse for us;" with divers others which we shall have occasion afterward to mention.

Peace, also, and reconciliation with God,—that is, actual peace by the removal of all enmity on both sides, with all the causes of it,—is fully ascribed to this oblation: Col. i. 21, 22, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight;" as also Eph. ii. 13–16, "Ye who sometimes were far off are made nigh by the blood of Christ: for he is our peace; having abolished in his flesh the enmity, even the law of commandments, that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." To which add all those places wherein plenary deliverances from anger, wrath, death, and him that had the power of it, is likewise asserted as the fruit thereof, as Rom. v. 8–10, and ye have a farther discovery made of the immediate effect of the death of Christ. Peace and reconciliation, deliverance from wrath, enmity, and whatever lay against us to keep us from enjoying the love and favour of God,—a redemption from all these he effected for his church "with his own blood," Acts xx. 28. Whence all and every one for whom he died may truly say, "Who shall lay any thing to our charge? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us," Rom. viii. 33, 34. Which that they are procured for all and every one of the sons of Adam, that they all may use that rejoicing in full assurance, cannot be made appear. And yet evident it is that so it is with all for whom he died,—that these are the effects of his death in and towards them for whom he underwent it: for by his being slain "he redeemed them to God by his blood, out of every kindred, and tongue, and people, and nation; and made them unto our God kings and priests," Rev. v. 9, 10; for "he made an end of their sins, he made reconciliation for their iniquity, and brought in everlasting righteousness," Dan. ix. 24.

Add also those other places where our life is ascribed to the death of Christ, and then this enumeration will be perfect: John vi. 33, He "came down from heaven to give life to the world." Sure enough he giveth life to that world for which he gave his life. It is the world of "his sheep, for which he layeth down his life," chap. x. 15, even that he might "give unto them eternal life, that they might never perish," verse 28. So he appeared "to abolish death, and to bring life and immortality to light," 2 Tim. i. 10; as also Rom. v. 6–10.

Now, there is none of all these places but will afford a sufficient strength against the general ransom, or the universality of the merit of Christ. My leisure will not serve for so large a prosecution of the

subject as that would require, and, therefore, I shall take from the whole this general argument:—If the death and oblation of Jesus Christ (as a sacrifice to his Father) doth sanctify all them for whom it was a sacrifice; doth purge away their sin; redeem them from wrath, curse, and guilt; work for them peace and reconciliation with God; procure for them life and immortality; bearing their iniquities and healing all their diseases;—then died he only for those that are in the event sanctified, purged, redeemed, justified, freed from wrath and death, quickened, saved, etc.; but that all are not thus sanctified, freed, etc., is most apparent: and, therefore, they cannot be said to be the proper object of the death of Christ. The supposal was confirmed before; the inference is plain from Scripture and experience, and the whole argument (if I mistake not) solid.

III. Many places there are that point out the persons for whom Christ died, as designed peculiarly to be the object of this work of redemption, according to the aim and purpose of God; some of which we will briefly recount. In some places they are called *many:* Matt. xxvi. 28, "The blood of the new testament is shed for many, for the remission of sins." "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities," Isa. liii. 11. "The Son of man came not to be ministered unto, but to minister, and give his life a ransom for many," Mark x. 45; Matt. xx. 28. He was to "bring many sons unto glory;" and so was to be the "captain of their salvation, through sufferings," Heb. ii. 10. And though perhaps the word *many* itself be not sufficient to restrain the object of Christ's death unto *some*, in opposition to *all*, because *many* is sometimes placed absolutely for *all*, as Rom. v. 19, yet these *many* being described in other places to be such as it is most certain all are not, so it is a full and evident restriction of it: for these many are the "sheep" of Christ, John x. 15; the "children of God that were scattered abroad," chap. xi. 52; those whom our Saviour calleth "brethren," Heb. ii. 11; "the children that God gave him," which were "partakers of flesh and blood," verses 13, 14; and frequently, "those who were given unto him of his Father," John xvii. 2, 6, 9, 11, who should certainly be preserved; the "sheep" whereof he was the "Shepherd, through the blood of the everlasting covenant," Heb. xiii. 20; his "elect," Rom. viii. 33; and his "people," Matt. i. 21; farther explained to be his "visited and redeemed people," Luke i. 68; even the people which he "foreknew," Rom. xi. 2; even such a people as he is said to have had at Corinth before their conversion; his people by election, Acts xviii. 10; the people that he "suffered for without the gate, that he might sanctify them," Heb. xiii. 12; his "church, which he redeemed by his own blood," Acts xx. 28, which "he loved and gave himself for," Eph. v. 25; the "many" whose sins he took away, Heb. ix. 28, with whom he made a covenant, Dan. ix. 27. Those many being thus described, and set forth

with such qualifications as by no means are common to all, but proper only to the elect, do most evidently appear to be all and only those that are chosen of God to obtain eternal life through the offering and blood-shedding of Jesus Christ. Many things are here excepted with much confidence and clamour, that may easily be removed. And so you see the end of the death of Christ, as it is set out in the Scripture.

That we may have the clearer passage, we must remove the hinderances that are laid in the way by some pretended answers and evasions used to escape the force of the argument drawn from the Scripture, affirming Christ to have died for "many," his "sheep," his "elect," and the like. Now, to this it is replied, that this "reason," as it is called, is "weak and of no force, equivocal, subtile, fraudulent, false, ungodly, deceitful, and erroneous;" for all these several epithets are accumulated to adorn it withal, ("Universality of Free Grace," page xvi.) Now, this variety of terms (as I conceive) serves only to declare with what *copia verborum* the unlearned eloquence of the author is woven withal; for such terrible names imposed on that which we know not well how to gainsay is a strong argument of a weak cause. When the Pharisees were not able to resist the spirit whereby our Saviour spake, they call him "devil and Samaritan." Waters that make a noise are usually but shallow. It is a proverb among the Scythians, that the "dogs which bark most bite least." But let us see "quid dignum tanto feret hic responsor hiatu," and hear him speak in his own language. He says then,—

"First, This reason is weak and of no force: for the word *many* is oft so used, that it both signifies all and every man, and also amplifieth or setteth forth the greatness of that number; as in Dan. xii. 2, Rom. v. 19, and in other places, where *many* cannot, nor is by any Christian understood for less than all men."

*Rep.* 1. That if the proof and argument were taken merely from the word *many*, and not from the annexed description of those many, with the presupposed distinction of all men into several sorts by the purpose of God, this exception would bear some colour; but for this see our arguments following. Only by the way observe, that he that shall divide the inhabitants of any place, as at London, into poor and rich, those that want and those that abound, afterward affirming that he will bestow his bounty on many at London, on the poor, on those that want, will easily be understood to give it unto and bestow it upon them only. 2. Neither of the places quoted proves directly that *many* must necessarily in them be taken for *all*. In Dan. xii. 2, a distribution of the word to the several parts of the affirmation must be allowed, and not an application of it to the whole, as such; and so the sense is, the dead shall arise, many to life, and many to shame, as in another language it would

have been expressed. Neither are such Hebraisms unusual. Besides, perhaps, it is not improbable that many are said to rise to life, because, as the apostle says, "All shall not die." The like, also, may be said of Rom. v. 19. Though the *many* there seem to be *all*, yet certainly they are not called so with any intent to denote all, "with an amplification" (which that *many* should be to *all* is not likely): for there is no comparison there instituted at all between number and number, of those that died by Adam's disobedience and those that were made alive by the righteousness of Christ, but only in the effects of the sin of Adam and the righteousness of Christ, together with the way and manner of communicating death and life from the one and the other; whereunto any consideration of the number of the participators of those effects is not inserted. 3. The other places whereby this should be confirmed, I am confident our author cannot produce, notwithstanding his free inclination of such a reserve, these being those which are in this case commonly urged by Arminians; but if he could, they would be no way material to infringe our argument, as appeareth by what was said before.

"Secondly, This reason," he adds, "is equivocal, subtile, and fraudulent; seeing where *all* men and *every* man is affirmed of, the death of Christ, as the ransom and propitiation, and the fruits thereof, only is assumed for them; but where the word *many* is in any place used in this business, there are more ends of the death of Christ than this one affirmed of."

*Rep.* 1. It is denied that the death of Christ, in any place of Scripture, is said to be for "all men" or for "every man;" which, with so much confidence, is supposed, and imposed on us as a thing acknowledged. 2. That there is any other end of the death of Christ, besides the fruit of his ransom and propitiation, directly intended, and not by accident attending it, is utterly false. Yea, what other end the ransom paid by Christ and the atonement made by him can have but the fruits of them, is not imaginable. The end of any work is the same with the fruit, effect, or product of it. So that this wild distinction of the ransom and propitiation of Christ, with the fruits of them, to be for all, and the other ends of his death to be only for many, is an assertion neither equivocal, subtile, nor fraudulent! But I speak to what I conceive the meaning of the place; for the words themselves bear no tolerable sense. 3. The observation, that where the word *many* is used many ends are designed, but where *all* are spoken of there only the ransom is intimated, is,—(1.) Disadvantageous to the author's persuasion, yielding the whole argument in hand, by acknowledging that where *many* are mentioned, there *all* cannot be understood, because more ends of the death of Christ than do belong to all are mentioned; and so confessedly all the other answers to prove that by *many*, *all* are to be understood, are against

the author's own light. (2.) It is frivolous; for it cannot be proved that there are more ends of the death of Christ besides the fruit of his ransom. (3.) It is false; for where the death of Christ is spoken of as for *many*, he is said to "give his life a ransom" for them, Matt. xx. 28, which are the very words where he is said to die for *all*, 1 Tim. ii. 6. What difference is there in these? what ground for this observation? Even such as these are divers others of that author's observations, as his whole tenth chapter is spent to prove that whereever there is mention of the redemption purchased by the oblation of Christ, there they for whom it is purchased are always spoken of in the third person, as by "all the world," or the like; when yet, in chap. i. of his book, himself produceth many places to prove this general redemption where the persons for whom Christ is said to suffer are mentioned in the first or second person, 1 Pet. ii. 24, iii. 18; Isa. liii. 5, 6; 1 Cor. xv. 3; Gal. iii. 13, etc.

Thirdly, He proceeds, "This reason is false and ungodly; for it is nowhere in Scripture said that Christ died or gave himself a ransom but for many, or only for many, or only for his sheep; and it is ungodliness to add to or diminish from the word of God in Scripture."

*Rep.* To pass by the loving terms of the author, and allowing a grain to make the sense current, I say,—*First*, That Christ affirming that he gave his life for "many," for his "sheep," being said to die for his "church," and innumerable places of Scripture witnessing that all men are not of his sheep, of his church, we argue and conclude, by just and undeniable consequence, that he died not for those who are not so. If this be adding to the word of God (being only an exposition and unfolding of his mind therein), who ever spake from the word of God and was guiltless? *Secondly*, Let it be observed, that in the very place where our Saviour says that he "gave his life for his sheep," he presently adds, that some are not of his sheep, John x. 26; which, if it be not equivalent to his sheep only, I know not what is. *Thirdly*, It were easy to recriminate; but,—

Fourthly, "But," says he, "the reason is deceitful and erroneous, for the Scripture doth nowhere say,—2. [a][1]Those many he died for are his sheep (much less his elect, as the reason intends it). As for the place, John x. 15, usually instanced to this end, it is therein much abused: for our Saviour, John x., did not set forth the difference between such as he died for and such as he died not for, [b]or such as he died for so and so, and not so and so; [c]but the difference between those that believe on him and those who believe not on him, verses 4, 5, 14, 26, 27. One hear his voice and follow him, the other not. [d]Nor did our Saviour here set forth the privileges of all he died for, or for whom he died so and so, but of those that believe on him

[1] These figures are designed by the author to connect each argument which he is refuting with the answer he supplies to it in the succeeding paragraphs.—Ed.

through the ministration of the gospel, and so do know him, and approach to God, and enter the kingdom by him, verses 3, 4, 9, 27. [e] Nor was our Saviour here setting forth the excellency of those for whom he died, or died for so only, wherein they are preferred before others; but the excellency of his own love, with the fruits thereof to those not only that he died for, but also that are brought in by his ministration to believe on him, verses 11, 27. [f] Nor was our Saviour here treating so much of his ransom-giving and propitiation-making as of his ministration of the gospel, and so of his love and faithfulness therein; wherein he laid down his life for those ministered to, and therein gave us example, not to make propitiation for sin, but to testify love in suffering."

*Rep.* I am persuaded that nothing but an acquaintedness with the condition of the times wherein we live can afford me sanctuary from the censure of the reader to be lavish of precious hours, in considering and transcribing such canting lines as these last repeated. But yet, seeing better cannot be afforded, we must be content to view such evasions as these, all whose strength is in incongruous expressions, in incoherent structure, cloudy, windy phrases, all tending to raise such a mighty fog as that the business in hand might not be perceived, being lost in this smoke and vapour, cast out to darken the eyes and amuse the senses of poor seduced souls. The argument undertaken to be answered being, that Christ is said to die for "many," and those many are described and designed to be his "sheep," as John x., what answer, I pray, or any thing like thereunto, is there to be picked out of this confused heap of words which we have recited? So that I might safely pass the whole evasion by without farther observation on it, but only to desire the reader to observe how much this one argument presseth, and what a nothing is that heap of confusion which is opposed to it! But yet, lest any thing should adhere, I will give a few annotations to the place, answering the marks wherewith we have noted it, leaving the full vindication of the place until I come to the pressing of our arguments.

I say then, First, [a] That the many Christ died for were his sheep, was before declared. Neither is the place of John x. at all abused, our Saviour evidently setting forth a difference between them for whom he died and those for whom he would not die, calling the first his "sheep," verse 15,—those to whom he would "give eternal life," verse 28,—those "given him by his Father," chap. xvii. 9; evidently distinguishing them from others who were not so. Neither is it material what was the primary intention of our Saviour in this place, from which we do not argue, but from the intention and aim of the words he uses, and the truth he reveals for the end aimed at; which was the consolation of believers.

Secondly, [b] For the difference between them he "died for so and so,"

and those he "died for so and so," we confess he puts none; for we suppose that this "*so and so*" doth neither express nor intimate any thing that may be suitable to any purpose of God, or intent of our Saviour in this business. To us for whom he died, he died in the same manner, and for the same end.

Thirdly, [c] We deny that the primary difference that here is made by our Saviour is between believers and not believers, but between elect and not elect, sheep and not sheep; the thing wherein they are thus differenced being the believing of the one, called "hearing of his voice and knowing him," and the not believing of the other; the foundation of these acts being their different conditions in respect of God's purpose and Christ's love, as is apparent from the antithesis and opposition which we have in verses 26 and 27, "Ye believe not, because ye are not of my sheep," and, "My sheep hear my voice." First, there is a distinction put,—in the act of believing and hearing (that is, therewithal to obey); and then is the foundation of this distinction asserted, from their distinguished state and condition,—the one being not his sheep, the other being so, even them whom he loved and gave his life for.

Fourthly, [d] *First*, It is nothing to the business before us what privileges our Saviour here expresseth; our question is, for whom he says he would give his life? and that only. *Secondly*, This frequent repetition of that useless *so and so* serves for nothing but to puzzle the poor ignorant reader. *Thirdly*, We deny that Christ died for any but those who shall certainly be brought unto him by the ministration of the gospel. So that there is not a "Not only those whom he died for, but also those that are brought in unto him;" for he died for his sheep, and his sheep hear his voice. They for whom he died, and those that come in to him, may receive different qualifications, but they are not several persons.

Fifthly, [e] *First*, The question is not at all, to what end our Saviour here makes mention of his death? but for whom he died? who are expressly said to be his "sheep;" which all are not. *Secondly*, His intention is, to declare the giving of his life for a ransom, and that according to the "commandment received of his Father," verse 18.

Sixthly, [f] *First*, "The love and faithfulness of Jesus Christ in the ministration of the gospel,"—that is, his performing the office of the mediator of the new covenant,—are seen in nothing more than in giving his life for a ransom, John xv. 13. *Secondly*, Here is not one word of giving us an "example;" though in laying down his life he did that also, yet here it is not improved to that purpose. From these brief annotations, I doubt not but that it is apparent that that long discourse before recited is nothing but a miserable mistaking of the text and question; which the author perhaps perceiving, he adds divers other evasions, which follow.

"Besides," saith he, "the opposition appears here to be not so much between elect and not elect, as between Jews called and Gentiles uncalled."

*Rep.* The opposition is between sheep and not sheep, and that with reference to their election, and not to their vocation. Now, whom would he have signified by the "not sheep"? those that were not called,—the Gentiles? That is against the text terming them sheep, that is in designation, though not as yet called, verse 16. And who are the called? the Jews? True, they were then outwardly called; yet many of them were not sheep, verse 26. Now, truly, such evasions from the force of truth as this, by so foul corrupting of the word of God, is no small provocation of the eye of his glory. But he adds,—

"Besides, there is in Scripture great difference between sheep, and sheep of his flock and pasture, of which he here speaketh, verses 4, 5, 11, 15, 16."

*Rep.* 1. This unrighteous distinction well explained must needs, no doubt (if any know how), give a great deal of light to the business in hand. 2. If there be a distinction to be allowed, it can be nothing but this, that the "sheep" who are simply so called are those who are only so to Christ from the donation of his Father; and the "sheep of his pasture," those who, by the effectual working of the Spirit, are actually brought home to Christ. And then of both sorts we have mention in this chapter, verses 16, 27, both making up the number of those sheep for whom he gave his life, and to whom he giveth life. But he proceeds:—

"Besides, sheep, verses 4, 5, 11, 15, are not mentioned as all those for whom he died, but as those who by his ministration are brought in to believe and enjoy the benefit of his death, and to whom he ministereth and communicateth spirit."

*Rep.* 1. The substance of this and other exceptions is, that by sheep is meant believers; which is contrary to verse 16, calling them sheep who are not as yet gathered into his fold. 2. That his sheep are not mentioned as those for whom he died is in terms contradictory to verse 15, "I lay down my life for my sheep." 3. Between those for whom he died and those whom he brings in by the ministration of his Spirit, there is no more difference than is between Peter, James, and John, and the three apostles that were in the mount with our Saviour at his transfiguration. This is childish sophistry, to beg the thing in question, and thrust in the opinion controverted into the room of an answer. 4. That bringing in which is here mentioned, to believe and enjoy the benefit of the death of Christ, is a most special fruit and benefit of that death, certainly to be conferred on all them for whom he died, or else most certainly his death will do them no good at all. Once more, and we have done:—

"Besides, here are more ends of his death mentioned than ransom or propitiation only, and yet it is not said, 'Only for his sheep;' and when the ransom or propitiation only is mentioned, it is said, 'For all men.' So that this reason appears weak, fraudulent, ungodly, and erroneous."

*Rep.* 1. Here is no word mentioned nor intimated of the death of Christ, but only that which was accomplished by his being a propitiation, and making his death a ransom for us, with the fruits which certainly and infallibly spring therefrom. 2. If more ends than one of the death of Christ are here mentioned, and such as belong not unto all, why do you deny that he speaks here of his sheep only? Take heed, or you will see the truth. 3. Where it is said, "Of all men," I know not; but this I am sure, that Christ is said to "give his life a ransom," and that is only mentioned where it is not said for all; as Matt. xx. 28, Mark x. 45.

And so, from these brief annotations, I hope any indifferent reader will be able to judge whether the reason opposed, or the exceptions against it devised, be to be accounted "weak, fraudulent, ungodly, and erroneous."

Although I fear that in this particular I have already intrenched upon the reader's patience, yet I cannot let pass the discourse immediately following in the same author to those exceptions which we last removed, laid by him against the arguments we had in hand, without an obelisk; as also an observation of his great abilities to cast down a man of clouds, which himself had set up to manifest his skill in its direction. To the preceding discourse he adds another exception, which he imposeth on those that oppose universal redemption, as though it were laid by them against the understanding of the general expressions in the Scripture, in that way and sense wherein he conceives them; and it is, "That those words were fitted for the time of Christ and his apostles, having another meaning in them than they seem to import." Now, having thus gaily trimmed and set up this man of straw,—to whose framing I dare boldly say not one of his adversaries did ever contribute a penful of ink,—to show his rare skill, he chargeth it with I know not how many errors, blasphemies, lies, set on with exclamations and vehement outcries, until it tumble to the ground. Had he not sometimes answered an argument, he would have been thought a most unhappy disputant. Now, to make sure that for once he would do it, I believe he was very careful that the objection of his own framing should not be too strong for his own defacing. In the meantime, how blind are they who admire him for a combatant who is skilful only at fencing with his own shadow! and yet with such empty janglings as these, proving what none denies, answering what none objects, is the greatest part of Mr More's book stuffed.

## CHAPTER IV.

Of the distinction of impetration and application—The use and abuse thereof; with the opinion of the adversaries upon the whole matter in controversy unfolded; and the question on both sides stated.

THE farther reasons whereby the precedent discourse may be confirmed, I defer until I come to oppose some argument to the general ransom. For the present, I shall only take away that general answer which is usually given to the places of Scripture produced, to waive the sense of them; which is φάρμακον πάνσοφον to our adversaries, and serves them, as they suppose, to bear up all the weight wherewith in this case they are urged:—

I. They say, then, that in the oblation of Christ, and concerning the good things by him procured, two things are to be considered:—First, The *impetration*, or obtaining of them; and, secondly, The *application* of them to particular persons. "The first," say they, "is general, in respect to all. Christ obtained and procured all good things by his death of his Father,—reconciliation, redemption, forgiveness of sins,—for all and every man in the world, if they will believe and lay hold upon him: but in respect of *application*, they are actually bestowed and conferred but on a few; because but a few believe, which is the condition on which they are bestowed. And in this latter sense are the texts of Scripture which we have argued, all of them, to be understood. So that they do no whit impeach the *universality of merit*, which they assert; but only the *universality of application*, which they also deny." Now, this answer is commonly set forth by them in various terms and divers dresses, according as it seems best to them that use it, and most subservient to their several opinions; for,—

First, Some of them say that Christ, by his death and passion, did absolutely, according to the intention of God, purchase for all and every man, dying for them, remission of sins and reconciliation with God, or a restitution into a state of grace and favour; all which shall be actually beneficial to them, provided that they do believe So the Arminians.

Secondly, Some,[1] again, that Christ died for all indeed, but *conditionally* for some, if they do believe, or will so do (which he knows they cannot of themselves); and *absolutely* for his own, even them on whom he purposeth to bestow faith and grace, so as actually to be made possessors of the good things by him purchased. So Camero, and the divines of France, which follow a new method by him devised.

Thirdly, Some[2] distinguish of a twofold reconciliation and redemp-

[1] Camero, Testardus, Amyraldus. [2] More, with some others of late.

tion;—one wrought by Christ with God for man, which, say they, is general for all and every man; secondly, a reconciliation wrought by Christ in man unto God, bringing them actually into peace with him.

And sundry other ways there are whereby men express their conceptions in this business. The sum of all comes to this, and the weight of all lies upon that distinction which we before recounted;—namely, that in respect of *impetration*, Christ obtained redemption and reconciliation for all; in respect of *application*, it is bestowed only on them who do believe and continue therein.

II. Their arguments whereby they prove the generality of the ransom and universality of the reconciliation must afterward be considered: for the present, we handle only the distinction itself, the meaning and misapplication whereof I shall briefly declare; which will appear if we consider,—

First, The true nature and meaning of this distinction, and the true use thereof; for we do acknowledge that it may be used in a sound sense and right meaning, which way soever you express it, either by impetration and application, or by procuring reconciliation with God and a working of reconciliation in us. For by *impetration* we mean the meritorious purchase of all good things made by Christ for us with and of his Father; and by *application*, the actual enjoyment of those good things upon our believing;—as, if a man pay a price for the redeeming of captives, the paying of the price supplieth the room of the *impetration* of which we speak; and the freeing of the captives is as the application of it. Yet, then, we must observe,—

First, That this distinction hath no place in the *intention* and purpose of Christ, but only in respect of the things procured by him; for in his purpose they are both united, his full end and aim being to deliver us from all evil, and procure all good actually to be bestowed upon us. But in respect of the *things themselves*, they may be considered either as procured by Christ, or as bestowed on us.

Secondly, That the will of God is not at all *conditional* in this business, as though he gave Christ to obtain peace, reconciliation, and forgiveness of sins, upon condition that we do believe. There is a condition in the things, but none in the will of God; that is absolute that such things should be procured and bestowed.

Thirdly, That all the things which Christ obtained for us are not bestowed upon *condition*, but some of them *absolutely*. And as for those that are bestowed upon condition, the condition on which they are bestowed is actually purchased and procured for us, upon no condition but only by virtue of the purchase. For instance: Christ hath purchased remission of sins and eternal life for us, to be enjoyed on our believing, upon the condition of faith. But faith itself, which

is the condition of them, on whose performance they are bestowed, that he hath procured for us absolutely, on no condition at all; for what condition soever can be proposed, on which the Lord should bestow faith, I shall afterward show it vain, and to run into a circle.

Fourthly, That both these, *impetration* and *application*, have for their objects the same individual persons; that, look, for whomsoever Christ obtained any good thing by his death, unto them it shall certainly be applied, upon them it shall actually be bestowed: so that it cannot be said that he obtained any thing for any one, which that one shall not or doth not in due time enjoy. For whomsoever he wrought reconciliation *with* God, in them doth he work reconciliation *unto* God. The one is not extended to some to whom the other doth not reach. Now, because this being established, the opposite interpretation and misapplication of this distinction vanisheth, I shall briefly confirm it with reasons:—

First, If the *application* of the good things procured be the end why they are procured, for whose sake alone Christ doth obtain them, then they must be applied to all for whom they are obtained; for otherwise Christ faileth of his end and aim, which must not be granted. But that this *application* was the end of the obtaining of all good things for us appeareth,—*First*, Because if it were otherwise, and Christ did not aim at the *applying* of them, but only at their *obtaining*, then might the death of Christ have had its full effect and issue without the application of redemption and salvation to any one soul, that being not aimed at, and so, notwithstanding all that he did for us, every soul in the world might have perished eternally; which, whether it can stand with the dignity and sufficiency of his oblation, with the purpose of his Father, and his own intention, who "came into the world to save sinners,—that which was lost," and to "bring many sons unto glory," let all judge. *Secondly*, God, in that action of sending his Son, laying the weight of iniquity upon him, and giving him up to an accursed death, must be affirmed to be altogether uncertain what event all this should have in respect of us. For, did he intend that we should be saved by it?—then the application of it is that which he aimed at, as we assert: did he not?—certainly, he was uncertain what end it should have; which is blasphemy, and exceeding contrary to Scripture and right reason. Did he appoint a Saviour without thought of them that were to be saved? a Redeemer, not determining who should be redeemed? Did he resolve of a means, not determining the end? It is an assertion opposite to all the glorious properties of God.

Secondly, If that which is obtained by any do, by virtue of that action whereby it is obtained, become his in right for whom it is obtained, then for whomsoever any thing is by Christ obtained, it is to them *applied;* for that must be made theirs in fact which is theirs

in right. But it is most certain that whatsoever is obtained for any is theirs by right for whom it is obtained. The very sense of the word, whether you call it *merit*, *impetration*, *purchase*, *acquisition*, or *obtaining*, doth bespeak a right in them for whose good the merit is effected and the purchase made. Can that be said to be obtained for me which is no wise mine? When I obtain any thing by prayer or entreaty of any one, it being obtained, it is mine own. That which is *obtained* by one is *granted* by him of whom it is obtained; and if granted, it is granted by him to *them* for whom it is obtained. But they will say, "It is obtained upon condition; and until the condition be fulfilled no right doth accrue." I answer, If this condition be equally purchased and obtained, with other things that are to be bestowed on that condition, then this hinders not but that every thing is to be applied that is procured. But if it be uncertain whether this condition will be fulfilled or not, then,—*first*, This makes God uncertain what end the death of his Son will have; *secondly*, This doth not answer but deny the thing we are are in proving, which is confirmed.

Thirdly, Because the Scripture, perpetually conjoining these two things together, will not suffer us so to sever them as that the one should belong to some and not to others, as though they could have several persons for their objects: as Isa. liii. 11, "By his knowledge shall my righteous servant justify many,"—there is the application of all good things; "for he shall bear their iniquities,"—there is the impetration. He justifieth all whose iniquities he bore. As also verse 5 of that chapter, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed." His wounding and our healing, impetration and application, his chastisement and our peace, are inseparably associated. So Rom. iv. 25, "He was delivered for our offences, and was raised again for our justification." So chap. v. 18, "By the righteousness of one" (that is, his impetration), "the free gift came upon all men unto justification of life," in the application. See there who are called "All men," most clearly. Chap. viii. 32–34, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." From which words we have these several reasons of our assertion:—*First*, That for whom God gives his Son, to them, in him, he freely gives all things; therefore, all things obtained by his death must be bestowed, and are, on them for whom he died, verse 32. *Secondly*, They for whom Christ died are justified, are God's elect, cannot be condemned, nor can any thing be laid to their

charge; all that he hath purchased for them must be applied to them, for by virtue thereof it is that they are so saved, verses 33, 34. *Thirdly*, For whom Christ died, for them he maketh intercession. Now, his intercession is for the application of those things, as is confessed, and therein he is always heard. Those to whom the one belongs, theirs also is the other. So, John x. 10, the coming of Christ is, that "his might have life, and have it abundantly;" as also 1 John iv. 9. Heb. x. 10, "By the which will we are sanctified,"—that is the application; "through the offering of the body of Jesus Christ,"—that is the means of impetration: "for by one offering he hath perfected for ever them that are sanctified," verse 14. In brief, it is proved by all those places which we produced rightly to assign the end of the death of Christ. So that this may be rested on, as I conceive, as firm and immovable, that the impetration of good things by Christ, and the application of them, respect the same individual persons.

SECONDLY, We may consider the meaning of those who seek to maintain universal redemption by this distinction in it, and to what use they do apply it. "Christ," say they, "died for all men, and by his death purchased reconciliation with God for them and forgiveness of sins: which to some is applied, and they become actually reconciled to God, and have their sins forgiven them; but to others not, who, therefore, perish in the state of irreconciliation and enmity, under the guilt of their sins. This application," say they, "is not procured nor purchased by Christ,—for then, he dying for all, all must be actually reconciled and have their sins forgiven them and be saved,—but it attends the fulfilling of the condition which God is pleased to prescribe unto them, that is, believing:" which, say some, they can do by their own strength, though not in terms, yet by direct consequence; others not, but God must give it. So that when it is said in the Scripture, Christ hath reconciled us to God, redeemed us, saved us by his blood, underwent the punishment of our sins, and so made satisfaction for us, they assert that no more is meant but that Christ did that which upon the fulfilling of the condition that is of us required, these things will follow. To the death of Christ, indeed, they assign many glorious things; but what they give on the one hand they take away with the other, by suspending the enjoyment of them on a condition by us to be fulfilled, not by him procured; and in terms assert that the proper and full end of the death of Christ was the doing of that whereby God, his justice being satisfied, might save sinners if he would, and on what condition it pleased him,—that a door of grace might be opened to all that would come in, and not that actual justification and remission of sins, life, and immortality were procured by him, but only a possibility of those things, that so it might be. Now, that all the venom that lies under this exposition and abuse of this distinction may the better appear, I shall set down

the whole mind of them that use it in a few assertions, that it may be clearly seen what we do oppose.

First, "God," say they, "considering all mankind as fallen from that grace and favour in Adam wherein they were created, and excluded utterly from the attainment of salvation by virtue of the covenant of works which was at the first made with him, yet by his infinite goodness was inclined to desire the happiness of them, all and every one, that they might be delivered from misery, and be brought unto himself;" which inclination of his they call his universal love and antecedent will, whereby he would desirously have them all to be saved; out of which love he sendeth Christ.

*Obs.* 1. That God hath any natural or necessary inclination, by his goodness, or any other property, to do good to us, or any of his creatures, we do deny. Every thing that concerns us is an act of his free will and good pleasure, and not a natural, necessary act of his Deity, as shall be declared.

*Obs.* 2. The ascribing an antecedent conditional will unto God, whose fulfilling and accomplishment should depend on any free, contingent act or work of ours, is injurious to his wisdom, power, and sovereignty, and cannot well be excused from blasphemy; and is contrary to Rom. ix. 19, "Who hath resisted his will?" I say,—

*Obs.* 3. A common affection and inclination to do good to all doth not seem to set out the freedom, fulness, and dimensions of that most intense love of God which is asserted in the Scripture to be the cause of sending his Son; as John iii. 16, "God so loved the world, that he gave his only-begotten Son." Eph. i. 9, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." Col. i. 19, "It pleased the Father that in him should all fulness dwell." Rom. v. 8, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." These two[1] I shall, by the Lord's assistance, fully clear, if the Lord give life and strength, and his people encouragement, to go through with the second part of this controversy.

*Obs.* 4. We deny that all mankind are the object of that love of God which moved him to send his Son to die; God having "made some for the day of evil," Prov. xvi. 4; "hated them before they were born," Rom. ix. 11, 13; "before of old ordained them to condemnation," Jude 4; being "fitted to destruction," Rom. ix. 22; "made to be taken and destroyed," 2 Pet. ii. 12; "appointed to wrath," 1 Thess. v. 9; to "go to their own place," Acts i. 25.

Secondly, "The justice of God being injured by sin, unless something might be done for the satisfaction thereof, that love of God whereby he wouldeth good to all sinners could no way be brought

[1] See book iv., chap. ii. and chap. iv., where John iii. 16, and Rom. v. 8, are very fully considered. These must be the two passages to which he refers.—Ed.

forth into act, but must have its eternal residence in the bosom of God without any effect produced."

*Obs.* 1. That neither Scripture nor right reason will enforce nor prove an utter and absolute want of power in God to save sinners by his own absolute will, without satisfaction to his justice, supposing his purpose that so it should be; indeed, it could not be otherwise. But, without the consideration of that, certainly he could have effected it. It doth not imply any violating of his holy nature.

*Obs.* 2. An actual and necessary *velleity*, for the doing of any thing which cannot possibly be accomplished without some work fulfilled outwardly of him, is opposite to his eternal blessedness and all-sufficiency.

Thirdly, "God, therefore, to fulfil that general love and good-will of his towards all, and that it might put forth itself in such a way as should seem good to him, to satisfy his justice, which stood in the way, and was the only hinderance, he sent his Son into the world to die."

The failing of this assertion we shall lay forth, when we come to declare that love whereof the sending of Christ was the proper issue and effect.

Fourthly, "Wherefore, the proper and immediate end and aim of the purpose of God in sending his Son to die for all men was, that he might, what way it pleased him, save sinners, his justice which hindered being satisfied,"—as Arminius; or, "That he might will to save sinners,"—as Corvinus. "And the intention of Christ was, to make such satisfaction to the justice of God as that he might obtain to himself a power of saving, upon what conditions it seemed good to his Father to prescribe."

*Obs.* 1. Whether this was the intention of the Father in sending his Son or no, let it be judged. Something was said before, upon the examination of those places of Scripture which describe his purpose; let it be known from them whether God, in sending of his Son, intended to procure to himself a liberty to save us if he would, or to obtain certain salvation for his elect.

*Obs.* 2. That such a possibility of salvation, or, at the utmost, a velleity or willing of it, upon an uncertain condition, to be by us fulfilled, should be the full, proper, and only immediate end of the death of Christ, will yet scarcely down with tender spirits.

*Obs.* 3. The expression, of procuring to himself *ability* to save, upon a condition to be prescribed, seems not to answer that certain purpose of our Saviour in laying down his life, which the Scripture saith was to "save his sheep," and to "bring many sons to glory," as before; nor hath it any ground in Scripture.

Fifthly, "Christ, therefore, obtained for all and every one reconciliation with God, remission of sins, life and salvation; not that they should actually be partakers of these things, but that God (his justice now not hindering) might and would prescribe a condition to be by

them fulfilled, whereupon he would actually apply it, and make them partake of all those good things purchased by Christ." And here comes their distinction of impetration and application, which we before intimated; and thereabout, in the explication of this assertion, they are wondrously divided.

Some say that this proceeds so far, that all men are thereby received into a new covenant, in which redemption Adam was a common person as well as in his fall from the old, and all we again restored in him; so that none shall be damned that do not sin actually against the condition wherein they are born, and fall from the state whereinto all men are assumed through the death of Christ. So Borœus, Corvinus; and one of late, in plain terms, that all are reconciled, redeemed, saved, and justified in Christ; though how he could not understand (More, p. 10). But others, more warily, deny this, and assert that *by nature we are all children of wrath*, and that until we come to Christ *the wrath of God abideth on all*, so that it is not actually removed from any: so the assertors of the efficacy of grace in France.

Again, some say that Christ by this satisfaction removed *original sin in all*, and, by consequent, that only; so that all infants, though of Turks and Pagans, out of the covenant, dying before they come to the use of reason, must undoubtedly be saved, that being removed in all, even the calamity, guilt, and alienation contracted by our first fall, whereby God may save all upon a new condition. But others of them, more warily, observing that the blood of Christ is said to "cleanse from all sin," (1 John i. 7; 1 Pet. i. 18, 19; Isa. liii. 6), say he died for all sinners alike; absolutely for none, but conditionally for all. Farther, some of them affirm that after the satisfaction of Christ, or the consideration of it in God's prescience, it was absolutely undetermined what condition should be prescribed, so that the Lord might have reduced all again to the law and covenant of works; so Corvinus: others, that a procuring of a new way of salvation by faith was a part of the fruit of the death of Christ; so More, p. 35.

Again, some of them, that the condition prescribed is by our own strength, with the help of such means as God at all times, and in all places, and unto all, is ready to afford, to be performed; others deny this, and affirm that effectual grace flowing peculiarly from election is necessary to believing: the first establishing the *idol* of *free-will* to maintain their own assertion; others overthrowing their own assertion for the establishment of grace. So Amyraldus, Camero, etc.

Moreover, some say that the love of God in the sending of Christ is equal to all: others go a strain higher, and maintain an inequality in the love of God, although he send his Son to die for all, and though greater love there cannot be than that whereby the Lord sent his Son to die for us, as Rom. viii. 32; and so they say that

Christ purchased a greater good for some, and less for others. And here they put themselves upon innumerable uncouth *distinctions*, or rather (as one calleth them), *extinctions*, blotting out all sense, and reason, and true meaning of the Scripture. Witness Testardus, Amyraldus, and, as every one may see that can but read English, in T. M[ore.] Hence that multiplicity of the several ends of the death of Christ,—some that are the fruits of his ransom and satisfaction, and some that are I know not what; besides his dying for some so and so, for others so and so, this way and that way;—hiding themselves in innumerable unintelligible expressions, that it is a most difficult thing to know what they mean, and harder to find out their mind than to answer their reasons.

In one particular they agree well enough,—namely, in denying that faith is procured or merited for us by the death of Christ. So far they are all of them constant to their own principles, for once to grant it would overturn the whole fabric of universal redemption; but in assigning the cause of faith they go asunder again.

Some say that God sent Christ to die for all men, but only conditionally, if they did and would believe;—as though, if they believed, Christ died for them; if not, he died not; and so make the act the cause of its own object: other some, that he died absolutely for all, to procure all good things for them, which yet they should not enjoy until they fulfil the condition that was to be prescribed unto them. Yet all conclude that in his death Christ had no more respect unto the elect than others, to sustain their persons, or to be in their room, but that he was a public person in the room of all mankind.

III. Concerning the close of all this, in respect of the event and immediate product of the death of Christ, divers have diversely expressed themselves; some placing it in the power, some in the will, of God; some in the opening of a door of grace; some in a right purchased to himself of saving whom he pleased; some that in respect of us he had no end at all, but that all mankind might have perished after he had done all. Others make divers and distinct ends, not almost to be reckoned, of this one act of Christ, according to the diversity of the persons for whom he died, whom they grant to be distinguished and differenced by a foregoing decree; but to what purpose the Lord should send his Son to die for them whom he himself had determined not to save, but at least to pass by and leave to remediless ruin for their sins, I cannot see, nor the meaning of the twofold destination by some invented. Such is the powerful force and evidence of truth that it scatters all its opposers, and makes them fly to several hiding-corners; who, if they are not willing to yield and submit themselves, they shall surely lie down in darkness and error. None of these, or the like intricate and involved impedite distinctions, hath [truth] itself need of; into none of such poor shifts and

devices doth it compel its abettors; it needeth not any windings and turnings to bring itself into a defensible posture; it is not liable to contradictions in its own fundamentals: for, without any farther circumstances, the whole of it in this business may be thus summed up:—

"*God, out of his infinite love to his elect, sent his dear Son in the fulness of time, whom he had promised in the beginning of the world, and made effectual by that promise, to die, pay a ransom of infinite value and dignity, for the purchasing of eternal redemption, and bringing unto himself all and every one of those whom he had before ordained to eternal life, for the praise of his own glory.*" So that freedom from all the evil from which we are delivered, and an enjoyment of all the good things that are bestowed on us, in our traduction from death to life, from hell and wrath to heaven and glory, are the proper issues and effects of the death of Christ, as the meritorious cause of them all; which may, in all the parts of it, be cleared by these few assertions:—

First, The fountain and cause of God's sending Christ is his eternal love to his elect, and to them alone; which I shall not now farther confirm, reserving it for the second general head of this whole controversy.

Secondly, The *value*, *worth*, and *dignity* of the ransom which Christ gave himself to be, and of the price which he paid, was infinite and immeasurable; fit for the accomplishing of any end and the procuring of any good, for all and every one for whom it was intended, had they been millions of men more than ever were created. Of this also afterward. See Acts xx. 28, "God purchased his church with his own blood." 1 Pet. i. 18, 19, "Redeemed not with silver and gold, but with the precious blood of Christ;" and that answering the mind and intention of Almighty God, John xiv. 31, "As the Father gave me commandment, even so I do;" who would have such a price paid as might be the foundation of that economy and dispensation of his love and grace which he intended, and of the way whereby he would have it dispensed. Acts xiii. 38, 39, "Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." 2 Cor. v. 20, 21, "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Thirdly, The intention and aim of the Father in this great work was, a bringing of those many sons to glory,—namely, his elect, whom by his free grace he had chosen from amongst all men, of all sorts, nations, and conditions, to take them into a new covenant of grace with himself, the former being as to them, in respect of the event,

null and abolished; of which covenant Jesus Christ is the first and chief promise, as he that was to procure for them all other good things promised therein, as shall be proved.

Fourthly, The *things purchased* or procured for those persons, —which are the proper effects of the death and ransom of Christ, in due time certainly to become theirs in possession and enjoyment,— are, remission of sin, freedom from wrath and the curse of the law, justification, sanctification, and reconciliation with God, and eternal life; for the will of his Father sending him for these, his own intention in laying down his life for them, and the truth of the purchase made by him, is the foundation of his intercession, begun on earth and continued in heaven; whereby he, whom his Father always hears, desires and demands that the good things procured by him may be actually bestowed on them, all and every one, for whom they were procured. So that the whole of what we assert in this great business is exceedingly clear and apparent, without any intricacy or the least difficulty at all; not clouded with strange expressions and unnecessary divulsions and tearings of one thing from another, as is the opposite opinion: which in the next place shall be dealt withal by arguments confirming the one and everting the other. But because the whole strength thereof lieth in, and the weight of all lieth on, that one distinction we before spoke of, by our adversaries diversely expressed and held out, we will a little farther consider that, and then come to our arguments, and so to the answering of the opposed objections.

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## CHAPTER V.

### Of application and impetration.

THE allowable use of this distinction, how it may be taken in a sound sense, the several ways whereby men have expressed the thing which in these words is intimated, and some arguments for the overthrowing of the false use of it, however expressed, we have before intimated and declared. Now, seeing that this is the πρῶτον ψεῦδος of the opposite opinion, understood in the sense and according to the use they make of it, I shall give it one blow more, and leave it, I hope, a-dying.

I shall, then, briefly declare, that although these two things may admit of a distinction, yet they cannot of a separation, but that for whomsoever Christ obtained good, to them it might be applied; and for whomsoever he wrought reconciliation with God, they must actually unto God be reconciled. So that the blood of Christ, and his death in the virtue of it, cannot be looked on, as some do, as a me-

dicine in a box, laid up for all that shall come to have any of it, and so applied now to one, then to another, without any respect or difference, as though it should be intended no more for one than for another; so that although he hath obtained all the good that he hath purchased for us, yet it is left indifferent and uncertain whether it shall ever be ours or no: for it is well known, that notwithstanding those glorious things that are assigned by the Arminians to the death of Christ, which they say he purchased for all, as remission of sins, reconciliation with God, and the like, yet they for whom this purchase and procurement is made may be damned, as the greatest part are, and certainly shall be. Now, that there should be such a distance between these two,—

First, It is contrary to common sense or our usual form of speaking, which must be wrested, and our understandings forced to apprehend it. When a man hath obtained an office, or any other obtained it for him, can it be said that it is uncertain whether he shall have it or no? If it be obtained for him, is it not his in right, though perhaps not in possession? That which is impetrated or obtained by petition is his by whom it is obtained. It is to offer violence to common sense to say a thing may be a man's, or it may not be his, when it is obtained for him; for in so saying we say it is his. And so it is in the purchase made by Jesus Christ, and the good things obtained by him for all them for whom he died.

Secondly, It is contrary to all reason in the world, that the death of Christ, in God's intention, should be applied to any one that shall have no share in the merits of that death. God's will that Christ should die for any, is his intention that he shall have a share in the death of Christ, that it should belong to him,—that is, be applied to him; for that is, in this case, said to be applied to any that is his in any respect, according to the will of God. But now the death of Christ, according to the opinion we oppose, is so applied to all, and yet the fruits of this death are never so much as once made known to far the greatest part of those all.

Thirdly, [It is contrary to reason] that a ransom should be paid for captives, upon compact for their deliverance, and yet upon the payment those captives not be made free and set at liberty. The death of Christ is a ransom, Matt. xx. 28, paid by compact for the deliverance of captives for whom it was a ransom; and the promise wherein his Father stood engaged to him at his undertaking to be a Saviour, and undergoing the office imposed on him, was their deliverance, as was before declared, upon his performance of these things: on that [being done, that] the greatest number of these captives should never be released, seems strange and very improbable.

Fourthly, It is contrary to Scripture, as was before at large declared. See [also book iii.] chap. x.

But now, all this our adversaries suppose they shall wipe away with one slight distinction, that will make, as they say, all we affirm in this kind to vanish; and that is this: "It is true," say they, "all things that are absolutely procured and obtained for any do presently become theirs in right for whom they are obtained; but things that are obtained upon condition become not theirs until the condition be fulfilled. Now, Christ hath purchased, by his death for all, all good things, not absolutely, but upon condition; and until that condition come to be fulfilled, unless they perform what is required, they have neither part nor portion, right unto nor possession of them." Also, what this condition is they give in, in sundry terms; some call it a *not resisting* of this redemption offered to them; some, a *yielding* to the invitation of the gospel; some, in plain terms, *faith.* Now, be it so that Christ purchaseth all things for us, to be bestowed on this condition, that we do believe it, then I affirm that,—

First, Certainly this condition ought to be revealed to all for whom this purchase is made, if it be intended for them in good earnest. All for whom he died must have means to know that his death will do them good if they believe; especially it being in his power alone to grant them these means who intends good to them by his death. If I should entreat a physician that could cure such a disease to cure all that came unto him, but should let many rest ignorant of the grant which I had procured of the physician, and none but myself could acquaint them with it, whereby they might go to him and be healed, could I be supposed to intend the healing of those people? Doubtless no. The application is easy.

Secondly, This condition of them to be required is in their power to perform, or it is not. If it be, then have all men power to believe; which is false: if it be not, then the Lord will grant them grace to perform it, or he will not. If he will, why then do not all believe? why are not all saved? if he will not, then this impetration, or obtaining salvation and redemption for all by the blood of Jesus Christ, comes at length to this:—*God intendeth that he shall die for all, to procure for them remission of sins, reconciliation with him, eternal redemption and glory; but yet so that they shall never have the least good by these glorious things, unless they perform that which he knows they are no way able to do, and which none but himself can enable them to perform, and which concerning far the greatest part of them he is resolved not to do.* Is this to intend that Christ should die for them for their good? or rather, that he should die for them to expose them to shame and misery? Is it not all one as if a man should promise a blind man a thousand pounds upon condition that he will see.

Thirdly, This condition of faith is procured for us by the death of Christ, or it is not. If they say it be not, then the chiefest grace,

and without which redemption itself (express it how you please) is of no value, doth not depend on the grace of Christ as the meritorious procuring cause thereof;—which, *first*, is exceedingly injurious to our blessed Saviour, and serves only to diminish the honour and love due to him; *secondly*, is contrary to Scripture: Tit. iii. 5, 6; 2 Cor. v. 21, "He became sin for us, that we might be made the righteousness of God in him." And how we can become the righteousness of God but by believing, I know not. Yea, expressly saith the apostle, "It is given to us for Christ's sake, on the behalf of Christ, to believe in him," Phil. i. 29; "God blessing us with all spiritual blessings in him," Eph. i. 3, whereof surely faith is not the least. If it be a fruit of the death of Christ, why is it not bestowed on all, since he died for all, especially since the whole impetration of redemption is altogether unprofitable without it? If they do invent a condition upon which this is bestowed, the vanity of that shall be afterward discovered. For the present, if this condition be, *So they do not refuse or resist the means of grace*, then I ask, if the fruit of the death of Christ shall be applied to all that fulfil this condition of not refusing or not resisting the means of grace? If not, then why is that produced? If so, then all must be saved that have not, or do not resist, the means of grace; that is, all pagans, infidels, and those infants to whom the gospel was never preached.

Fourthly, This whole assertion tends to make Christ but a half mediator, that should procure the end, but not the means conducing thereunto. So that, notwithstanding this exception and new distinction, our assertion stands firm,—That the fruits of the death of Christ, in respect of impetration of good and application to us, ought not to be divided; and our arguments to confirm it are unshaken.

For a close of all; that which in this cause we affirm may be summed up in this: Christ did not die for any upon condition, *if they do believe;* but he died for all God's elect, *that they should believe*, and believing have eternal life. Faith itself is among the principal effects and fruits of the death of Christ; as shall be declared. It is nowhere said in Scripture, nor can it reasonably be affirmed, that if we believe, Christ died for us, as though our believing should make that to be which otherwise was not,—the act create the object; but Christ died for us that we might believe. Salvation, indeed, is bestowed conditionally; but faith, which is the condition, is absolutely procured. The question being thus stated, the difference laid open, and the thing in controversy made known, we proceed, in the next place, to draw forth some of those arguments, demonstrations, testimonies, and proofs, whereby the truth we maintain is established, in which it is contained, and upon which it is firmly founded: only desiring the reader to retain some notions in his mind of those funda-

mentals which in general we laid down before; they standing in such relation to the arguments which we shall use, that I am confident not one of them can be thoroughly answered before they be everted.

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# BOOK III.

## CHAPTER I.

Arguments against the universality of redemption—The two first; from the nature of the new covenant, and the dispensation thereof.

ARGUMENT I. The first argument may be taken from the nature of the covenant of grace, which was established, ratified, and confirmed in and by the death of Christ; that was the testament whereof he was the testator, which was ratified in his death, and whence his blood is called "The blood of the new testament," Matt. xxvi. 28. Neither can any effects thereof be extended beyond the compass of this covenant. But now this covenant was not made universally with all, but particularly only with some, and therefore those alone were intended in the benefits of the death of Christ.

The assumption appears from the nature of the covenant itself, described clearly, Jer. xxxi. 31, 32, "I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, though I was an husband to them, saith the LORD;"—and Heb. viii. 9–11, "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Wherein, first, the condition of the covenant is not said to be required, but it is absolutely promised: "I will put my fear in their hearts." And this is the main difference between the old covenant of works and the new one of grace, that in that the Lord did only require the fulfilling of the condition prescribed, but in this he promiseth to effect it in them himself with whom the covenant is made. And without this

spiritual efficacy, the truth is, the new covenant would be as weak and unprofitable, for the end of a covenant (the bringing of us and binding of us to God), as the old. For in what consisted the weakness and unprofitableness of the old covenant, for which God in his mercy abolished it? Was it not in this, because, by reason of sin, we were no way able to fulfil the condition thereof, "Do this, and live?" Otherwise the connection is still true, that "he that doeth these things shall live." And are we of ourselves any way more able to fulfil the condition of the new covenant? Is it not as easy for a man by his own strength to fulfil the whole law, as to repent and savingly believe the promise of the gospel? This, then, is one main difference of these two covenants,—that the Lord did in the old only require the condition; now, in the new, he will also effect it in all the federates, to whom this covenant is extended. And if the Lord should only exact the obedience required in the covenant of us, and not work and effect it also in us, the new covenant would be a show to increase our misery, and not a serious imparting and communicating of grace and mercy. If, then, this be the nature of the new testament,—as appears from the very words of it, and might abundantly be proved, —that the condition of the covenant should certainly, by free grace, be wrought and accomplished in all that are taken into covenant, then no more are in this covenant than in whom those conditions of it are effected.

But thus, as is apparent, it is not with all; for "all men have not faith,"—it is "of the elect of God:" therefore, it is not made with all, nor is the compass thereof to be extended beyond the remnant that are according to election. Yea, every blessing of the new covenant being certainly common, and to be communicated to all the covenantees, either faith is none of them, or all must have it, if the covenant itself be general. But some may say that it is true God promiseth to write his law in our hearts, and put his fear in our inward parts; but it is upon condition. Give me that condition, and I will yield the cause. Is it if they do believe? Nothing else can be imagined. That is, if they have the law written in their hearts (as every one that believes hath), then God promiseth to write his law in their hearts! Is this probable, friends? is it likely? I cannot, then, be persuaded that God hath made a covenant of grace with all, especially those who never heard a word of covenant, grace, or condition of it, much less received grace for the fulfilling of the condition; without which the whole would be altogether unprofitable and useless. The covenant is made with Adam, and he is acquainted with it, Gen. iii. 15,—renewed with Noah, and not hidden from him,—again established with Abraham, accompanied with a full and rich declaration of the chief promises of it, Gen. xii.; which is most certain not to be effected towards all as afterwards will appear.

Yea, that first distinction between the seed of the woman and the seed of the serpent is enough to overthrow the pretended universality of the covenant of grace; for who dares affirm that God entered into a covenant of grace with the seed of the serpent?

Most apparent, then, it is that the new covenant of grace, and the promises thereof, are all of them of distinguishing mercy, restrained to the people whom God did foreknow; and so not extended universally to all. Now, the blood of Jesus Christ being the blood of this covenant, and his oblation intended only for the procurement of the good things intended and promised thereby,—for he was the surety thereof, Heb. vii. 22, and of that only,—it cannot be conceived to have respect unto all, or any but only those that are intended in this covenant.

ARG. II. If the Lord intended that he should, and [he] by his death did, procure pardon of sin and reconciliation with God for all and every one, to be actually enjoyed upon condition that they do believe, then ought this good-will and intention of God, with this purchase in their behalf by Jesus Christ, to be made known to them by the word, that they might believe; "for faith cometh by hearing, and hearing by the word of God," Rom. x. 17: for if these things be not made known and revealed to all and every one that is concerned in them, namely, to whom the Lord intends, and for whom he hath procured so great a good, then one of these things will follow;—either, first, That they may be saved without faith in, and the knowledge of, Christ (which they cannot have unless he be revealed to them), which is false, and proved so; or else, secondly, That this good-will of God, and this purchase made by Jesus Christ, is plainly in vain, and frustrate in respect of them, yea, a plain mocking of them, that will neither do them any good to help them out of misery, nor serve the justice of God to leave them inexcusable, for what blame can redound to them for not embracing and well using a benefit which they never heard of in their lives? Doth it become the wisdom of God to send Christ to die for men that they might be saved, and never cause these men to hear of any such thing; and yet to purpose and declare that unless they do hear of it and believe it, they shall never be saved? What wise man would pay a ransom for the delivery of those captives which he is sure shall never come to the knowledge of any such payment made, and so never be the better for it? Is it answerable to the goodness of God, to deal thus with his poor creatures? to hold out towards them all in pretence the most intense love imaginable, beyond all compare and illustration,—as his love in sending his Son is set forth to be,—and yet never let them know of any such thing, but in the end to damn them for not believing it? Is it answerable to the love and kindness of Christ to us, to assign unto him at his death

such a resolution as this:—"I will now, by the oblation of myself, obtain for all and every one peace and reconciliation with God, redemption and everlasting salvation, eternal glory in the high heavens, even for all those poor, miserable, wretched worms, condemned caitiffs, that every hour ought to expect the sentence of condemnation; and all these shall truly and really be communicated to them if they will believe. But yet, withal, I will so order things that innumerable souls shall never hear one word of all this that I have done for them, never be persuaded to believe, nor have the object of faith that is to be believed proposed to them, whereby they might indeed possibly partake of these things?" Was this the mind and will, this the design and purpose, of our merciful high priest? God forbid. It is all one as if a prince should say and proclaim, that whereas there be a number of captives held in sore bondage in such a place, and he hath a full treasure, he is resolved to redeem them every one, so that every one of them shall come out of prison that will thank him for his good-will, and in the meantime never take care to let these poor captives know his mind and pleasure; and yet be fully assured that unless he effect it himself it will never be done. Would not this be conceived a vain and ostentatious flourish, without any good intent indeed towards the poor captives? Or as if a physician should say that he hath a medicine that will cure all diseases, and he intends to cure the diseases of all, but lets but very few know his mind, or any thing of his medicine; and yet is assured that without his relation and particular information it will be known to very few. And shall he be supposed to desire, intend, or aim at the recovery of all?

Now, it is most clear, from the Scripture and experience of all ages, both under the old dispensation of the covenant and the new, that innumerable men, whole nations, for a long season, are passed by in the declaration of this mystery. The Lord doth not procure that it shall, by any means, in the least measure be made out to all; they hear not so much as a rumour or report of any such thing. Under the Old Testament, "In Judah was God known, and his name was great in Israel; in Salem was his tabernacle, and his dwelling-place in Zion," Ps. lxxvi. 1, 2. "He showed his word unto Jacob, and his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them," Ps. cxlvii. 19, 20. Whence those appellations of the heathen, and imprecations also: as Jer. x. 25, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name;" of whom you have a full description, Eph. ii. 12, "Without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." And under the New Testament, though the church have "lengthened her

cords, and strengthened her stakes," and "many nations are come up to the mountain of the LORD,"—so many as to be called "all people," "all nations," yea, the "world," the "whole world," in comparison of the small precinct of the church of the Jews,—yet now also Scripture and experience do make it clear that many are passed by, yea, millions of souls, that never hear a word of Christ, nor of reconciliation by him; of which we can give no other reason, but, "Even so, Father, for so it seemed good in thy sight," Matt. xi. 26. For the Scripture, ye have the Holy Ghost expressly forbidding the apostles to go to sundry places with the word, but sending them another way, Acts xvi. 6, 7, 9, 10; answerable to the former dispensation in some particulars, wherein "he suffered all nations to walk in their own ways," chap. xiv. 16. And for experience, not to multiply particulars, do but ask any of our brethren who have been but any time in the Indies, and they will easily resolve you in the truth thereof.

The exceptions against this argument are poor and frivolous, which we reserve for reply. In brief; how is it revealed to those thousands of the offspring of infidels, whom the Lord cuts off in their infancy, that they may not pester the world, persecute his church, nor disturb human society? how to their parents, of whom Paul affirms, that by the works of God they might be led to the knowledge of his eternal power and Godhead, but that they should know any thing of redemption or a Redeemer was utterly impossible?

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## CHAPTER II.

### Containing three other arguments.

ARG. III. If Jesus Christ died for all men,—that is, purchased and procured for them, according to the mind and will of God, all those things which we recounted, and the Scripture setteth forth, to be the effects and fruits of his death, which may be summed up in this one phrase, "*eternal redemption*,"—then he did this, and that according to the purpose of God, either *absolutely* or upon some *condition* by them to be fulfilled. If *absolutely*, then ought all and every one, absolutely and infallibly, to be made actual partakers of that eternal redemption so purchased; for what, I pray, should hinder the enjoyment of that to any which God absolutely intended, and Christ absolutely purchased for them? If upon *condition*, then he did either procure this condition for them, or he did not? If he did procure this condition for them,—that is, that it should be bestowed on them and wrought within them,—then he did it either absolutely again, or upon a condition. If *absolutely*, then are we as we were before; for to procure any thing for another, to be conferred on him

upon such a condition, and withal to procure that condition absolutely to be bestowed on him, is equivalent to the absolute procuring of the thing itself. For so we affirm, in this very business: Christ procured salvation for us, to be bestowed conditionally, if we do believe; but faith itself, *that* he hath absolutely procured, without prescribing of any condition. Whence we affirm, that the purchasing of salvation for us is equivalent to what it would have been if it had been so purchased as to have been absolutely bestowed, in respect of the event and issue. So that thus also must all be absolutely saved. But if this *condition* be procured upon *condition*, let that be assigned, and we will renew our *quære* concerning the procuring of that, whether it were absolute or conditional, and so never rest until they come to fix somewhere, or still run into a circle.

But, on the other side, is not this *condition* procured by him on whose performance all the good things purchased by him are to be actually enjoyed? Then, first, This condition must be made known to all, as Arg. ii. Secondly, All men are able of themselves to perform this condition, or they are not. If they are, then, seeing that condition is faith in the promises, as is on all sides confessed, are all men of themselves, by the power of their own free-will, able to believe; which is contrary to the Scriptures, as, by the Lord's assistance, shall be declared. If they cannot, but that this faith must be bestowed on them and wrought within them by the free grace of God, then when God gave his Son to die for them, to procure eternal redemption for them all, upon condition that they did believe, he either purposed to work faith in them all by his grace, that they might believe, or he did not? If he did, why doth not he actually perform it, seeing "he is of one mind, and who can turn him?" why do not all believe? why have not all men faith? Or doth he fail of his purpose? If he did not purpose to bestow faith on them all, or (which is all one) if he purposed not to bestow faith on all (for the will of God doth not consist in a pure negation of any thing,—what he doth not will that it should be, he wills that it should not be), then the sum of it comes to this:—That God gave Christ to die for all men, but upon this condition, that they perform that which of themselves without him they cannot perform, and purposed that, for his part, he would not accomplish it in them.

Now, if this be not extreme madness, to assign a will unto God of doing that which himself knows and orders that it shall never be done, of granting a thing upon a condition which without his help cannot be fulfilled, and which help he purposed not to grant, let all judge. Is this any thing but to delude poor creatures? Is it possible that any good at all should arise to any by such a purpose as this, such a giving of a Redeemer? Is it agreeable to the goodness of God to intend so great a good as is the redemption purchased

by Christ, and to pretend that he would have it profitable for them, when he knows that they can no more fulfil the condition which he requires, that it may be by them enjoyed, than Lazarus could of himself come out of the grave? Doth it beseem the wisdom of God, to purpose that which he knows shall never be fulfilled? If a man should promise to give a thousand pounds to a blind man upon condition that he will open his eyes and see,—which he knows well enough he cannot do,—were that promise to be supposed to come from a heart-pitying of his poverty, and not rather from a mind to illude and mock at his misery? If the king should promise to pay a ransom for the captives at Algiers, upon condition that they would conquer their tyrants and come away,—which he knows full well they cannot do,—were this a kingly act? Or, as if a man should pay a price to redeem captives, but not that their chains may be taken away, without which they cannot come out of prison; or promise dead men great rewards upon condition they live again of themselves;—are not these to as much end as the obtaining of salvation for men upon condition that they do believe, without obtaining that condition for them? Were not this the assigning such a will and purpose as this to Jesus Christ:—"I will obtain eternal life to be bestowed on men, and become theirs, by the application of the benefits of my death; but upon this condition, that they do believe. But as I will not reveal my mind and will in this business, nor this condition itself, to innumerable of them, so concerning the rest I know they are no ways able of themselves,—no more than Lazarus was to rise, or a blind man is to see,—to perform the condition that I do require, and without which none of the good things intended for them can ever become theirs; neither will I procure that condition ever to be fulfilled in them. That is, I do will that that shall be done which I do not only know shall never be done, but that it cannot be done, because I will not do that without which it can never be accomplished"? Now, whether such a will and purpose as this beseem the wisdom and goodness of our Saviour, let the reader judge. In brief; an intention of doing good unto any one upon the performance of such a condition as the intender knows is absolutely above the strength of him of whom it is required,—especially if he know that it can no way be done but by his concurrence, and he is resolved not to yield that assistance which is necessary to the actual accomplishment of it,—is a vain fruitless flourish. That Christ, then, should obtain of his Father eternal redemption, and the Lord should through his Son intend it for them who shall never be made partakers of it, because they cannot perform, and God and Christ have purposed not to bestow, the condition on which alone it is to be made actually theirs, is unworthy of Christ, and unprofitable to them for whom it is obtained; which that any thing that Christ obtained for the sons of men should be

unto them, is a hard saying indeed. Again, if God through Christ purpose to save all if they do believe, because he died for all, and this faith be not purchased by Christ, nor are men able of themselves to believe, how comes it to pass that any are saved?

[If it be answered], "God bestows faith on some, not on others," I reply, Is this distinguishing grace purchased for those some comparatively, in respect of those that are passed by without it? If it be, then did not Christ die equally for all, for he died that some might have faith, not others; yea, in comparison, he cannot be said to die for those other some at all, not dying that they might have faith, without which he knew that all the rest would be unprofitable and fruitless. But is it *not* purchased for them by Christ? Then have those that be saved no more to thank Christ for than those that are damned; which were strange, and contrary to Rev. i. 5, 6, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father," etc. For my part, I do conceive that Christ hath obtained salvation for men, not upon condition if they *would* receive it, but so fully and perfectly that certainly they *should* receive it. He purchased *salvation*, to be bestowed on them that do believe; but withal *faith*, that they might believe. Neither can it be objected, that, according to our doctrine, God requires any thing of men that they cannot do, yea, faith to believe in Christ: for,—First, Commands do not signify what is God's intention should be done, but what is our duty to do; which may be made known to us whether we be able to perform it or not: it signifieth no intention or purpose of God. Secondly, For the promises which are proposed together with the command to believe:—*First*, they do not hold out the intent and purpose of God, that Christ should die for us if we do believe; which is absurd,—that the act should be the constituter of its own object, which must be before it, and is presupposed to be before we are desired to believe it: nor, *secondly*, the purpose of God that the death of Christ should be profitable to us if we do believe; which we before confuted: but, *thirdly*, only that faith is the way to salvation which God hath appointed; so that all that do believe shall undoubtedly be saved, these two things, faith and salvation, being inseparably linked together, as shall be declared.

Arg. IV. If all mankind be, in and by the eternal purpose of God, distinguished into two sorts and conditions, severally and distinctly described and set forth in the Scripture, and Christ be peculiarly affirmed to die for one of these sorts, and nowhere for them of the other, then did he not die for all; for of the one sort he dies for all and every one, and of the other for no one at all. But,—

First, There is such a discriminating distinguishment among men, by the eternal purpose of God, as those whom he "loves" and those whom he "hates," Rom. ix. 13; whom he "knoweth," and whom

he "knoweth not:" John x. 14, "I know my sheep;" 2 Tim. ii. 19, "The Lord knoweth them that are his;" Rom. viii. 29, "Whom he did foreknow;" chap. xi. 2, "His people which he foreknew;" "I know you not," Matt. xxv. 12: so John xiii. 18, "I speak not of you all; I know whom I have chosen." Those that are appointed to life and glory, and those that are appointed to and fitted for destruction,—"elect" and "reprobate;" those that were "ordained to eternal life," and those who "before were of old ordained to condemnation:" as Eph. i. 4, "He hath chosen us in him;" Acts xiii. 48, "Ordained to eternal life;" Rom. viii. 30, "Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." So, on the other side, 1 Thess. v. 9, "God hath not appointed us to wrath, but to obtain salvation;" Rom. ix. 18–21, "He hath mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel to honour, and another to dishonour?" Jude 4, "Ordained to this condemnation;" 2 Pet. ii. 12, "Made to be taken and destroyed;" "Sheep and goats," Matt. xxv. 32; John x. passim. Those on whom he hath "mercy," and those whom he "hardeneth," Rom. ix. 18. Those that are his "peculiar people" and "the children of promise," that are "not of the world," his "church;" and those that, in opposition to them, are "the world," "not prayed for," "not his people:" as Tit. ii. 14; Gal. iv. 28; John xv. 19, xvii. 9; Col. i. 24; John xi. 52; Heb. ii. 10, 12, 13. Which distinction of men is everywhere ascribed to the purpose, will, and good pleasure of God: Prov. xvi. 4, "The LORD hath made all things for himself, even the wicked for the day of evil." Matt. xi. 25, 26, "I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Rom. ix. 11, 12, "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger." Verses 16, 17, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. . For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." chap. viii. 28–30, "Who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called

and whom he called, them he also justified: and whom he justified them he also glorified." So that the first part of the proposition is clear from the Scripture.

Now, Christ is said expressly and punctually to die for them on the one side: for his "people," Matt. i. 21; his "sheep," John x. 11, 14; his "church," Acts xx. 28, Eph. v. 25, as distinguished from the world, Rom. v. 8, 9, John xi. 51, 52; his "elect," Rom. viii. 32–34; his "children," Heb. ii. 12, 13;—as before more at large. Whence we may surely conclude that Christ died not for all and every one,—to wit, not for those he "never knew," whom he "hateth," whom he "hardeneth," on whom he "will not show mercy," who "were before of old ordained to condemnation;" in a word, for a reprobate, for the world, for which he would not pray. That which some except, that though Christ be said to die for his "sheep," for his "elect," his "chosen," yet he is not said to die for them only,—that term is nowhere expressed, is of no value; for is it not, without any forced interpretation, in common sense, and according to the usual course of speaking, to distinguish men into two such opposite conditions as elect and reprobate, sheep and goats, and then affirm that he died for his elect, [is it not] equivalent to this, he died for his elect only? Is not the sense as clearly restrained as if that restrictive term had been added? Or is that term always added in the Scripture in every indefinite assertion, which yet must of necessity be limited and restrained as if it were expressly added? as where our Saviour saith, "I am the way, the truth, and the life," John xiv. 6;—he doth not say that he *only* is so, and yet of necessity it must be so understood. As also in that, Col. i. 19, "It pleased the Father that in him should all fulness dwell;"—he doth not express the limitation "only," and yet it were no less than blasphemy to suppose a possibility of extending the affirmation to any other. So that this exception, notwithstanding this argument, is, as far as I can see, unanswerable; which also might be farther urged by a more large explication of God's purpose of election and reprobation, showing how the death of Christ was a means set apart and appointed for the saving of his elect, and not at all undergone and suffered for those which, in his eternal counsel, he did determine should perish for their sins, and so never be made partakers of the benefits thereof. But of this more must be spoken, if the Lord preserve us, and give assistance for the other part of this controversy, concerning the cause of sending Christ.

Arg. V. That is not to be asserted and affirmed which the Scripture doth not anywhere go before us in; but the Scripture nowhere saith Christ died *for all men*, much less for all and every man (between which two there is a wide difference, as shall be declared): therefore, this is not to be asserted. It is true, Christ is said to give his life "a ransom for all," but nowhere for all men. And because it

is affirmed expressly in other places that he died for *many*, for his *church*, for them that *believe*, for the *children* that God gave him, for *us*, some of all sorts, though not expressly, yet clearly in terms equivalent, Rev. v. 9, 10, it must be clearly proved that where *all* is mentioned, it cannot be taken for all believers, all his elect, his whole church, all the children that God gave him, some of all sorts, before a universal affirmative can be thence concluded. And if men will but consider the particular places, and contain themselves until they have done what is required, we shall be at quiet, I am persuaded, in this business.

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## CHAPTER III.

Containing two other arguments from the person Christ sustained in this business.

ARG. VI. For whom Christ died, he died as a *sponsor*, in their stead, as is apparent, Rom. v. 6–8, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Gal. iii. 13, "He was made a curse for us." 2 Cor. v. 21, "He hath made him to be sin for us." All which places do plainly signify and hold out a change or commutation of persons, one being accepted in the room of the other. Now, if he died as the sponsor or surety of them for whom he died, in their stead, then these two things at least will follow:—First, That he freed them from that anger, and wrath, and guilt of death, which he underwent for them, that they should in and for him be all reconciled, and be freed from the bondage wherein they are by reason of death; for no other reason in the world can be assigned why Christ should undergo any thing in another's stead, but that that other might be freed from undergoing that which he underwent for him. And all justice requires that so it should be; which also is expressly intimated, when our Saviour is said to be ἔγγυος, "a surety of a better testament," Heb. vii. 22; that is, by being our priest, undergoing the "chastisement of our peace," and the burden of our "iniquities," Isa. liii. 5, 6. He was "made sin for us, that we might be made the righteousness of God in him," 2 Cor. v. 21. But now all are not freed from wrath and the guilt of death, and actually reconciled to God,—which is to be justified through an imputation of righteousness, and a non-imputation of iniquities;—for until men come to Christ "the wrath of God abideth on them," John iii. 36; which argueth and intimateth a non-

removal of wrath, by reason of not believing. He doth not say, it *comes* on them, as though by Christ's death they were freed from being under a state and condition of wrath, which we are all in by nature, Eph. ii. 3; but μένει, "it remaineth," or abideth: it was never removed. And to them the gospel is a savour of death unto death,—bringing a new death and a sore condemnation, by its being despised, unto that death the guilt whereof they before lay under. Some have, indeed, affirmed that all and every one are redeemed, restored, justified, and made righteous in Christ, and by his death; but truly this is so wretched, I will not say perverting of the Scriptures, which give no colour to any such assertion, but so direct an opposition to them, as I judge it fruitless, and lost labour, to go about to remove such exceptions (More, p. 45). Secondly, It follows that Christ made satisfaction for the sins of all and every man, if he died for them; for the reason why he underwent death for us as a surety was, to make satisfaction to God's justice for our sins, so to redeem us to himself, neither can any other be assigned. But Christ hath not satisfied the justice of God for all the sins of all and every man: which may be made evident by divers reasons; for,—

First, For whose sins he made satisfaction to the justice of God, for their sins justice is satisfied, or else his satisfaction was rejected as insufficient, for no other reason can be assigned of such a fruitless attempt; which to aver is blasphemy in the highest degree. But now the justice of God is not satisfied for all the sins of all and every man; which also is no less apparent than the former: for they that must undergo eternal punishment themselves for their sins, that the justice of God may be satisfied for their sins, the justice of God was not satisfied without their own punishment, by the punishment of Christ; for they are not healed by his stripes. But that innumerable souls shall to eternity undergo the punishment due to their own sins, I hope needs, with Christians, no proving. Now, how can the justice of God require satisfaction of them for their sins, if it were before satisfied for them in Christ? To be satisfied, and to require satisfaction that it may be satisfied, are contradictory, and cannot be affirmed of the same in respect of the same; but that the Lord will require of some "the uttermost farthing" is most clear, Matt. v. 26.

Secondly, Christ, by undergoing death for us, as our surety, satisfied for no more than he intended so to do. So great a thing as satisfaction for the sins of men could not accidentally happen besides his intention, will, and purpose; especially considering that his intention and good-will, sanctifying himself to be an oblation, was of absolute necessity to make his death an acceptable offering. But now Christ did not intend to satisfy for the sins of all and every man for innumerable souls were in hell, under the punishment and

weight of their own sins; from whence there is no redemption before, nor actually then when our Saviour made himself an oblation for sin. Now, shall we suppose that Christ would make himself an offering for their sins whom he knew to be past recovery, and that it was utterly impossible that ever they should have any fruit or benefit by his offering? Shall we think that the blood of the covenant was cast away upon them for whom our Saviour intended no good at all? To intend good to them he could not, without a direct opposition to the eternal decree of his Father, and therein of his own eternal Deity. Did God send his Son, did Christ come to die, for Cain and Pharaoh, damned so many ages before his suffering? "Credat Apella?" The exception, that Christ died for them, and his death would have been available to them if they had believed and fulfilled the condition required, is, in my judgment, of no force at all; for,—*First*, For the most part they never heard of any such condition. *Secondly*, Christ at his death knew full well that they had not fulfilled the *condition*, and were actually cut off from any possibility ever so to do, so that any intention to do them good by his death must needs be vain and frustrate; which must not be assigned to the Son of God. *Thirdly*, This redemption, *conditionate, if they believe*, we shall reject anon.

Neither is that other exception, that Christ might as well satisfy for them that were eternally damned at the time of his suffering (for whom it could not be useful), as for them that were then actually saved (for whom it was not needful), of any more value. For,—*First*, Those that were saved were saved upon this ground, that Christ should certainly suffer for them in due time; which suffering of his was as effectual in the purpose and promise as in the execution and accomplishment. It was in the mind of God accounted for them as accomplished, the compact and covenant with Christ about it being surely ratified upon mutual, unchangeable promises (according to our conception); and so our Saviour was to perform it, and so it was needful for them that were actually saved: but for those that were actually damned, there was no such inducement to it, or ground for it, or issue to be expected out of it. *Secondly*, A simile will clear the whole:—If a man should send word to a place where captives were in prison, that he would pay the price and ransom that was due for their delivery, and to desire the prisoners to come forth, for he that detains them accepts of his word and engagement; when he comes to make payment, according to his promise, if he find some to have gone forth according as was proposed, and others continued obstinate in their dungeon, some hearing of what he had done, others not, and that according to his own appointment, and were now long since dead; doth he, in the payment of his promised ransom, intend it for them that died stubbornly and obstinately in the prison, or only for them who went

forth? Doubtless, only for these last. No more can the passion of Christ be supposed to be a price paid for them that died in the prison of sin and corruption before the payment of his ransom; though it might full well be for them that were delivered by virtue of his engagement for the payment of such a ransom. *Thirdly,* If Christ died in the stead of all men, and made satisfaction for their sins, then he did it for all their sins, or only for some of their sins. If for some only, who then can be saved? If for all, why then are all not saved? They say it is because of their unbelief; they will not believe, and therefore are not saved. That unbelief, is it a sin, or is it not? If it be not, how can it be a cause of damnation? If it be, Christ died for it, or he did not. If he did not, then he died not for all the sins of all men. If he did, why is this an obstacle to their salvation? Is there any new shift to be invented for this? or must we be contented with the old, namely, because they do not believe? that is, Christ did not die for their unbelief, or rather, did not by his death remove their unbelief, because they would not believe, or because they would not themselves remove their unbelief; or he died for their unbelief conditionally, that they were not unbelievers. These do not seem to me to be sober assertions.

Arg. VII. For whom Christ died, for them he is a *mediator:* which is apparent; for the oblation or offering of Christ, which he made of himself unto God, in the shedding of his blood, was one of the chiefest acts of his mediation. But he is not a mediator for all and every one; which also is no less evident, because as mediator he is the priest for them for whom he is a mediator. Now, to a priest it belongs, as was declared before, to sacrifice and intercede, to procure good things, and to apply them to those for whom they are procured; as is evident, Heb. ix., and was proved before at large: which, confessedly, Christ doth not for all. Yea, that Christ is not a mediator for every one needs no proof. Experience sufficiently evinceth it, besides innumerable places of Scripture. It is, I confess, replied by some, that Christ is a mediator for some in respect of some acts, and not in respect of others; but truly, this, if I am able to judge, is a dishonest subterfuge, that hath no ground in Scripture, and would make our Saviour a half mediator in respect of some, which is an unsavoury expression. But this argument was vindicated before.

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## CHAPTER IV.

Of sanctification, and of the cause of faith, and the procurement thereof by the death of Christ.

Arg. VIII. Another argument may be taken from the *effect* and *fruit* of the death of Christ unto *sanctification,* which we thus

propose:—If the blood of Jesus Christ doth *wash, purge, cleanse,* and *sanctify* them for whom it was shed, or for whom he was a sacrifice, then certainly he died, shed his blood, or was a sacrifice, only for them that in the event are *washed, purged, cleansed,* and *sanctified;*—which that all or every one is not is most apparent, faith being the first principle of the heart's purification, Acts xv. 9, and "all men have not faith," 2 Thess. iii. 2; it is "of the elect of God," Tit. i. 1. The consequence, I conceive, is undeniable, and not to be avoided with any distinctions. But now we shall make it evident that the blood of Christ is effectual for all those ends of washing, purging, and sanctifying, which we before recounted. And this we shall do;—first, from the *types* of it; and, secondly, by plain *expressions* concerning the thing itself:—

First, For the *type,* that which we shall now consider is the sacrifice of expiation, which the apostle so expressly compareth with the sacrifice and oblation of Christ. Of this he affirmeth, Heb. ix. 13, that it legally sanctified them for whom it was a sacrifice. "For," saith he, "the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh." Now, that which was done carnally and legally in the type must be spiritually effected in the antitype,—the sacrifice of Christ, typified by that bloody sacrifice of beasts. This the apostle asserteth in the verse following. "How much more," saith he, "shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" If I know any thing, that answer of Arminius and some others to this,—namely, that the sacrifice did sanctify, not as offered but as sprinkled, and the blood of Christ, not in respect of the oblation, but of its application, answereth it,—is weak and unsatisfactory; for it only asserts a division between the *oblation* and *application* of the blood of Christ, which, though we allow to be distinguished, yet such a division we are now disproving. And to weaken our argument, the same division which we disprove is proposed; which, if any, is an easy, facile way of answering. We grant that the blood of Christ sanctifieth in respect of the application of the good things procured by it, but withal prove that it is so applied to all for whom it was an oblation; and that because it is said to sanctify and purge, and must answer the type, which did sanctify to the purifying of the flesh.

Secondly, It is expressly, in divers places, *affirmed* of the blood-shedding and death of our Saviour, that it doth effect these things, and that it was intended for that purpose. Many places for the clearing of this were before recounted. I shall now repeat so many of them as shall be sufficient to give strength to the argument in hand, omitting those which before were produced, only desiring

that all those places which point out the end of the death of Christ may be considered as of force to establish the truth of this argument.

Rom. vi. 5, 6, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." The words of the latter verse yield a reason of the former assertion in verse 5,—namely, that a participation in the death of Christ shall certainly be accompanied with conformity to him in his resurrection; that is, both to life spiritual, as also to eternal: "Because our old man is crucified with him, that the body of sin might be destroyed." That is, our sinful corruption and depravation of nature are, by his death and crucifying, effectually and meritoriously slain, and disabled from such a rule and dominion over us as that we should be servants any longer unto them; which is apparently the sense of the place, seeing it is laid as a foundation to press forward unto all degrees of sanctification and freedom from the power of sin.

The same apostle also tells us, 2 Cor. i. 20, that "all the promises of God are in him yea, and in him Amen, unto the glory of God by us." "Yea, and Amen,"—confirmed, ratified, unchangeably established, and irrevocably made over to us. Now, this was done "in him,"—that is, in his death and blood-shedding for the confirmation of the testament, whereof these promises are the conveyance of the legacies to us,—confirmed by the "death of him, the testator," Heb. ix. 16: for he was "the surety of this better testament," chap. vii. 22; which testament or "covenant he confirmed with many," by his being "cut off" for them, Dan. ix. 26, 27. Now, what are the promises that are thus confirmed unto us, and established by the blood of Christ? The sum of them you have, Jer. xxxi. 33, 34; whence they are repeated by the apostle, Heb. viii. 10–12, to set out the nature of that covenant which was ratified in the blood of Jesus, in which you have a summary description of all that free grace towards us, both in sanctification, verses 10, 11, and in justification, verse 12. Amongst these promises, also, is that most famous one of circumcising our hearts, and of giving new hearts and spirits unto us: as Deut. xxx. 6; Ezek. xxxvi. 26. So that our whole sanctification, holiness, with justification and reconciliation unto God, is procured by, and established unto us with, unchangeable promises in the death and blood-shedding of Christ, "the heavenly or spiritual things being purified with that sacrifice of his, Heb. ix. 23; "For we have redemption through his blood, even the forgiveness of sins," Col. i. 14; "By death he destroyed him that had the power of death, that is, the devil," that he might "deliver them who, through fear of death, were all their lifetime subject to bondage," Heb. ii. 14, 15.

Do but take notice of those two most clear places, Tit. ii. 14, Eph.

v. 25, 26: in both which our cleansing and sanctification is assigned to be the end and intendment of Christ the worker; and therefore the certain effect of his death and oblation, which was the work, as was before proved. And I shall add but one place more to prove that which I am sorry that I need produce any one to do,—to wit, that the blood of Christ purgeth us from all our sin, and it is, 1 Cor. i. 30, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Of which, because it is clear enough, I need not spend time to prove that he was thus made unto us of God, inasmuch as he set him forth to be "a propitiation through faith in his blood;" as Rom. iii. 25. So that our sanctification, with all other effects of free grace, are the immediate procurement of the death of Christ. And of the things that have been spoken this is the sum:—Sanctification and holiness is the certain fruit and effect of the death of Christ in all them for whom he died; but all and every one are not partakers of this sanctification, this purging, cleansing, and working of holiness: therefore, Christ died not for all and every one, "quod erat demonstrandum."

It is altogether in vain to except, as some do, that the death of Christ is not the sole cause of these things, for they are not actually wrought in any without the intervention of the Spirit's working in them, and faith apprehending the death of Christ: for,—First, Though many total causes of the same kind cannot concur to the producing of the same effect, yet several causes of several kinds may concur to one effect, and be the sole causes in that kind wherein they are causes. The Spirit of God is the cause of sanctification and holiness; but what kind of cause, I pray? Even such an one as is immediately and really efficient of the effect. Faith is the cause of pardon of sin; but what cause? in what kind? Why, merely as an instrument, apprehending the righteousness of Christ. Now, do these causes, whereof one is efficient, the other instrumental, both natural and real, hinder that the blood of Christ may not only concur, but also be the sole cause, moral and meritorious, of these things? Doubtless, they do not. Nay, they do suppose it so to be, or else they would in this work be neither instrumental nor efficient, that being the sole foundation of the Spirit's operation and efficience, and the sole cause of faith's being and existence. A man is detained captive by his enemy, and one goes to him that detains him, and pays a ransom for his delivery; who thereupon grants a warrant to the keepers of the prison that they shall knock off his shackles, take away his rags, let him have new clothes, according to the agreement, saying, "Deliver him, for I have found a ransom." Because the jailer knocks off his shackles, and the warrant of the judge is brought for his discharge, shall he or we say that the price and ransom which was paid was not the cause, yea, the sole cause of his delivery?

Considering that none of these latter had been, had not the ransom been paid, they are no less the effect of that ransom than his own delivery. In our delivery from the bondage of sin, it is true, there are other things, in other kinds, which do concur besides the death of Christ, as the operation of the Spirit and the grace of God; but these being in one kind, and that in another, these also being no less the fruit and effect of the death of Christ than our deliverance wrought by them, it is most apparent that that is the only main cause of the whole. Secondly, To take off utterly this exception, with all of the like kind, we affirm that faith itself is a proper immediate fruit and procurement of the death of Christ in all them for whom he died; which (because, if it be true, it utterly overthrows the general ransom, or universal redemption; and if it be not true, I will very willingly lay down this whole controversy, and be very indifferent which way it be determined, for go it which way it will, free-will must be established), I will prove apart by itself in the next argument.

Arg. IX. Before I come to press the argument intended, I must premise some few things; as,—

1. Whatever is freely bestowed upon us, in and through Christ, that is all wholly the procurement and merit of the death of Christ. Nothing is bestowed through him on those that are his which he hath not purchased; the price whereby he made his purchase being his own blood, 1 Pet. i. 18, 19; for the covenant between his Father and him, of making out all spiritual blessings to them that were given unto him, was expressly founded on this condition, "That he should make his soul an offering for sin," Isa. liii. 10.

2. That confessedly, on all sides, faith is, in men of understanding, of such absolute indispensable necessity unto salvation,—there being no sacrifice to be admitted for the want of it under the new covenant,—that, whatever God hath done in his love, sending his Son, and whatever Christ hath done or doth, in his oblation and intercession for all or some, without this in us, is, in regard of the event, of no value, worth, or profit unto us, but serveth only to increase and aggravate condemnation; for, whatsoever is accomplished besides, that is most certainly true, "He that believeth not shall be damned," Mark xvi. 16. (So that if there is in ourselves a power of believing, and the act of it do proceed from that power, and is our own also, then certainly and undeniably it is in our power to make the love of God and death of Christ effectual towards us or not, and that by believing we actually do the one by an act of our own; which is so evident that the most ingenious and perspicacious of our adversaries have in terms confessed it, as I have declared elsewhere).[1] Such being, then, the absolute necessity of faith, it seems to me that the cause of that must needs be the prime and principal cause of salva-

[1] Display of Arminianism.

tion, as being the cause of that without which the whole would not be, and by which the whole is, and is effectual.

3. I shall give those that to us in this are contrary-minded their choice and option, so that they will answer directly, categorically, and without uncouth, insignificant, cloudy distinctions, whether our Saviour, by his death and intercession (which we proved to be conjoined), did merit or procure faith for us, or no? or, which is all one, whether faith be a fruit and effect of the death of Christ, or no? And according to their answer I will proceed.

First, If they answer affirmatively, that it is, or that Christ did procure it by his death (provided always that they do not wilfully equivocate, and when I speak of faith as it is a grace in a particular person, taking it subjectively, they understand faith as it is the doctrine of faith, or the way of salvation declared in the gospel, taking it objectively, which is another thing, and beside the present question; although, by the way, I must tell them that we deny the granting of that new way of salvation, in bringing life and immortality to light by the gospel in Christ, to be procured for us by Christ, himself being the chiefest part of this way, yea, the way itself: and that he should himself be procured by his own death and oblation is a very strange, contradictory assertion, beseeming them who have used it (More, p. 35.) It is true, indeed, a full and plenary carrying of his elect to life and glory by that way we ascribe to him, and maintain it against all; but the granting of that way was of the same free grace and unprocured love which was also the cause of granting himself unto us, Gen. iii. 15.);—if, I say, they answer thus affirmatively, then I demand whether Christ procured faith for all for whom he died absolutely, or upon some condition on their part to be fulfilled? If *absolutely*, then surely, if he died for all, they must all absolutely believe; for that which is absolutely procured for any is absolutely his, no doubt. He that hath absolutely procured an inheritance, by what means soever, who can hinder, that it should not be his? But this is contrary to that of the apostle, "All men have not faith," 2 Thess. iii. 2; and, "Faith is of the elect of God," Tit. i. 1. If they say that he procured it for them, that is, to be bestowed on them *conditionally*, I desire that they would answer *bona fide*, and roundly, in terms without equivocation or blind distinctions, assign that condition, that we may know what it is, seeing it is a thing of so infinite concernment to all our souls. Let me know this condition which ye will maintain, and *en herbam amici!*[1] the cause is yours. Is it, as some say, if they do not resist the grace of God? Now, what is it not to resist the grace of God? is it not to obey it? And what is it to obey the grace of God? is it not to believe? So the condition of faith is faith itself. *Christ procured that they should believe, upon condition that they do believe!* Are these things so? But they

[1] "I own myself conquered," Facciolati.—ED.

can assign a condition, on our part required, of faith, that is not faith itself. Can they do it? Let us hear it, then, and we will renew our inquiry concerning that condition, whether it be procured by Christ or no. If not, then is the cause of faith still resolved into ourselves; Christ is not the author and finisher of it. If it be, then are we just where we were before, and must follow with our queries whether that condition was procured absolutely or upon condition. *Depinge ubi sistam.*

But, secondly, if they will answer negatively, as, agreeably to their own principles, they ought to do, and deny that faith is procured by the death of Christ, then,—

1. They must maintain that it is an act of our own wills, so our own as not to be wrought in us by grace; and that it is wholly situated in our power to perform that spiritual act, nothing being bestowed upon us by free grace, in and through Christ (as was before declared), but what by him, in his death and oblation, was procured: which is contrary,—(1.) To express Scripture in exceeding many places, which I shall not recount: (2.) To the very nature of the being of the new covenant, which doth not prescribe and require the condition of it, but effectually work it in all the covenantees, Jer. xxxi. 33, 34; Ezek. xxxvi. 26; Heb. viii. 10, 11: (3.) To the advancement of the free grace of God, in setting up the power of free-will, in the state of corrupted nature, to the slighting and undervaluing thereof. (4.) To the received doctrine of our natural depravedness and disability to any thing that is good; yea, by evident unstrained consequence, overthrowing that fundamental article of original sin: yea, (5.) To right reason, which will never grant that the natural faculty is able of itself, without some spiritual elevation, to produce an act purely spiritual; as 1 Cor. ii. 14.

2. They must resolve almost the sole cause of our salvation into ourselves ultimately, it being in our own power to make all that God and Christ do unto that end effectual, or to frustrate their utmost endeavours for that purpose: for all that is done, whether in the Father's loving us and sending his Son to die for us, or in the Son's offering himself for an oblation in our stead, or for us (in our behalf), is confessedly, as before, of no value nor worth, in respect of any profitable issue, unless we believe; which that we shall do, Christ hath not effected nor procured by his death, neither can the Lord so work it in us but that the sole casting voice (if I may so say), whether we will believe or no, is left to ourselves. Now, whether this be not to assign unto ourselves the cause of our own happiness, and to make us the chief builders of our own glory, let all judge.

These things being thus premised, I shall briefly prove that which is denied, namely, that faith is procured for us by the death of Christ; and so, consequently, he died not for all and every one, for "all men have not faith:" and this we may do by these following reasons:—

1. The death of Jesus Christ purchased holiness and sanctification for us, as was at large proved, Arg. viii.; but faith, as it is a grace of the Spirit inherent in us, is formally a part of our sanctification and holiness: therefore he procured faith for us. The assumption is most certain, and not denied; the proposition was sufficiently confirmed in the foregoing argument; and I see not what may be excepted against the truth of the whole. If any shall except, and say that Christ might procure for us some part of holiness (for we speak of parts, and not of degrees and measure), but not all, as the sanctification of hope, love, meekness, and the like, I ask,—first, What warrant have we for any such distinction between the graces of the Spirit, that some of them should be of the purchasing of Christ, others of our own store? secondly, Whether we are more prone of ourselves to believe, and more able, than to love and hope? and where may we have a ground for that?

2. All the fruits of election are purchased for us by Jesus Christ; for "we are chosen in him," Eph. i. 4, as the only cause and fountain of all those good things which the Lord chooseth us to, for the praise of his glorious grace, that in all things he might have the pre-eminence. I hope I need not be solicitous about the proving of this, that the Lord Jesus is the only way and means by and for whom the Lord will certainly and actually collate upon his elect all the fruits and effects or intendments of that love whereby he chose them. But now faith is a fruit, a principal fruit, of our election; for saith the apostle, "We are chosen in him before the foundation of the world, that we should be holy," Eph. i. 4,—of which holiness, faith, purifying the heart, is a principal share. "Moreover, whom he did predestinate, them he also called," Rom. viii. 30; that is, with that calling which is according to his purpose, effectually working faith in them by the mighty operation of his Spirit, "according to the exceeding greatness of his power," Eph. i. 19. And so they "believe" (God making them differ from others, 1 Cor. iv. 7, in the enjoyment of the means) "who are ordained to eternal life," Acts xiii. 48. Their being ordained to eternal life was the fountain from whence their faith did flow; and so "the election hath obtained, and the rest were blinded," Rom. xi. 7.

3. All the blessings of the new covenant are procured and purchased by him in whom the promises thereof are ratified, and to whom they are made; for all the good things thereof are contained in and exhibited by those promises, through the working of the Spirit of God. Now, concerning the promises of the covenant, and their being confirmed in Christ, and made unto his, as Gal. iii. 16, with what is to be understood in those expressions, was before declared. Therefore, all the good things of the covenant are the effects, fruits, and purchase of the death of Christ, he and all things for

him being the substance and whole of it. Farther; that faith is of the good things of the new covenant is apparent from the description thereof, Jer. xxxi. 33, 34; Heb. viii. 10–12; Ezek. xxxvi. 25–27, with divers other places, as might clearly be manifested if we affected copiousness in *causa facili.*

4. That without which it is utterly impossible that we should be saved must of necessity be procured by him by whom we are fully and effectually saved. Let them that can, declare how he can be said to procure salvation fully and effectually for us, and not be the author and purchaser of that (for he is the author of our salvation by the way of purchase) without which it is utterly impossible we should attain salvation. Now, without faith it is utterly impossible that ever any should attain salvation, Heb. xi. 6, Mark xvi. 16; but Jesus Christ, according to his name, doth perfectly save us, Matt. i. 21, procuring for us "eternal redemption," Heb. ix. 12, being "able to save to the uttermost them that come unto God by him," chap. vii. 25: and therefore must faith also be within the compass of those things that are procured by him.

5. The Scripture is clear, in express terms, and such as are so equivalent that they are not liable to any evasion; as Phil. i. 29, "It is given unto us, ὑπὲρ Χριστοῦ, on the behalf of Christ, for Christ's sake, to believe on him." Faith, or belief, is the gift, and Christ the procurer of it: "God hath blessed us with all spiritual blessings in him in heavenly places," Eph. i. 3. If faith be a spiritual blessing, it is bestowed on us "in him," and so also for his sake; if it be not, it is not worth contending about in this sense and way: so that, let others look which way they will, I desire to look unto Jesus as the "author and finisher of our faith," Heb. xii. 2. Divers other reasons, arguments, and places of Scripture might be added for the confirmation of this truth; but I hope I have said enough, and do not desire to say all. The sum of the whole reason may be reduced to this head, —namely, if the fruit and effect procured and wrought by the death of Christ absolutely, not depending on any condition in man to be fulfilled, be not common to all, then did not Christ die for all; but the supposal is true, as is evident in the grace of faith, which being procured by the death of Christ, to be absolutely bestowed on them for whom he died, is not common to all: therefore, our Saviour did not die for all.

Arg. X. We argue from the type to the antitype, or the thing signified by it; which will evidently restrain the oblation of Christ to God's elect. The people of Israel were certainly, in all remarkable things that happened unto them, typical of the church of God; as the apostle at large [declares], 1 Cor. x. 11. Especially, their institutions and ordinances were all representative of the spiritual things of the gospel; their priests, altar, sacrifices, were but all shadows of the good

things to come in Jesus Christ; their Canaan was a type of heaven, Heb. iv. 3, 9; as also Jerusalem or Sion; Gal. iv. 26, Heb. xii. 22. The whole people itself was a type of God's church, his elect, his chosen and called people: whence as they were called a "holy people, a royal priesthood;" so also, in allusion to them, are believers, 1 Pet. ii. 5, 9. Yea, God's people are in innumerable places called his "Israel," as it is farther expounded, Heb. viii. 8. A true Israelite is as much as a true believer, John i. 47; and he is a Jew who is so in the hidden man of the heart. I hope it need not be proved that that people, as delivered from bondage, preserved, taken nigh unto God, brought into Canaan, was typical of God's spiritual church, of elect believers. Whence we thus argue:—Those only are really and spiritually redeemed by Jesus Christ who were designed, signified, typified by the people of Israel in their carnal, typical redemption (for no reason in the world can be rendered why some should be typed out in the same condition, partakers of the same good, and not others); but by the people of the Jews, in their deliverance from Egypt, bringing into Canaan, with all their ordinances and institutions, only the elect, the church of God, was typed out, as was before proved. And, in truth, it is the most senseless thing in the world, to imagine that the Jews were under a type to all the whole world, or indeed to any but God's chosen ones, as is proved at large, Heb. ix. x. Were the Jews and their ordinances types to the seven nations whom they destroyed and supplanted in Canaan? were they so to Egyptians, infidels, and haters of God and his Christ? We conclude, then, assuredly, from that just proportion that ought to be observed between the types and the things typified, that only the elect of God, his church and chosen ones, are redeemed by Jesus Christ.

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## CHAPTER V.

**Being a continuance of arguments from the nature and description of the thing in hand; and first, of redemption.**

ARG. XI. That doctrine which will not by any means suit with nor be made conformable to the thing signified by it, and the expression, literal and deductive, whereby in Scripture it is held out unto us, but implies evident contradictions unto them, cannot possibly be sound and sincere, as is the milk of the word. But now such is this persuasion of universal redemption; it can never be suited nor fitted to the thing itself, or redemption, nor to those expressions whereby in the Scripture it is held out unto us. Universal redemption, and yet many to die in captivity, is a contradiction irreconcilable in itself.

To manifest this, let us consider some of the chiefest words and

merely and purely an act of free grace, which he did for his own sake. *Secondly,* The gracious imputation of the righteousness of Christ to us, or making us the righteousness of God in him; which is no less of grace and mercy, and that because the very merit of Christ himself hath its foundation in a free compact and covenant. However, that remission, grace, and pardon, which is in God for sinners, is not opposed to Christ's merits, but ours. He pardoneth all to us; but he spared not his only Son, he bated him not one farthing. The freedom, then, of pardon hath not its foundation in any defect of the merit or satisfaction of Christ, but in three other things:—*First,* The will of God freely appointing this satisfaction of Christ, John iii. 16; Rom. v. 8; 1 John iv. 9. *Secondly,* In a gracious acceptation of that decreed satisfaction in our steads; for so many, no more. *Thirdly,* In a free application of the death of Christ unto us.

Remission, then, excludes not a full satisfaction by the solution of the very thing in the obligation, but only the solution or satisfaction by him to whom pardon and remission are granted. So that, notwithstanding any thing said to the contrary, the death of Christ made satisfaction in the very thing that was required in the obligation. He took away the curse, by "being made a curse," Gal. iii. 13. He delivered us from sin, being "made sin," 2 Cor. v. 21. He underwent death, that we might be delivered from death. All our debt was in the curse of the law, which he wholly underwent. Neither do we read of any relaxation of the punishment in the Scripture, but only a commutation of the person; which being done, "God condemned sin in the flesh of his Son," Rom. viii. 3, Christ standing in our stead: and so reparation was made unto God, and satisfaction given for all the detriment that might accrue to him by the sin and rebellion of them for whom this satisfaction was made. His justice was violated, and he "sets forth Christ to be a propitiation" for our sins, "that he might be just, and the justifier of him which believeth in Jesus," Rom. iii. 25, 26. And never, indeed, was his justice more clearly demonstrated than in causing "the iniquity of us all to meet upon him." His law was broken; therefore Christ comes to be "the end of the law for righteousness," Rom. x. 4. Our offence and disobedience was to him distasteful; in the obedience of Christ he took full pleasure, Rom. v. 17; Matt. iii. 16.

Now from all this, thus much (to clear up the nature of the satisfaction made by Christ) appeareth,—namely, It was a full, valuable compensation, made to the justice of God, for all the sins of all those for whom he made satisfaction, by undergoing that same punishment which, by reason of the obligation that was upon them, they themselves were bound to undergo. When I say *the same,* I mean essentially the same in weight and pressure, though not in all accidents of dura-

merit; for Christ "came down from heaven to do the will of him that sent him," John vi. 38; Heb. x. 9, 10. It is otherwise in the redemption amongst men, where he that receives the ransom hath no hand in the providing of it.

Secondly, The captive or prisoner is not so much freed from his power who detains him as brought into his favour. When a captive amongst men is redeemed, by the payment of a ransom, he is instantly to be set free from the power and authority of him that did detain him; but in this spiritual redemption, upon the payment of the ransom for us, which is the blood of Jesus, we are not removed from God, but are "brought nigh" unto him, Eph. ii. 13,—not delivered from his power, but restored to his favour,—our misery being a punishment by the way of banishment as well as thraldom.

Thirdly, As the judge was to be satisfied, so the jailer was to be conquered; God, the judge, giving him leave to fight for his dominion, which was wrongfully usurped, though that whereby he had it was by the Lord justly inflicted, and his thraldom by us rightly deserved, Heb. ii. 14; Col. ii. 15. And he lost his power, as strong as he was, for striving to grasp more than he could hold; for the foundation of his kingdom being sin, assaulting Christ who did no sin, he lost his power over them that Christ came to redeem, having no part in him. So was the strong man bound, and his house spoiled.

In these and some few other circumstances is our spiritual redemption diversified from civil; but for the main it answers the word in the propriety thereof, according to the use that it hath amongst men. Now, there is a twofold way whereby this is in the Scripture expressed: for sometimes our Saviour is said to die for our redemption, and sometimes for the redemption of our transgressions; both tending to the same purpose,—yea, both expressions, as I conceive, signify the same thing. Of the latter you have an example, Heb. ix. 15. He died εἰς ἀπολύτρωσιν παραβάσεων· which, say some, is a metonymy, transgressions being put for transgressors; others, that it is a proper expression for the paying of a price whereby we may be delivered from the evil of our transgressions. The other expression you have, Eph. i. 7, and in divers other places, where the words λύτρον and ἀπολύτρωσις do concur; as also Matt. xx. 28, and Mark x. 45. Now, these words, especially that of αντίλυτρον, 1 Tim. ii. 6, do always denote, by the not-to-be-wrested, genuine signification of them, the payment of a price, or an equal compensation, in lieu of something to be done or grant made by him to whom that price is paid. Having given these few notions concerning redemption in general, let us now see how applicable it is unto general redemption.

*Redemption* is the freeing of a man from misery by the intervention of a ransom, as appeareth. Now, when a ransom is paid for the

liberty of a prisoner, is it not all the justice in the world that he should have and enjoy the liberty so purchased for him by a valuable consideration? If I should pay a thousand pounds for a man's deliverance from bondage to him that detains him, who hath power to set him free, and is contented with the price I give, were it not injurious to me and the poor prisoner that his deliverance be not accomplished? Can it possibly be conceived that there should be a redemption of men, and those men not redeemed? that a price should be paid, and the purchase not consummated? Yet all this must be made true, and innumerable other absurdities, if universal redemption be asserted. A price is paid for all, yet few delivered; the redemption of all consummated, yet few of them redeemed; the judge satisfied, the jailer conquered, and yet the prisoners inthralled! Doubtless, "*universal*" and "*redemption*," where the greatest part of men perish, are as irreconcilable as "*Roman*" and "*Catholic*." If there be a universal redemption of all, then all men are redeemed. If they are redeemed, then are they delivered from all misery, virtually or actually, whereunto they were inthralled, and that by the intervention of a ransom. Why, then, are not all saved? In a word, the redemption wrought by Christ being the full deliverance of the persons redeemed from all misery, wherein they were inwrapped, by the price of his blood, it cannot possibly be conceived to be universal unless all be saved: so that the opinion of the Universalists is unsuitable to redemption.

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## CHAPTER VI.

### Of the nature of reconciliation, and the argument taken from thence.

ARG. XII. Another thing ascribed to the death of Christ, and, by the consent of all, extending itself unto all for whom he died, is RECONCILIATION. This in the Scripture is clearly proposed under a double notion; first, of God to us; secondly, of us to God;—both usually ascribed to the death and blood-shedding of Jesus Christ: for those who were "enemies he reconciled in the body of his flesh through death," Col. i. 21, 22. And, doubtless, these things do exactly answer one another. All those to whom he hath reconciled God, he doth also reconcile unto God: for unless both be effected, it cannot be said to be a perfect reconciliation; for how can it be, if peace be made only on the one side? Yea, it is utterly impossible that a division of these two can be rationally apprehended: for if God be reconciled, not man, why doth not he reconcile him, seeing it is confessedly in his power; and if man should be reconciled, not God, how can he be ready to receive all that come unto him? Now, that God and all

and every one in the world are actually reconciled, and made at peace in Jesus Christ, I hope will not be affirmed. But to clear this, we must a little consider the nature of *reconciliation* as it is proposed to us in the gospel; unto which, also, some light may be given from the nature of the thing itself, and the use of the word in civil things.

*Reconciliation* is the renewing of friendship between parties before at variance, both parties being properly said to be reconciled, even both he that offendeth and he that was offended. God and man were set at distance, at enmity and variance, by sin. Man was the party offending, God offended, and the alienation was mutual, on either side;—but yet with this difference, that man was alienated in respect of affections, the ground and cause of anger and enmity; God in respect of the effects and issue of anger and enmity. The word in the New Testament is καταλλαγή, and the verb καταλλάσσω, *reconciliation, to reconcile;* both from ἀλλάττω, *to change*, or to turn from one thing, one mind, to another: whence the first native signification of those words is *permutatio*, and *permutare*, (so Arist. Eth. 3, Τὸν βίον πρὸς μικρὰ κέρδη—καταλλάττονται,[1]) because most commonly those that are reconciled are changed in respect of their affections, always in respect of the distance and variance, and in respect of the effects; thence it signifieth reconciliation, and to reconcile. And the word may not be affirmed of any business, or of any men, until both parties are actually reconciled, and all differences removed in respect of any former grudge and ill-will. If one be well pleased with the other, and that other continue ἀκατάλλακτος, unappeased and implacable, there is no reconciliation. When our Saviour gives that command, that he that brought his gift to the altar, and there remembered that his brother had aught against him,—was offended with him for any cause, —he should go and be reconciled to him, [he] fully intendeth a mutual returning of minds one to another, especially respecting the appeasing and atoning of him that was offended. Neither are these words used among men in any other sense, but always denote, even in common speech, a full redintegration of friendship between dissenting parties, with reference most times to some compensation made to the offended party. The reconciling of the one party and the other may be distinguished, but both are required to make up an entire reconciliation.

As, then, the folly of Socinus and his sectaries is remarkable, who would have the reconciliation mentioned in the Scripture to be nothing but our conversion to God, without the appeasing of his anger and turning away his wrath from us,—which is a reconciliation hopping on one leg,—so that distinction of some between the reconciliation of God to man, making that to be universal towards all, and

[1] Aristotle is speaking of soldiers who "barter their life for small gains." The quotation is exceedingly apt and felicitous when the reference is understood.—Ed.

the reconciliation of man to God, making that to be only of a small number of those to whom God is reconciled, is a no less monstrous figment. Mutual alienation must have mutual reconciliation, seeing they are *correlata*. The state between God and man, before the reconciliation made by Christ, was a state of enmity. Man was at enmity with God; we were his "enemies," Col. i. 21; Rom. v. 10; hating him and opposing ourselves to him, in the highest rebellion, to the utmost of our power. God also was thus far an enemy to us, that his "wrath" was on us, Eph. ii. 3; which remaineth on us until we do believe, John iii. 36. To make perfect reconciliation (which Christ is said in many places to do), it is required, first, That the wrath of God be turned away, his anger removed, and all the effects of enmity on his part towards us; secondly, That we be turned away from our opposition to him, and brought into voluntary obedience. Until both these be effected, reconciliation is not perfected. Now, both these are in the Scripture assigned to our Saviour, as the effects of his death and sacrifice.

1. He turned away the wrath of God from us, and so appeased him towards us; that was the reconciling of God by his death: for "when we were enemies, we were reconciled to God by the death of his Son," Rom. v. 10. That here is meant the reconciling of God, as that part of reconciliation which consisteth in turning away his wrath from us, is most apparent, it being that whereby God chiefly commendeth his love to us, which certainly is in the forgiveness of sin, by the aversion of his anger due to it; as also being opposed to our being saved from the wrath to come, in the latter end of the verse, which compriseth our conversion and whole reconciliation to God. Besides, verse 11, we are said to receive τὴν καταλλαγήν, this "reconciliation" (which, I know not by what means, we have translated "atonement"); which cannot be meant of our reconciliation to God, or conversion, which we cannot properly be said to accept or receive, but of him to us, which we receive when it is apprehended by faith.

2. He turneth us away from our enmity towards God, redeeming and reconciling us to God by "the blood of his cross," Col. i. 20;—to wit, then meritoriously, satisfactorily, by the way of acquisition and purchase; accomplishing it in due time actually and efficiently by his Spirit. Both these ye have jointly mentioned, 2 Cor. v. 18–20; where we may see, first, God being reconciled to us in Christ, which consisteth in a non-imputation of iniquities, and is the subject-matter of the ministry, verses 18, 19; secondly, the reconciling of us to God, by accepting the pardon of our sins, which is the end of the ministry, verse 20;—as the same is also at large declared, Eph. ii. 13–15. The actual, then, and effectual accomplishment of both these, "simul et semel," in respect of procurement, by continuance, and in process of time, in the ordinances of the gospel, in respect of final accomplish-

ment on the part of men, do make up that reconciliation which is the effect of the death of Christ; for so it is in many places assigned to be: "We are reconciled to God by the death of his Son," Rom. v. 10; "And you, that were sometime alienated, hath he reconciled in the body of his flesh through death," Col. i. 21, 22: which is in sundry places so evident in the Scripture, that none can possibly deny reconciliation to be the immediate effect and product of the death of Christ.

Now, how this reconciliation can possibly be reconciled with universal redemption, I am no way able to discern; for if reconciliation be the proper effect of the death of Christ, as is confessed by all, then if he died for all, I ask how cometh it to pass,—First, That God is not reconciled to all? as he is not, for his wrath abideth on some, John iii. 36, and reconciliation is the aversion of wrath. Secondly, That all are not reconciled to God? as they are not, for "by nature all are the children of wrath," Eph. ii. 3; and some all their lives do nothing but "treasure up wrath against the day of wrath," Rom. ii. 5. Thirdly, How, then, can it be that reconciliation should be wrought between God and all men, and yet neither God reconciled to all nor all reconciled to God? Fourthly, If God be reconciled to all, when doth he begin to be unreconciled towards them that perish? by what alteration is it? in his will or nature? Fifthly, If all be reconciled by the death of Christ, when do they begin to be unreconciled who perish, being born children of wrath? Sixthly, Seeing that reconciliation on the part of God consists in the turning away of his wrath and not imputing of iniquity, 2 Cor. v. 18, 19, which is justification, rendering us blessed, Rom. iv. 6–8, why, if God be reconciled to all, are not all justified and made blessed through a non-imputation of their sin? They who have found out a redemption where none are redeemed, and a reconciliation where none are reconciled, can easily answer these and such other questions; which to do I leave them to their leisure, and in the meantime conclude this part of our argument. That reconciliation which is the renewing of lost friendship, the slaying of enmity, the making up of peace, the appeasing of God, and turning away of his wrath, attended with a non-imputation of iniquities; and, on our part, conversion to God by faith and repentance;—this, I say, being that reconciliation which is the effect of the death and blood of Christ, it cannot be asserted in reference to any, nor Christ said to die for any other, but only those concerning whom all the properties of it, and acts wherein it doth consist, may be truly affirmed; which, whether they may be of all men or not, let all men judge.

## CHAPTER VII.

Of the nature of the satisfaction of Christ, with arguments from thence.

ARG. XIII. A third way whereby the death of Christ for sinners is expressed is SATISFACTION,—namely, that by his death he made satisfaction to the justice of God for their sins for whom he died, that so they might go free. It is true, the word *satisfaction* is not found in the Latin or English Bible applied to the death of Christ. In the New Testament it is not at all, and in the Old but twice, Num. xxxv. 31, 32; but the thing itself intended by that word is everywhere ascribed to the death of our Saviour, there being also other words in the original languages equivalent to that whereby we express the thing in hand. Now, that Christ did thus make satisfaction for all them, or rather for their sins, for whom he died, is (as far as I know) confessed by all that are but outwardly called after his name, the wretched Socinians excepted, with whom at this time we have not to do. Let us, then, first see what this satisfaction is; then how inconsistent it is with universal redemption.

*Satisfaction* is a term borrowed from the law, applied properly to things, thence translated and accommodated unto persons; and it is *a full compensation of the creditor from the debtor.* To whom any thing is due from any man, he is in that regard that man's creditor; and the other is his debtor, upon whom there is an obligation to pay or restore what is so due from him, until he be freed by a lawful breaking of that obligation, by making it null and void; which must be done by yielding *satisfaction* to what his *creditor* can require by virtue of that obligation: as, if I owe a man a hundred pounds, I am his debtor, by virtue of the bond wherein I am bound, until some such thing be done as recompenseth him, and moveth him to cancel the bond; which is called *satisfaction.* Hence, from things *real*, it was and is translated to things *personal.* Personal debts are injuries and faults; which when a man hath committed, he is liable to punishment. He that is to inflict that punishment, or upon whom it lieth to see that it be done, is, or may be, the creditor; which he must do, unless satisfaction be made. Now, there may be a twofold satisfaction:—First, By a solution, or paying the *very thing* that is in the obligation, either by the party himself that is bound, or by some other in his stead: as, if I owe a man twenty pounds, and my friend goeth and payeth it, my creditor is fully satisfied. Secondly, By a solution, or paying of so much, although in another kind, not the same that is in the obligation, which, by the creditor's acceptation, stands in the lieu of it; upon which, also, freedom from the obligation followeth, not necessarily, but by virtue of an act of favour.

In the business in hand,—First, the *debtor* is *man;* he oweth the ten thousand talents, Matt. xviii. 24. Secondly, The *debt* is *sin:* "Forgive us our debts," Matt. vi. 12. Thirdly, That which is required in lieu thereof to make satisfaction for it, is *death:* "In the day that thou eatest thereof, thou shalt surely die," Gen. ii. 17; "The wages of sin is death," Rom. vi. 23. Fourthly, The *obligation* whereby the debtor is tied and bound is the *law*, "Cursed is every one," etc., Gal. iii. 10; Deut. xxvii. 26; the justice of God, Rom. i. 32; and the truth of God, Gen. iii. 3. Fifthly, The *creditor* that requireth this of us is *God*, considered as the party offended, severe Judge, and supreme Lord of all things. Sixthly, That which interveneth to the destruction of the obligation is the *ransom* paid by Christ: Rom. iii. 25, "God set him forth to be a propitiation through faith in his blood."

I shall not enter upon any long discourse of the satisfaction made by Christ, but only so far clear it as is necessary to give light to the matter in hand. To this end two things must be cleared:—First, That Christ did make such satisfaction as whereof we treat; as also wherein it doth consist. Secondly, What is that act of God towards man, the debtor, which doth and ought to follow the satisfaction made. For the FIRST, I told you the word itself doth not occur in this business in the Scripture, but the thing signified by it (being a compensation made to God by Christ for our debts) most frequently. For to make satisfaction to God for our sins, it is required only that he undergo the punishment due to them; for that is the satisfaction required where sin is the debt. Now, this Christ has certainly effected; for "his own self bare our sins in his own body on the tree," 1 Pet. ii. 24; "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities," Isa. liii. 11. The word נָשָׂא (*nasa*), also, verse 12, arguing a taking of the punishment of sin from us and translating it to himself, signifieth as much, yea all that we do by the word *satisfaction.* So also doth that of ἀνήνεγκεν, used by Peter in the room thereof: for to bear iniquity, in the Scripture language, is to undergo the punishment due to it, Lev. v. 1; which we call to *make satisfaction* for it;—which is farther illustrated by a declaration how he bare our sins, even by being "wounded for our transgressions, and bruised for our iniquities," Isa. liii. 5; whereunto is added, in the close, that "the chastisement of our peace was upon him." Every chastisement is either νουθετική, for instruction, or παραδειγματική, for example, punishment and correction. The first can have no place in our Saviour; the Son of God had no need to be taught with such thorns and briers. It must, therefore, be for punishment and correction, and that for our sins then upon him; whereby our peace or freedom from punishment was procured.

Moreover, in the New Testament there be divers words and expressions concerning the death of our Saviour, holding out that thing

which by *satisfaction* we do intend; as when, first, it is termed προσφορά· Eph. v. 2, Παρέδωκεν ἑαυτὸν προσφορὰν καὶ θυσίαν,—an oblation or sacrifice of expiation; as appeareth by that type of it with which it is compared, Heb. ix. 13, 14. Of the same force also is the word אָשָׁם (*ascham*), Isa. liii. 10; Lev. vii. 2. "He made his soul an offering for sin,"—a piacular sacrifice for the removing of it away; which the apostle abundantly cleareth, in saying that he was made ἁμαρτία, "sin" itself, 2 Cor. v. 21, sin being there put for the adjunct of it, or the punishment due unto it. So also is he termed ἱλασμός, 1 John ii. 2. Whereunto answers the Hebrew *chitte*, used Gen. xxxi. 39, אָנֹכִי אֲחַטָּאָה, "Ego illud expiabam," which is to undergo the debt, and to make compensation for it; which was the office of him who was to be Job's goël, chap. xix. 25. All which and divers other words, which in part shall be afterward considered, do declare the very same thing which we intend by *satisfaction;* even a taking upon him the whole punishment due to sin, and in the offering of himself doing that which God, who was offended, was more delighted and pleased withal, than he was displeased and offended with all the sins of all those that he suffered and offered himself for. And there can be no more complete satisfaction made to any than by doing that which he is more contented with, than discontented and troubled with that for which he must be satisfied. God was more pleased with the obedience, offering, and sacrifice of his Son, than displeased with the sins and rebellions of all the elect. As if a good king should have a company of his subjects stand out in rebellion against him, and he were thereby moved to destroy them, because they would not have him reign over them, and the only son of that king should put in for their pardon, making a tender to his father of some excellent conquest by him lately achieved, beseeching him to accept of it, and be pleased with his poor subjects, so as to receive them into favour again; or, which is nearer, should offer himself to undergo that punishment which his justice had allotted for the rebels, and should accordingly do it;—he should properly make satisfaction for their offence, and in strict justice they ought to be pardoned. This was Christ, as that one *hircus*, ἀποπομπαῖος, sent-away goat, that bare and carried away all the sins of the people of God, to fall himself under them, though with assurance to break all the bonds of death, and to live for ever. Now, whereas I said that there is a twofold satisfaction, whereby the debtor is freed from the obligation that is upon him,—the one being *solutio ejusdem*, payment of the same thing that was in the obligation; the other, *solutio tantidem*, of that which is not the same, nor equivalent unto it, but only in the gracious acceptation of the creditor,—it is worth our inquiry which of these it was that our Saviour did perform.

He[1] who is esteemed by many to have handled this argument with most exactness, denieth that the payment made by Christ for us (by the payment of the debt of sin understand, by analogy, the undergoing of the punishment due unto it) was *solutio ejusdem*, or of the same thing directly which was in the obligation: for which he giveth some reasons; as,—First, Because such a solution, satisfaction, or payment, is attended with actual freedom from the obligation. Secondly, Because, where such a solution is made, there is no room for remission or pardon. "It is true," saith he, "deliverance followeth upon it; but this deliverance cannot be by way of gracious pardon, for there needeth not the interceding of any such act of grace. But now," saith he, "that satisfaction whereby some other thing is offered than that which was in the obligation may be admitted or refused, according as the creditor pleaseth; and being admitted for any, it is by an act of grace; and such was the satisfaction made by Christ." Now, truly, none of these reasons seem of so much weight to me as to draw me into that persuasion.

For the first reason rests upon that, for the confirmation of it, which cannot be granted,—namely, that actual freedom from the obligation doth not follow the satisfaction made by Christ; for by death he did deliver us from death, and that actually, so far as that the elect are said to die and rise with him. He did actually, or *ipso facto*, deliver us from the curse, by being made a curse for us; and the hand-writing that was against us, even the whole obligation, was taken out of the way and nailed to his cross. It is true, all for whom he did this do not instantly actually apprehend and perceive it, which is impossible: but yet that hinders not but that they have all the fruits of his death in actual right, though not in actual possession, which last they cannot have until at least it be made known to them. As, if a man pay a ransom for a prisoner detained in a foreign country, the very day of the payment and acceptation of it the prisoner hath right to his liberty, although he cannot enjoy it until such time as tidings of it are brought unto him, and a warrant produced for his delivery. So that that reason is nothing but a begging τοῦ ἐν ἀρχῇ.

Secondly, The satisfaction of Christ, by the payment of the same thing that was required in the obligation, is no way prejudicial to that free, gracious condonation of sin so often mentioned. God's gracious pardoning of sin compriseth the whole dispensation of grace towards us in Christ, whereof there are two parts:—*First*, The laying of our sin on Christ, or making him to be sin for us; which was

[1] The allusion is to Grotius, among whose varied and elaborate theological works there is a treatise entitled, "Defensio Fidei Catholicæ de Satisfactione Christi, contra F. Socinum." The distinguished reputation of Grotius in legal science explains some references which Owen makes in discussing his views.—Ed.

phrases whereby the matter concerning which we treat is delivered in the Scripture, such as are, *redemption, reconciliation, satisfaction, merit, dying for us*, bearing our sins, suretiship,—his being God, a common person, a Jesus, saving to the utmost, a sacrifice, putting away sin, and the like; to which we may add the importance of some prepositions and other words used in the original about this business: and doubt not but we shall easily find that the general ransom, or rather universal redemption, will hardly suit to any of them; but it is too long for the bed, and must be cropped at the head or heels.

Begin we with the word REDEMPTION itself, which we will consider, name and thing. Redemption, which in the Scripture is λύτρωσις sometimes, but most frequently ἀπολύτρωσις, is the delivery of any one from captivity and misery by the intervention λύτρου, of a price or ransom. That this ransom, or price of our deliverance, was the blood of Christ is evident; he calls it λύτρον, Matt. xx. 28; and [it is called] ἀντίλυτρον, 1 Tim. ii. 6,—that is, the price of such a redemption, that which was received as a valuable consideration for our dismission. Now, that which is aimed at in the payment of this price is, the deliverance of those from the evil wherewith they were oppressed for whom the price is paid; it being in this spiritual redemption as it is in corporal and civil, only with the alteration of some circumstances, as the nature of the thing enforceth. This the Holy Spirit manifesteth by comparing the "blood of Christ" in this work of redemption with "silver and gold," and such other things as are the intervening ransom in civil redemption, 1 Pet. i. 18, 19. The evil wherewith we were oppressed was the punishment which we had deserved;—that is, the satisfaction required when the debt is sin; which also we are, by the payment of this price, delivered from; so Gal. iii. 13: for we are "justified freely by his grace, through the redemption that is in Christ Jesus," Rom. iii. 24; "in whom we have redemption through his blood, the forgiveness of sins," Eph. i. 7; Col. i. 14. Free justification from the guilt, and pardon of sin, in the deliverance from the punishment due unto it, is the effect of the redemption procured by the payment of the price we before mentioned: as if a man should have his friend in bondage, and he should go and lay out his estate to pay the price of his freedom that is set upon his head by him that detains him, and so set him at liberty. Only, as was before intimated, this spiritual redemption hath some supereminent things in it, that are not to be found in other deliverances; as,—

First, He that receives the ransom doth also give it. Christ is a propitiation to appease and atone the Lord, but the Lord himself set him forth so to be, Rom. iii. 24, 25; whence he himself is often said to redeem us. His love is the cause of the price in respect of its procurement, and his justice accepts of the price in respect of its

tion and the like; for it was impossible that he should be detained by death. Now, whether this will stand in the justice of God, that any of these should perish eternally for whom Jesus Christ made so full, perfect, and complete satisfaction, we shall presently inquire; and this is the first thing that we are to consider in this business.

SECONDLY, We must look what act of God it is that is exercised either towards us or our Saviour in this business. That God in the whole is the party offended by our sins is by all confessed. It is his law that is broken, his glory that is impaired, his honour that is abased by our sin: "If I be a father," saith he, "where is mine honour?" Mal. i. 6. Now, the law of nature and universal right requireth that the party offended be recompensed in whatsoever he is injured by the fault of another. Being thus offended, the Lord is to be considered under a twofold notion:—First, In respect of *us*, he is as a creditor, and all we miserable debtors; to him we owe the "ten thousand talents," Matt. xviii. 24. And our Saviour hath taught us to call our sins our "debts," Matt. vi. 12; and the payment of this debt the Lord requireth and exacteth of us. Secondly, In respect of *Christ*,—on whom he was pleased to lay the punishment of us all, to make our iniquity to meet upon him, not sparing him, but requiring the debt at his hands to the utmost farthing,—God is considered as the supreme Lord and Governor of all, the only Lawgiver, who alone had power so far to relax his own law as to have the name of a surety put into the obligation, which before was not there, and then to require the whole debt of that surety; for he alone hath power of life and death, James iv. 12. Now, these two acts are eminent in God in this business:—First, An act of severe justice, as a creditor exacting the payment of the debt at the hands of the debtor; which, where sin is the debt, is punishment, as was before declared: the justice of God being repaired thereby in whatsoever it was before violated. Secondly, An act of sovereignty or supreme dominion, in translating the punishment from the principal debtor to the surety, which of his free grace he himself had given and bestowed on the debtor: "He spared not his own Son, but delivered him up to death for us all." Hence, let these two things be observed:—

1. That God accepteth of the punishment of Christ as a creditor accepteth of his due debt, when he spares not the debtor, but requires the uttermost farthing. It is true of punishment, as punishment, there is no creditor properly; for, "Delicta puniri publicè interest." But this punishment being considered also as a price, as it is, 1 Cor. vi. 20, it must be paid to the hands of some creditor, as this was into the hands of God; whence Christ is said to come to do God's will, Heb. x. 9, and to satisfy him, as John vi. 38. Neither, indeed, do the arguments that some have used to prove that God, as a creditor,

cannot inflict punishment, nor yet by virtue of supreme dominion, seem to me of any great weight. Divers I find urged by him whose great skill in the law, and such terms as these, might well give him sanctuary from such weak examiners as myself; but he that hath so foully betrayed the truth of God in other things, and corrupted his word, deserves not our assent in any thing but what by evidence of reason is extorted. Let us, then, see what there is of that in this which we have now in hand:—

First, then, he tells us that "The right of punishing in the rector or lawgiver can neither be a right of absolute dominion nor a right of a creditor; because these things belong to him, and are exercised for his own sake, who hath them, but the right of punishing is for the good of community."

*Ans.* Refer this reason unto God, which is the aim of it, and it will appear to be of no value; for we deny that there is any thing in him or done by him primarily for the good of any but himself. His αὐτάρκεια, or self-sufficiency, will not allow that he should do any thing with an ultimate respect to any thing but himself. And whereas he saith that the right of punishing is for the good of community, we answer, that "bonum universi," the good of community, is the glory of God, and that only. So that these things in him cannot be distinguished.

Secondly, He addeth, "Punishment is not in and for itself desirable, but only for community's sake. Now, the right of dominion and the right of a creditor are things in themselves expetible and desirable, without the consideration of any public aim."

*Ans. First,* That the comparison ought not to be between punishment and the right of dominion, but between the right of punishment and the right of dominion; the fact of one is not to be compared with the right of the other.

*Secondly,* God desireth nothing, neither is there any thing desirable to him, but only for himself. To suppose a good desirable to God for its own sake is intolerable

*Thirdly,* There be some acts of supreme dominion, in themselves and for their own sake, as little desirable as any act of punishment; as the annihilation of an innocent creature, which Grotius will not deny but that God may do.

Thirdly, He proceedeth, "Any one may, without any wrong, go off from the right of supreme dominion or creditorship; but the Lord cannot omit the act of punishment to some sins, as of the impenitent."

*Ans.* God may, by virtue of his supreme dominion, omit punishment without any wrong or prejudice to his justice. It is as great a thing to impute sin where it is not, and to inflict punishment upon that imputation, as not to impute sin where it is, and to remove or

not to inflict punishment upon that non-imputation. Now, the first of these God did towards Christ; and, therefore, he may do the latter

*Secondly,* The wrong or injustice of not punishing any sin or sins doth not arise from any natural obligation, but the consideration of an affirmative positive act of God's will, whereby he hath purposed that he will do it.

Fourthly, He adds, "None can be called just for using his own right or lordship; but God is called just for punishing or not remitting sin," Rev. xvi. 5.

*Ans. First,* However it be in other causes, yet in this God may certainly be said to be just in exacting his debt or using his dominion, because his own will is the only rule of justice.

*Secondly,* We do not say punishing is an act of dominion, but an act of exacting a due debt; the requiring this of Christ in our stead supposing the intervention of an act of supreme dominion.

Fifthly, His last reason is, "Because that virtue whereby one goeth off from his dominion or remitteth his debt, is liberality; but that virtue whereby a man abstaineth from punishing is clemency: so that punishment can be no act of exacting a debt or acting a dominion."

*Ans.* The virtue whereby a man goeth off from the exacting of that which is due, universally considered, is not always liberality; for, as Grotius himself confesseth, a debt may arise and accrue to any by the injury of his fame, credit, or name, by a lie, slander, or otherwise. Now, that virtue whereby a man is moved not to exact payment by way of reparation, is not in this case liberality, but either clemency, or that grace of the gospel for which moralists have no name; and so it is with every party offended, so often as he hath a right of requiring punishment from his offender, which yet he doth not. So that, notwithstanding these exceptions, this is eminently seen in this business of satisfaction,—that God, as a creditor, doth exactly require the payment of the debt by the way of punishment.

2. The second thing eminent in it is, an act of supreme sovereignty and dominion, requiring the punishment of Christ, for the full, complete answering of the obligation and fulfilling of the law, Rom. viii. 3, x. 4.

Now, these things being thus at large unfolded, we may see, in brief, some natural consequences following and attending them as they are laid down; as,—First, That the full and due debt of all those for whom Jesus Christ was responsible was fully paid in to God, according to the utmost extent of the obligation. Secondly, That the Lord, who is a just creditor, ought in all equity to cancel the bond, to surcease all suits, actions, and molestations against the debtors, full payment being made unto him for the debt. Thirdly, That the debt thus paid was not this or that sin, but all the sins of

all those for whom and in whose name this payment was made, 1 John i. 7, as was before demonstrated. Fourthly, That a second payment of a debt once paid, or a requiring of it, is not answerable to the justice which God demonstrated in setting forth Christ to be a propitiation for our sins, Rom. iii. 25. Fifthly, That whereas to receive a discharge from farther trouble is equitably due to a debtor who hath been in obligation, his debt being paid, the Lord, having accepted of the payment from Christ in the stead of all them for whom he died, ought in justice, according to that obligation which, in free grace, he hath put upon himself, to grant them a discharge. Sixthly, That considering that relaxation of the law which, by the supreme power of the lawgiver, was effected, as to the persons suffering the punishment required, such actual satisfaction is made thereto, that it can lay no more to their charge for whom Christ died than if they had really fulfilled, in the way of obedience, whatsoever it did require, Rom. viii. 32–34.

Now, how consistent these things (in themselves evident, and clearly following the doctrine of Christ's satisfaction, before declared) are with universal redemption is easily discernible; for,—First, If the full debt of all be paid to the utmost extent of the obligation, how comes it to pass that so many are shut up in prison to eternity, never freed from their debts? Secondly, If the Lord, as a just creditor, ought to cancel all obligations and surcease all suits against such as have their debts so paid, whence is it that his wrath smokes against some to all eternity? Let none tell me that it is because they walk not worthy of the benefit bestowed; for that not walking worthy is part of the debt which is fully paid, for (as it is in the third inference) the debt so paid is all our sins. Thirdly, Is it probable that God calls any to a second payment, and requires satisfaction of them for whom, by his own acknowledgment, Christ hath made that which is full and sufficient? Hath he an after-reckoning that he thought not of? for, for what was before him he spared him not, Rom. viii. 32. Fourthly, How comes it that God never gives a discharge to innumerable souls, though their debts be paid? Fifthly, Whence is it that any one soul lives and dies under the condemning power of the law, never released, if that be fully satisfied in his behalf, so as it had been all one as if he had done whatsoever it could require? Let them that can, reconcile these things. I am no Œdipus for them. The poor beggarly distinctions whereby it is attempted, I have already discussed. And so much for satisfaction.

## CHAPTER VIII.

A digression, containing the substance of an occasional conference concerning the satisfaction of Christ.

MUCH about the time that I was composing that part of the last argument which is taken from the satisfaction of Christ, there came one (whose name, and all things else concerning him, for the respect I bear to his parts and modesty, shall be concealed) to the place where I live, and, in a private exercise about the sufferings of Christ, seemed to those that heard him to enervate, yea overthrow, the satisfaction of Christ: which I apprehending to be of dangerous consequence, to prevent a farther inconvenience, set myself briefly and plainly to oppose; and also, a little after, willingly entertained a conference and debate (desired by the gentleman) about the point in question: which being carried along with that quietness and sobriety of spirit which beseemed lovers of and searchers after truth, I easily perceived not only what was his persuasion in the thing in hand, but also what was the ground and sole cause of his misapprehension; and it was briefly this:—That the eternal, unchangeable love of God to his elect did actually instate them in such a condition as wherein they were in an incapacity of having any satisfaction made for them: the end of that being to remove the wrath due unto them, and to make an atonement for their sins; which, by reason of the former love of God, they stood in no need of, but only wanted a clear manifestation of that love unto their souls, whereby they might be delivered from all that dread, darkness, guilt, and fear, which was in and upon their consciences, by reason of a not-understanding of this love, which came upon them through the fall of Adam. Now, to remove this, Jesus Christ was sent to manifest this love, and declare this eternal good-will of God towards them, so bearing and taking away their sins, by removing from their consciences that misapprehension of God and their own condition which, by reason of sin, they had before, and not to make any satisfaction to the justice of God for their sins, he being eternally well-pleased with them. The sum is, election is asserted to the overthrow of redemption. What followed in our conference, with what success by God's blessing it did obtain, shall, for my part, rest in the minds and judgments of those that heard it, for whose sake alone it was intended. The things themselves being, first, of great weight and importance, of singular concernment to all Christians; secondly, containing in them a mixture of undoubted truth and no less undoubted errors, true propositions and false inferences, assertions of necessary verities to the exclusion of others no less necessary; and, thirdly, directly belonging to the business in hand,—I shall

briefly declare and confirm the whole truth in this business, so far as occasion was given by the exercise and debate before mentioned, beginning with the first part of it, concerning the eternal love of God to his elect, with the state and condition they are placed in thereby: concerning which you may observe,—

First, That which is now by some made to be a new doctrine of free grace is indeed an old objection against it. That a non-necessity of satisfaction by Christ, as a consequent of eternal election, was more than once, for the substance of it, objected to Austin by the old Pelagian heretics, upon his clearing and vindicating that doctrine, is most apparent. The same objection, renewed by others, is also answered by Calvin, Institut. lib. ii. cap. 16; as also divers schoolmen had before, in their way, proposed it to themselves, as Thom. iii. g. 49, a. 4. Yet, notwithstanding the apparent senselessness of the thing itself, together with the many solid answers whereby it was long before removed, the Arminians, at the Synod of Dort, greedily snatched it up again, and placed it in the very front of their arguments against the effectual redemption of the elect by Jesus Christ. Now, that which was in them only an objection is taken up by some amongst us as a truth, the absurd inconsequent consequence of it owned as just and good, and the conclusion deemed necessary, from the granting of election to the denial of satisfaction.

Secondly, Observe that there is the same reason of election and reprobation (in things so opposed, so it must be): "Jacob have I loved, but Esau have I hated," Rom. ix. 13. By the one, men are "ordained to eternal life," Acts xiii. 48; by the other, "before of old ordained unto condemnation," Jude 4. Now, if the elect are justified, and sanctified, and saved, because of God's decree that so they shall be, whereby they need nothing but the manifestation thereof, then likewise are the reprobates, as soon as they are finally impenitent, damned, burned, and want nothing but a manifestation thereof; which, whether it be true or no, consult the whole dispensation of God towards them.

Thirdly, Consider what is the eternal love of God. Is it an affection in his eternal nature, as love is in ours? It were no less than blasphemy once so to conceive. His pure and holy nature, wherein there is neither change nor shadow of turning, is not subject to any such passion; it must be, then, an eternal act of his will, and that alone. In the Scripture it is called, his "good pleasure," Matt. xi. 26; his "purpose according to election," Rom. ix. 11; the "foundation of God," 2 Tim. ii. 19. Now, every eternal act of God's will is immanent in himself, not really distinguished from himself; whatever is so in God is God. Hence, it puts nothing into the creature concerning whom it is, nor alteration of its condition at all; producing, indeed, no effect until some external act of God's power do make it

out. For instance: God decreed from eternity that he would make the world, yet we know the world was not made until about five thousand five hundred years ago. But ye will say, "It was made in God's purpose." That is, say I, he purposed to make it. So he purposeth there shall be a day of judgment; is there therefore actually a universal day of judgment already? God purposeth that he will, in and through Christ, justify and save such and such certain persons; are they therefore justified because God purposeth it? It is true, they shall be so, because he hath purposed it; but that they are so is denied. The consequence is good from the divine purpose to the futurition of any thing, and the certainty of its event, not to its actual existence. As when the Lord, in the beginning, went actually to make the world, there was no world; so when he comes to bestow faith and actually to justify a man, until he hath so done he is not justified. The sum is,—

*First,* The eternal love of God towards his elect is nothing but his purpose, good pleasure, a pure act of his will, whereby he determines to do such and such things for them in his own time and way. *Secondly,* No purpose of God, no immanent eternal act of his will, doth produce any outward effect, or change any thing in nature and condition of that thing concerning which his purpose is; but only makes the event and success necessary in respect of that purpose. *Thirdly,* The wrath and anger of God that sinners lie under is not any passion in God, but only the outward effects of anger, as guilt, bondage, etc. *Fourthly,* An act of God's eternal love, which is immanent in himself, doth not exempt the creature from the condition wherein he is under anger and wrath, until some temporal act of free grace do really change its state and condition. For example; God holding the lump of mankind in his own power, as the clay in the hand of the potter, determining to make some vessels unto honour, for the praise of his glorious grace, and others to dishonour, for the manifestation of his revenging justice, and to this end suffer them all to fall into sin and the guilt of condemnation, whereby they became all liable to his wrath and curse; his purpose to save some of these doth not at all exempt or free them from the common condition of the rest, in respect of themselves and the truth of their estate, until some actual thing be accomplished for the bringing of them nigh unto himself: so that notwithstanding his eternal purpose, his wrath, in respect of the effects, abideth on them until that eternal purpose do make out itself in some distinguishing act of free grace; which may receive farther manifestation by these ensuing arguments:—

1. If the sinner want nothing to acceptation and peace but a manifestation of God's eternal love, then evangelical justification is nothing but an apprehension of God's eternal decree and purpose.

But this cannot be made out from the Scripture,—namely, that God's justifying of a person is his making known unto him his decree of election; or [that] man's justification [is] an apprehension of that decree, purpose, or love. Where is any such thing in the book of God? It is true, there is a discovery thereof made to justified believers, and therefore it is attainable by the saints, "God shedding abroad his love in their hearts by the Holy Ghost which is given unto them," Rom. v. 5; but it is after they are "justified by faith," and have "peace with God," verse 1. Believers are to give "all diligence to make their calling and election sure;" but that justification should consist herein is a strange notion. Justification, in the Scripture, is an act of God, pronouncing an ungodly person, upon his believing, to be absolved from the guilt of sin, and interested in the all-sufficient righteousness of Christ: so God "justifieth the ungodly," Rom. iv. 5, "by the righteousness of God which is by the faith of Jesus Christ unto them," chap. iii. 22; making Christ to become righteousness to them who were in themselves sin. But of this manifestation of eternal love there is not the least foundation, as to be the form of justification; which yet is not without sense and perception of the love of God, in the improvement thereof.

2. The Scripture is exceeding clear in making all men, before actual reconciliation, to be in the like state and condition, without any real difference at all, the Lord reserving to himself his distinguishing purpose of the alteration he will afterward by his free grace effect: "There is none that doeth good, no, not one," Rom. iii. 12; for "we have proved both Jews and Gentiles that they are all under sin," verse 9. All mankind are in the same condition, in respect of themselves and their own real state: which truth is not at all prejudiced by the relation they are in to the eternal decrees; for "every mouth is stopped, and all the world is become guilty before God," Rom. iii. 19,—ὑπόδικος, obnoxious to his judgment. "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" 1 Cor. iv. 7. All distinguishment, in respect of state and condition, is by God's actual grace; for even believers are "by nature children of wrath, even as others," Eph. ii. 3. The condition, then, of all men, during their unregeneracy, is one and the same, the purpose of God concerning the difference that shall be being referred to himself. Now, I ask whether reprobates in that condition lie under the effects of God's wrath, or no? If ye say "No," who will believe you? If so, why not the elect also? The same condition hath the same qualifications, an actual distinguishment we have proved there is not. Produce some difference that hath a real existence, or the cause is lost.

3. Consider what it is to lie under the effects of God's wrath, according to the declaration of the Scripture, and then see how the elect are delivered therefrom, before their actual calling. Now, this

consists in divers things; as,—(1.) To be in such a state of alienation from God as that none of their services are acceptable to him: "The prayer of the wicked is an abomination to the LORD," Prov. xxviii. 9. (2.) To have no outward enjoyment sanctified, but to have all things unclean unto them, Tit. i. 15. (3.) To be under the power of Satan, who rules at his pleasure in the children of disobedience, Eph. ii. 2. (4.) To be in bondage unto death, Heb. ii. 15. (5.) To be under the curse and condemning power of the law, Gal. iii. 13. (6.) To be obnoxious to the judgment of God, and to be guilty of eternal death and damnation, Rom. iii. 19. (7.) To be under the power and dominion of sin, reigning in them, Rom. vi. 19. These and such like are those which we call the effects of God's anger.

Let now any one tell me what the reprobates, in this life, lie under more? And do not all the elect, until their actual reconciliation, in and by Christ, lie under the very same? for,—(1.) Are not their prayers an abomination to the Lord? can they without faith please God? Heb. xi. 6. And faith we suppose them not to have; for if they have, they are actually reconciled. (2.) Are their enjoyments sanctified unto them? hath any thing a sanctified relation without faith? See 1 Cor vii. 14. (3.) Are they not under the power of Satan? If not, how comes Christ, in and for them, to destroy the works of the devil? Did not he come to deliver his from him that had the power of death, that is, the devil? Heb. ii. 14; Eph. ii. 2. (4.) Are they not under bondage unto death? The apostle affirms plainly that they are so all their lives, until they are actually freed by Jesus Christ, Heb. ii. 14, 15. (5.) Are they not under the curse of the law? How are they freed from it? By Christ being made a curse for them, Gal. iii. 13. (6.) Are they not obnoxious unto judgment, and guilty of eternal death? How is it, then, that Paul says that there is no difference, but that all are subject to the judgment of God, and are guilty before him? Rom. iii. 9; and that Christ saves them from this wrath, which, in respect of merit, was to come upon them? Rom v. 9; 1 Thess. i. 10. (7.) Are they not under the dominion of sin? "God be thanked," says Paul, "that ye were the servants of sin, but ye have obeyed," etc., Rom. vi. 17. In brief, the Scripture is in nothing more plentiful than in laying and charging all the misery and wrath of and due to an unreconciled condition upon the elect of God, until they actually partake in the deliverance by Christ.

But now some men think to wipe away all that hath been said in a word, and tell us that all this is so but only in their own apprehension; not that those things are so indeed and in themselves. But if these things be so to them only in their apprehension, why are they otherwise to the rest of the whole world? The Scripture gives us no difference nor distinction between them. And if it be so with all, then let all get this apprehension as fast as they can, and all

shall be well with the whole world, now miserably captived under a misapprehension of their own condition; that is, let them say the Scripture is a fable, and the terror of the Almighty a scarecrow to fright children; that sin is only in conceit; and so square their conversation to their blasphemous fancies. Some men's words eat as a canker.

4. Of particular places of Scripture, which might abundantly be produced to our purpose, I shall content myself to name only one: John iii. 36, "He that believeth not the Son, the wrath of God abideth on him." It abideth: there it was, and there it shall remain, if unbelief be continued; but upon believing it is removed. "But is not God's love unchangeable, by which we shall be freed from his wrath?" Who denies it? But is an apprentice free because he shall be so at the end of seven years? Because God hath purposed to free his in his own time, and will do it, are they therefore free before he doth it? "But are we not in Christ from all eternity?" Yes, chosen in him we are; therefore, in some sense, in him. But how? Even as we are. Actually, a man cannot be in Christ until he be. Now, how are we from eternity? are we eternal? No; only God from eternity hath purposed that we shall be. Doth this give us an eternal being? Alas! we are of yesterday; our being in Christ respecteth only the like purpose, and therefore from thence can be made only the like inference.

This, then, being cleared, it is, I hope, apparent to all how miserable a strained consequence it is, to argue from God's decree of election to the overthrow of Christ's merit and satisfaction; the redemption wrought by Jesus Christ being, indeed, the chief means of carrying along that purpose unto execution, the pleasure of the Lord prospering in his hand. Yea, the argument may be retorted, κατὰ τὸ βίαιον, and will hold undeniable on the other side, the consequence being evident, from the purpose of God to save sinners, to the satisfaction of Christ for those sinners. The same act of God's will which sets us apart from eternity for the enjoyment of all spiritual blessings in heavenly places, sets also apart Jesus Christ to be the purchaser and procurer of all those spiritual blessings, as also to make satisfaction for all their sins; which that he did (being the main thing opposed) we prove by these ensuing arguments.

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## CHAPTER IX.

**Being a second part of the former digression—Arguments to prove the satisfaction of Christ.**

I. If Christ so took our sins, and had them by God so laid and imposed on him, as that he underwent the punishment due unto

them in our stead, then he made satisfaction to the justice of God for them, that the sinners might go free; but Christ so took and bare our sins, and had them so laid upon him, as that he underwent the punishment due unto them, and that in our stead: therefore, he made satisfaction to the justice of God for them. The consequent of the proposition is apparent, and was before proved. Of the assumption there be three parts, severally to be confirmed:—First, That Christ took and bare our sins, God laying them on him. Secondly, That he so took them as to undergo the punishment due unto them. Thirdly, That he did this in our stead.

For the first, that he took and bare our sins, ye have it, John i. 29, Ὁ αἴρων,[1] etc.,—"Who taketh away the sin of the world;" 1 Pet. ii. 24, Ὃς ἀνήνεγκεν,—"Who his own self bare our sins in his own body;" Isa. liii. 11, הוּא יִסְבֹּל,—"He shall bear their iniquities;" and verse 12, נָשָׂא,—"He bare the sin of many." That God also laid or imposed our sins on him is no less apparent: Isa. liii. 6, "The LORD, הִפְגִּיעַ, made to meet on him the iniquity of us all;" 2 Cor. v. 21, Ἁμαρτίαν ἐποίησε,—"He hath made him to be sin for us."

The second branch is, that in thus doing our Saviour underwent the punishment due to the sins which he bare, which were laid upon him; which may be thus made manifest:—Death and the curse of the law contain the whole of the punishment due to sin, Gen. ii. 17, מוֹת תָּמוּת, "Dying thou shalt die," is that which was threatened. Death was that which entered by sin, Rom. v. 12: which word in these places is comprehensive of all misery due to our transgressions; which also is held out in the curse of the law, Deut. xxvii. 26, "Cursed be he that confirmeth not all the words of this law to do them." That all evils of punishment whatsoever are comprised in these is unquestionably evident. Now, Jesus Christ in bearing our sins underwent both these: for "by the grace of God he tasted death," Heb. ii. 9; by death delivering from death, verse 14. He was not "spared, but given up to death for us all," Rom. viii. 32. So also the curse of the law: Gal. iii. 13, Γενόμενος κατάρα,—he "was made a curse for us;" and ἐπικατάρατος, "cursed." And this by the way of undergoing the punishment that was in death and curse: for by these "it pleased the LORD to bruise him, and put him to grief," Isa. liii. 10; yea, οὐκ ἐφείσατο, "he spared him not," Rom. viii. 32, but "condemned sin in his flesh," verse 3. It remaineth only to show that he did this in our stead, and the whole argument is confirmed.

Now, this also our Saviour himself maketh apparent, Matt. xx. 28. He came δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν,—"to give himself a ransom for many." The word ἀντί always supposeth a commutation, and change of one person or thing instead of another, as

[1] Aufert, sustulit, tulit.

shall be afterward declared: so Matt. ii. 22; so 1 Tim. ii. 6; 1 Pet. iii. 18, "He suffered for us, the just for the unjust;" and Ps. lxix. 4, "I restored" (or paid) "that which I took not away,"—namely, our debt, so far as that thereby we are discharged, as Rom. viii. 34, where it is asserted, upon this very ground, that he died in our stead. And so the several parts of this first argument are confirmed.

II. If Jesus Christ paid into his Father's hands a valuable price and ransom for our sins, as our surety, so discharging the debt that we lay under, that we might go free, then did he bear the punishment due to our sins, and make satisfaction to the justice of God for them (for to pay such a ransom is to make such satisfaction); but Jesus Christ paid such a price and ransom, as our surety, into his Father's hands, etc.: *ergo*,—

There be four things to be proved in the assumption, or second proposition:—First, That Christ paid such a price and ransom. Secondly, That he paid it into the hands of his Father. Thirdly, That he did it as our surety. Fourthly, That we might go free. All which we shall prove in order:—

First, For the first, our Saviour himself affirms it, Matt. xx. 28. He "came to give his life λύτρον," a ransom or price of redemption "for many," Mark x. 45; which the apostle terms ἀντίλυτρον, 1 Tim. ii. 6, a ransom to be accepted in the stead of others: whence we are said to have deliverance διὰ τῆς ἀπολυτρώσεως, "by the ransom-paying of Christ Jesus," Rom. iii. 24. "He bought us with a price," 1 Cor. vi. 20; which price was his own blood, Acts xx. 28; compared to and exalted above silver and gold in this work of redemption, 1 Pet. i. 18. So that this first part is most clear and evident.

Secondly, He paid this price into the hands of his Father. A price must be paid to somebody in the case of deliverance from captivity by it; it must be paid to the judge or jailer,—that is, to God or the devil. To say the latter were the highest blasphemy; Satan was to be conquered, not satisfied. For the former, the Scripture is clear: It was his "wrath" that was on us, John iii. 36. It was he that had "shut us all up under sin," Gal. iii. 22. He is the great king to whom the debt is owing, Matt. xviii. 23–34. He is the only "law-giver, who is able to save and to destroy," James iv. 12. Nay, the ways whereby this ransom-paying is in the Scripture expressed abundantly enforce the payment of it into the hands of his Father; for his death and blood-shedding is said to be προσφορά and θυσία, "an oblation and sacrifice," Eph. v. 2; and his soul to be אָשָׁם, a sacrifice or "offering for sin," Isa. liii. 10. Now, certainly offerings and sacrifices are to be directed unto God alone.

Thirdly, That he did this as surety, we are assured, Heb. vii. 22. He was made ἔγγυος, a "surety of a better testament;" and, in performance of the duty which lay upon him as such, "he paid that

which he took not away," Ps. lxix. 4. All which could not possibly have any other end but that we might go free.

III. To make an atonement for sin, and to reconcile God unto the sinners, is in effect to make satisfaction unto the justice of God for sin, and all that we understand thereby; but Jesus Christ, by his death and oblation, did make an atonement for sin, and reconcile God unto sinners: *ergo*,—

The first proposition is in itself evident; the assumption is confirmed, Rom. iii. 24, 25. We are justified freely by the ransom-paying that is in Christ, whom God hath set forth to be ἱλαστήριον, a propitiation, an atonement, a mercy-seat, a covering of iniquity; and that εἰς ἔνδειξιν τῆς δικαιοσύνης, for the manifestation of his justice, declared in the going forth and accomplishment thereof. So likewise Heb. ii. 17, he is said to be a "merciful high priest, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ,"—"to make reconciliation for the sins of the people," to reconcile God unto the people: the meaning of the words being, ἱλάσκεσθαι τὸν Θεὸν περὶ τῶν ἁμαρτιῶν τοῦ λαοῦ,—to reconcile God, who was offended with the sins of the people; which reconciliation we are said to "receive," Rom. v. 11 (the word καταλλαγή there, in our common translation rendered "atonement," is in other places in the same rendered "reconciliation," being, indeed, the only word used for it in the New Testament.) And all this is said to be accomplished δι' ἑνὸς δικαιώματος,—by one righteousness or satisfaction; that is of Christ, (the words will not bear that sense wherein they are usually rendered, "By the righteousness of one," for then must it have been διὰ δικαιώματος τοῦ ἑνός.) And hereby were we delivered from that from which it was impossible we should be otherwise delivered, Rom. viii. 3.

IV. That wherein the exercise of the priestly office of Jesus Christ whilst he was on earth doth consist, cannot be rejected nor denied without damnable error; but the exercise of the priestly office of Jesus Christ whilst he was upon the earth consisted in this, to bear the punishment due to our sins, to make atonement with God, by undergoing his wrath, and reconciling him to sinners upon the satisfaction made to his justice: therefore cannot these things be denied without damnable error.

That in the things before recounted the exercise of Christ's priestly office did consist is most apparent,—first, From all the types and sacrifices whereby it was prefigured, their chief end being propitiation and atonement; secondly, From the very nature of the sacerdotal office, appointed for sacrificing, Christ having nothing to offer but his own blood, through the eternal Spirit; and, thirdly, From divers, yea, innumerable texts of Scripture affirming the same. It would be too long a work to prosecute these things severally and at large, and therefore I will content myself with one or two places wherein all those testimonies are comprised; as Heb. ix. 13, 14, "If the blood of bulls

and of goats," etc., "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God?" etc. Here the death of Christ is compared to, exalted above, and in the antitype answereth, the sacrifices of expiation which were made by the blood of bulls and goats; and so must, at least spiritually, effect what they did carnally accomplish and typically prefigure,—namely, deliverance from the guilt of sin by expiation and atonement: for as in them the life and blood of the sacrifice was accepted in the stead of the offerer, who was to die for the breach of the law, according to the rigour of it, so in this of Christ was his blood accepted as an atonement and propitiation for us, himself being priest, altar, and sacrifice. So, Heb. x. 10–12, he is said expressly, in the room of all the old, insufficient, carnal sacrifices, which could not make the comers thereunto perfect, to offer up his own body a sacrifice for sins, for the remission and pardon of sins through that offering of himself; as it is verse 19. And in the performance also do we affirm that our Saviour underwent the wrath of God which was due unto us. This, because it is by some questioned, I shall briefly confirm, and that with these following reasons:—

First, The punishment due to sin is the wrath of God: Rom. i. 18, "The wrath of God is revealed against all ungodliness;" chap. ii. 5, "The day of wrath and revelation of the righteous judgment of God;" Eph. ii. 3, "Children of wrath;" John iii. 36. But Jesus Christ underwent the punishment due to sin: 2 Cor. v. 21, "Made sin for us;" Isa. liii. 6, "Iniquity was laid upon him;" 1 Pet. ii. 24, "He bare our sins in his own body on the tree." Therefore he underwent the wrath of God.

Secondly, The curse of the law is the wrath of God taken passively, Deut. xxix. 20, 21. But Jesus Christ underwent the curse of the law: Gal. iii. 13, "Made a curse for us," the curse that they lie under who are out of Christ, who are "of the works of the law," verse 10. Therefore he underwent the wrath of God.

Thirdly, The death that sinners are to undergo is the wrath of God. Jesus Christ did taste of that death which sinners for themselves were to undergo; for he died as "our surety," Heb. vii. 22, and in our stead, Matt. xx. 28. Hence his fear, Heb. v. 7; agony, Luke xxii. 44; astonishment and amazement, Mark xiv. 33; dereliction, Matt. xxvii. 46; sorrow, heaviness, and inexpressible pressures, chap. xxvi. 37–39.

V. That doctrine cannot be true nor agreeable to the gospel which strikes at the root of gospel faith, and plucks away the foundation of all that strong consolation which God is so abundantly willing we should receive; but such is that of denying the satisfaction made by Christ, his answering the justice and undergoing the wrath of his Father. It makes the poor soul to be like Noah's dove in its distress, not knowing where to rest the soles of her feet. When a soul is

turned out of its self-righteousness, and begins to look abroad, and view the heaven and earth for a resting-place, and perceives an ocean, a flood, an inundation of wrath, to cover all the world, the wrath of God revealing itself from heaven against all ungodliness, so that it can obtain no rest nor abiding,—heaven it cannot reach by its own flight, and to hell it is unwilling to fall;—if now the Lord Jesus Christ do not appear as an ark in the midst of the waters, upon whom the floods have fallen, and yet has got above them all for a refuge, alas! what shall it do? When the flood fell there were many mountains glorious in the eye, far higher than the ark; but yet those mountains were all drowned, whilst the ark still kept on the top of the waters. Many appearing hills and mountains of self-righteousness and general mercy, at the first view, seem to the soul much higher than Jesus Christ, but when the flood of wrath once comes and spreads itself, all those mountains are quickly covered; only the ark, the Lord Jesus Christ, though the flood fall on him also, yet he gets above it quite, and gives safety to them that rest upon him.

Let me now ask any of those poor souls who ever have been wandering and tossed with the fear of the wrath to come, whether ever they found a resting-place until they came to this:—God spared not his only Son, but gave him up to death for us all; that he made him to be sin for us; that he put all the sins of all the elect into that cup which he was to drink of; that the wrath and flood which they feared did fall upon Jesus Christ (though now, as the ark, he be above it, so that if they could get into him they should be safe). The storm hath been his, and the safety shall be theirs. As all the waters which would have fallen upon them that were in the ark fell upon the ark, they being dry and safe, so all the wrath that should have fallen upon them fell on Christ; which alone causeth their souls to dwell in safety? Hath not, I say, this been your bottom, your foundation, your resting-place? If not (for the substance of it), I fear you have but rotten bottoms. Now, what would you say if a man should come and pull this ark from under you, and give you an old rotten post to swim upon in the flood of wrath? It is too late to tell you no wrath is due unto you; the word of truth and your own consciences have given you other information. You know the "wages of sin is death," in whomsoever it be; he must die in whomsoever it is found. So that truly the soul may well say, "Bereave me of the satisfaction of Christ, and I am bereaved. If he fulfilled not justice, I must; if he underwent not wrath, I must to eternity. O rob me not of my only pearl!" Denying the satisfaction of Christ destroys the foundation of faith and comfort.

VI. Another argument we may take from some few particular places of Scripture, which, instead of many, I shall produce:—

As, first, 2 Cor. v. 21, "He made him to be sin for us, who knew

no sin." "He made him to be sin for us;" how could that be? are not the next words, "He knew no sin?" was he not a Lamb without blemish, and without spot? Doubtless; "he did no sin, neither was guile found in his mouth." What then is this, "God made him to be sin?" It cannot be that God made him sinful, or a sinner by any inherent sin; that will not stand with the justice of God, nor with the holiness of the person of our Redeemer. What is it, then? "He made him to be sin who knew no sin?" Why, clearly, by dispensation and consent, he laid that to his charge whereof he was not guilty. He charged upon him and imputed unto him all the sins of all the elect, and proceeded against him accordingly. He stood as our surety, really charged with the whole debt, and was to pay the utmost farthing, as a surety is to do if it be required of him; though he borrow not the money, nor have one penny of that which is in the obligation, yet if he be sued to an execution, he must pay all. The Lord Christ (if I may so say) was sued by his Father's justice unto an execution, in answer whereunto he underwent all that was due to sin; which we proved before to be death, wrath, and curse.

If it be excepted (as it is) "That God was always well pleased with his Son,—he testified it again and again from heaven,—how, then, could he lay his wrath upon him?" *Ans.* It is true he was always well pleased with him; yet it "pleased him to bruise him and put him to grief." He was always well pleased with the holiness of his person, the excellency and perfectness of his righteousness, and the sweetness of his obedience; but he was displeased with the sins that were charged on him: and therefore it pleased him to bruise and put him to grief with whom he was always well pleased.

Nor is that other exception of any more value, "That Christ underwent no more than the elect lay under; but they lay not under wrath and the punishment due to sin." *Ans.* The proposition is most false, neither is there any more truth in the assumption; for,—First, Christ underwent not only that wrath (taking it passively) which the elect were under, but that also which they should have undergone had not he borne it for them: he "delivered them from the wrath to come." Secondly, The elect do, in their several generations, lie under all the wrath of God in respect of merit and procurement, though not in respect of actual endurance,—in respect of guilt, not present punishment. So that, notwithstanding these exceptions, it stands firm that "he was made sin for us, who knew no sin."

Isa. liii. 5, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Of this place something was said before; I shall add some small enlargements that conduce to discover the meaning of the words. "The chastisement of our peace was upon

him;" that is, he was chastised or punished that we might have peace, that we might go free, our sins being the cause of his wounding, and our iniquities of his being bruised, all our sins meeting upon him, as verse 6; that is, he "bare our sins," in Peter's interpretation. He bare our sins (not, as some think, by declaring that we were never truly sinful, but) by being wounded for them, bruised for them, undergoing the chastisement due unto them, consisting in death, wrath, and curse, so making his soul an offering for sin. "He bare our sins;" that is, say some, he declared that we have an eternal righteousness in God, because of his eternal purpose to do us good. But is this to interpret Scripture, or to corrupt the word of God? Ask the word what it means by Christ's bearing of sin; it will tell you, his being "stricken" for our transgressions, Isa. liii. 8,—his being "cut off" for our sins, Dan. ix. 26. Neither hath the expression of bearing sins any other signification in the word: Lev. v. 1, "If a soul hear the voice of swearing, if he do not utter it, then he shall bear his iniquity." What is that? he shall declare himself or others to be free from sin? No, doubtless; but, he shall undergo the punishment due to sin, as our Saviour did in bearing our iniquities. He must be a cunning gamester indeed that shall cheat a believer of this foundation.

More arguments or texts on this subject I shall not urge or produce, though the cause itself will enforce the most unskilful to abound. I have proceeded as far as the nature of a digression will well bear. Neither shall I undertake, at this time, the answering of objections to the contrary; a full discussion of the whole business of the satisfaction of Christ, which should cause me to search for, draw forth, and confute all objections to the contrary, being not by me intended. And for those which were made at that debate which gave occasion to this discourse, I dare not produce them, lest haply I should not be able to restrain the conjectures of men that I purposely framed such weak objections, that I might obtain an easy conquest over a man of straw of mine own erection, so weak were they, and of so little force to the shaking of so fundamental a truth as that is which we do maintain. So of this argument hitherto.

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## CHAPTER X.

### Of the merit of Christ, with arguments from thence.

ARG. XIV. A fourth thing ascribed to the death of Christ is MERIT, or that worth and value of his death whereby he purchased and procured unto us, and for us, all those good things which we find in the Scripture for his death to be bestowed upon us. Of this,

much I shall not speak, having considered the thing itself under the notion of impetration already; only, I shall add some few observations proper to that particular of the controversy which we have in hand. The word *merit* is not at all to be found in the New Testament, in no translation out of the original that I have seen. The vulgar Latin once reads *promeretur*, Heb. xiii. 16; and the Rheimists, to preserve the sound, have rendered it promerited. But these words in both languages are uncouth and barbarous, besides that they no way answer εὐαρεστεῖται, the word in the original, which gives no colour to merit, name or thing. Nay, I suppose it will prove a difficult thing to find out any one word, in either of the languages wherein the holy Scripture was written, that doth properly and immediately, in its first native importance, signify merit. So that about the name we shall not trouble ourselves, if the thing itself intended thereby be made apparent, which it is both in the Old and New Testament; as Isa. liii. 5, "The chastisement of our peace was upon him, and with his stripes we are healed." The procurement of our peace and healing was the merit of his chastisement and stripes. So Heb. ix. 12, Διὰ τοῦ ἰδίου αἵματος αἰωνίαν λύτρωσιν εὑράμενος, "Obtaining by his blood eternal redemption," is as much as we intend to signify by the merit of Christ. The word which comes nearest it in signification we have, Acts xx. 28, Περιεποιήσατο, "Purchased with his own blood;" purchase and impetration, merit and acquisition, being in this business terms equivalent: which latter word is used in divers other places, as 1 Thess. v. 9; Eph. i. 14; 1 Pet. ii. 9. Now, that which by this name we understand is, the performance of such an action as whereby the thing aimed at by the agent is due unto him, according to the equity and equality required in justice; as, "To him that worketh, is the reward not reckoned of grace, but of debt," Rom. iv. 4. That there is such a merit attending the death of Christ is apparent from what was said before; neither is the weight of any operose proving [of] it imposed on us, by our adversaries seeming to acknowledge it no less themselves; so that we may take it for granted (until our adversaries close with the Socinians in this also).

Christ then, by his death, did merit and purchase, for all those for whom he died, all those things which in the Scripture are assigned to be the fruits and effects of his death. These are the things purchased and merited by his blood-shedding and death; which may be referred unto two heads:—First, Such as are *privative;* as,—1. Deliverance from the hand of our enemies, Luke i. 74; from the wrath to come, 1 Thess. i. 10. 2. The destruction and abolition of death in his power, Heb. ii. 14; 3. Of the works of the devil, 1 John iii. 8. 4. Deliverance from the curse of the law, Gal. iii. 13; 5. From our vain conversation, 1 Pet. i. 18; 6. From the present evil world, Gal. i. 4; 7. From the earth, and from among men, Rev. xiv. 3, 4. 8. Purging

of our sins, Heb. i. 3, Secondly, *Positive;* as,—1. Reconciliation with God, Rom. v. 10; Eph. ii. 16; Col. i. 20. 2. Appeasing or atoning of God by propitiation, Rom. iii. 25; 1 John ii. 2. 3. Peace-making, Eph. ii. 14. 4. Salvation, Matt. i. 21. All these hath our Saviour by his death merited and purchased for all them for whom he died; that is, so procured them of his Father that they ought, in respect of that merit, according to the equity of justice, to be bestowed on them for whom they were so purchased and procured. It was absolutely of free grace in God that he would send Jesus Christ to die for any; it was of free grace for whom he would send him to die; it is of free grace that the good things procured by his death be bestowed on any person, in respect of those persons on whom they are bestowed: but considering his own appointment and constitution, that Jesus Christ by his death should merit and procure grace and glory for those for whom he died, it is of debt in respect of Christ that they be communicated to them. Now, that which is thus merited, which is of debt to be bestowed, we do not say that it *may* be bestowed, but it *ought* so to be, and it is injustice if it be not.

Having said this little of the nature of merit, and of the merit of Christ, the procurement of his death for them in whose stead he died, it will quickly be apparent how irreconcilable the general ransom is therewith; for the demonstration whereof we need no more but the proposing of this one question,—namely, If Christ hath merited grace and glory for all those for whom he died, if he died for all, how comes it to pass that these things are not communicated to and bestowed upon all? Is the defect in the merit of Christ, or in the justice of God? How vain it is to except, that these things are not bestowed absolutely upon us, but upon condition, and therefore were so procured; seeing that the very condition itself is also merited and procured, as Eph. i. 3, 4, Phil. i. 29,—hath been already declared.

ARG. XV. Fifthly, The very phrases of "DYING FOR US," "bearing our sins," being our "surety," and the like, whereby the death of Christ for us is expressed, will not stand with the payment of a ransom for all. To die for another is, in Scripture, to die in that other's stead, that he might go free; as Judah besought his brother Joseph to accept of him for a bondman instead of Benjamin, that he might be set at liberty, Gen. xliv. 33, and that to make good the engagement wherein he stood bound to his father to be a surety for him. He that is surety for another (as Christ was for us, Heb. vii 22), is to undergo the danger, that the other may be delivered. So David, wishing that he had died for his son Absalom, 2 Sam. xviii. 33, intended, doubtless, a commutation with him, and a substitution of his life for his, so that he might have lived. Paul also, Rom. v. 7, intimates the same, supposing that such a thing might be found among men that one should die for another; no doubt alluding to the Decii,

Menœceus, Euryalus, and such others, whom we find mentioned in the stories of the heathen, who voluntarily cast themselves into death for the deliverance of their country or friends, continuing their liberty and freedom from death who were to undergo it, by taking it upon themselves, to whom it was not directly due. And this plainly is the meaning of that phrase, "Christ died for us;" that is, in the undergoing of death there was a subrogation of his person in the room and stead of ours. Some, indeed, except that where the word ὑπὲρ is used in this phrase, as Heb. ii. 9, "That he by the grace of God should taste death for every man," there only the good and profit of them for whom he died is intended, not enforcing the necessity of any commutation. But why this exception should prevail I see no reason, for the same preposition being used in the like kind in other cases doth confessedly intimate a commutation; as Rom. ix. 3, where Paul affirms that he "could wish himself accursed from Christ ὑπὲρ τῶν αδελφῶν,"—"for his brethren,"—that is, in their stead, that they might be united to him. So also, 2 Cor. v. 20, Ὑπὲρ Χριστοῦ πρεσβεύομεν, "We are ambassadors in Christ's stead." So the same apostle, 1 Cor. i. 13, asking, and strongly denying by way of interrogation, Μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν; "Was Paul crucified for you?" plainly showeth that the word ὑπέρ, used about the crucifying of Christ for his church, doth argue a commutation or change, and not only designs the good of them for whom he died: for, plainly, he might himself have been crucified for the good of the church; but in the stead thereof, he abhorreth the least thought of it. But concerning the word ἀντί, which also is used, there is no doubt, nor can any exception be made; it always signifieth a commutation and change, whether it be applied to things or persons: so Luke xi. 11, Ὄφις ἀντὶ ἰχθύος, "A serpent instead of a fish;" so Matt. v. 38, Ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ, "An eye for an eye;" so Heb. xii. 16;—and for persons, Archelaus is said to reign ἀντὶ Ἡρώδου τοῦ πατρός, "instead of his father," Matt. ii. 22. Now, this word is used of the death of our Saviour, Matt. xx. 28, "The Son of man came δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν,"—which words are repeated again, Mark x. 45,—that is, to give his life a ransom in the stead of the lives of many. So that, plainly, Christ dying for us, as a surety, Heb. vii. 22, and thereby and therein "bearing our sins in his own body," 1 Pet. ii. 24, being made a curse for us, was an undergoing of death, punishment, curse, wrath, not only for our good, but directly in our stead; a commutation and subrogation of his person in the room and place of ours being allowed, and of God accepted. This being cleared, I demand,—First, Whether Christ died thus for all? that is, whether he died in the room and stead of all, so that his person was substituted in the room of theirs? as, whether he died in the stead of Cain and Pharaoh, and the rest, who long before his

death were under the power of the second death, never to be delivered? Secondly, Whether it be justice that those, or any of them, in whose stead Christ died, bearing their iniquities, should themselves also die and bear their own sins to eternity? Thirdly, What rule of equity is there, or example for it, that when the surety hath answered and made satisfaction to the utmost of what was required in the obligation wherein he was a surety, they for whom he was a surety should afterwards be proceeded against? Fourthly, Whether Christ hung upon the cross in the room or stead of reprobates? Fifthly, Whether he underwent all that which was due unto them for whom he died? If not, how could he be said to die in their stead? If so, why are they not all delivered? I shall add no more but this, that to affirm Christ to die for all men is the readiest way to prove that he died for no man, in the sense Christians have hitherto believed, and to hurry poor souls into the bottom of Socinian blasphemies.

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## CHAPTER XI.

### The last general argument.

ARG. XVI. Our next argument is taken from some particular places of Scripture, clearly and distinctly in themselves holding out the truth of what we do affirm. Out of the great number of them I shall take a few to insist upon, and therewith to close our arguments.

1. The first that I shall begin withal is the first mentioning of Jesus Christ, and the first revelation of the mind of God concerning a discrimination between the people of Christ and his enemies: Gen. iii. 15, "I will put enmity between thee" (the serpent) "and the woman, and between thy seed and her seed." By the seed of the woman is meant the whole body of the elect, Christ in the first place as the head, and all the rest as his members; by the seed of the serpent, the devil, with all the whole multitude of reprobates, making up the malignant state, in opposition to the kingdom and body of Jesus Christ.

That by the first part, or the seed of the woman, is meant Christ with all the elect, is most apparent; for they in whom all the things that are here foretold of the seed of the woman do concur, are the seed of the woman (for the properties of any thing do prove the thing itself.) But now in the elect, believers in and through Christ, are to be found all the properties of the seed of the woman; for, for them, in them, and by them, is the head of the serpent broken, and Satan trodden down under their feet, and the devil disappointed in his temptations, and the devil's agents frustrated in their undertakings. Principally and especially, this is spoken of

Christ himself, collectively of his whole body, which beareth a continual hatred to the serpent and his seed.

Secondly, By the seed of the serpent is meant all the reprobate, men of the world, impenitent, unbelievers. For,

*First*, The enmity of the serpent lives and exerciseth itself in them. They hate and oppose the seed of the woman; they have a perpetual enmity with it; and every thing that is said of the seed of the serpent belongs properly to them.

*Secondly*, They are often so called in the Scripture: Matt. iii. 7, "O generation of vipers," or seed of the serpent; so also chap. xxiii. 33. So Christ telleth the reprobate Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do," John viii. 44. So again, "Child of the devil," Acts xiii. 10,—that is, the seed of the serpent; for "he that committeth sin is of the devil," 1 John iii. 8.

These things being undeniable, we thus proceed:—Christ died for no more than God promised unto him that he should die for. But God did not promise him to all, as that he should die for them; for he did not promise the seed of the woman to the seed of the serpent, Christ to reprobates, but in the first word of him he promiseth an enmity against them. In sum, the seed of the woman died not for the seed of the serpent.

2. Matt. vii. 23, "I will profess unto them, I never knew you." Christ at the last day professeth to some he never knew them. Christ saith directly that he knoweth his own, whom he layeth down his life for, John x. 14–17. And surely he knows whom and what he hath bought. Were it not strange that Christ should die for them, and buy them that he will not own, but profess he never knew them? If they are "bought with a price," surely they are his own? 1 Cor. vi. 20. If Christ did so buy them, and lay out the price of his precious blood for them, and then at last deny that he ever knew them, might they not well reply, "Ah, Lord! was not thy soul heavy unto death for our sakes? Didst thou not for us undergo that wrath that made thee sweat drops of blood? Didst thou not bathe thyself in thine own blood, that our blood might be spared? Didst thou not sanctify thyself to be an offering for us as well as for any of thy apostles? Was not thy precious blood, by stripes, by sweat, by nails, by thorns, by spear, poured out for us? Didst thou not remember us when thou hungest upon the cross? And now dost thou say, thou never knewest us? Good Lord, though we be unworthy sinners, yet thine own blood hath not deserved to be despised. Why is it that none can lay any thing to the charge of God's elect? Is it not because thou diedst for them? And didst thou not do the same for us? Why, then, are we thus charged, thus rejected? Could not thy blood satisfy thy Father, but we ourselves must be punished? Could not justice content itself with that sacrifice, but we must now hear, 'Depart, I

never knew you?'" What can be answered to this plea, upon the granting of the general ransom, I know not.

3. Matt. xi. 25, 26, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Those men from whom God in his sovereignty, as Lord of heaven and earth, of his own good pleasure, hideth the gospel, either in respect of the outward preaching of it, or the inward revelation of the power of it in their hearts, those certainly Christ died not for; for to what end should the Father send his only Son to die for the redemption of those whom he, for his own good pleasure, had determined should be everlasting strangers from it, and never so much as hear of it in the power thereof revealed to them? Now, that such there are our Saviour here affirms; and he thanks his Father for that dispensation at which so many do at this day repine.

4. John x. 11, 15, 16, 27, 28. This clear place, which of itself is sufficient to evert the general ransom, hath been a little considered before, and, therefore, I shall pass it over the more briefly. First, That all men are not the sheep of Christ is most apparent; for,—*First*, He himself saith so, verse 26, "Ye are not of my sheep." *Secondly*, The distinction at the last day will make it evident, when the sheep and the goats shall be separated. *Thirdly*, The properties of the sheep are, that they hear the voice of Christ, that they know him; and the like are not in all. Secondly, That the sheep here mentioned are all his elect, as well those that were to be called as those that were then already called. Verse 16, Some were not as yet of his fold of called ones; so that they are sheep by election, and not believing. Thirdly, That Christ so says that he laid down his life for his sheep, that plainly he excludes all others; for,—*First*, He lays down his life for them as sheep. Now, that which belongs to them as such belongs only to such. If he lays down his life for sheep, as sheep, certainly he doth it not for goats, and wolves, and dogs. *Secondly*, He lays down his life as a shepherd, verse 11; therefore, for them as the sheep. What hath the shepherd to do with the wolves, unless it be to destroy them? *Thirdly*, Dividing all into sheep and others, verse 26, he saith he lays down his life for his sheep; which is all one as if he had said he did it for them only. *Fourthly*, He describes them for whom he died by this, "My Father gave them me," verse 29; as also chap. xvii. 6, "Thine they were, and thou gavest them me:" which are not all; for "all that the Father giveth him shall come to him," chap. vi. 37, and he "giveth unto them eternal life, and they shall never perish," chap. x. 28. Let but the sheep of Christ keep close to this evidence, and all the world shall never deprive them of their inheritance. Farther to confirm this place, add Matt. xx. 28; John xi. 52.

5. Rom. viii. 32–34. The intention of the apostle in this place is, to hold out consolation to believers in affliction or under any distress; which he doth, verse 31, in general, from the assurance of the presence of God with them, and his assistance at all times, enough to conquer all oppositions, and to make all difficulty indeed contemptible, by the assurance of his loving-kindness, which is better than life itself. "If God be for us, who can be against us?" To manifest this his presence and kindness, the apostle minds them of that most excellent, transcendent, and singular act of love towards them, in sending his Son to die for them, not sparing him, but requiring their debt at his hand; whereupon he argues from the greater to the less, —that if he have done that for us, surely he will do every thing else that shall be requisite. If he did the greater, will he not do the less? If he give his Son to death, will he not also freely give us all things? Whence we may observe,—First, That the greatest and most eximious expression of the love of God towards believers is in sending his Son to die for them, not sparing him for their sake; this is made the chief of all. Now, if God sent his Son to die for all, he had [done] as great an act of love, and hath made as great a manifestation of it, to them that perish as to those that are saved. Secondly, That for whomsoever he hath given and not spared his Son, unto them he will assuredly freely give all things; but now he doth not give all things that are good for them unto all, as faith, grace, and glory: from whence we conclude that Christ died not for all. Again, verse 33, he gives us a description of those that have a share in the consolation here intended, for whom God gave his Son, to whom he freely gives all things; and that is, that they are his "elect,"—not all, but only those whom he hath chosen before the foundation of the world, that they should be holy; which gives another confirmation of the restraint of the death of Christ to them alone: which he yet farther confirms, verse 34, by declaring that those of whom he speaks shall be freely justified and freed from condemnation; whereof he gives two reasons,—first, Because Christ died for them; secondly, Because he is risen, and makes intercession for them for whom he died: affording us two invincible arguments to the business in hand. The first, taken from the infallible effects of the death of Christ: Who shall lay any thing to their charge? who shall condemn them? Why, what reason is given? "It is Christ that died." So that his death doth infallibly free all them from condemnation for whom he died. The second, from the connection that the apostle here makes between the death and intercession of Jesus Christ: For whom he died, for them he makes intercession; but he saveth to the utmost them for whom he intercedeth, Heb. vii. 25. From all which it is undeniably apparent that the death of Christ, with the fruits and benefits thereof, belongeth only to the elect of God.

6. Eph. i. 7, "In whom we have redemption." If his blood was

shed for all, then all must have a share in those things that are to be had in his blood. Now, amongst these is that redemption that consists in the forgiveness of sins; which certainly all have not, for they that have are "blessed," Rom. iv. 7, and shall be blessed for evermore: which blessing comes not upon all, but upon the seed of righteous Abraham, verse 16.

7. 2 Cor. v. 21, "He hath made him to be sin for us, that we might be made the righteousness of God in him." It was in his death that Christ was made sin, or an offering for it. Now, for whomsoever he was made sin, they are made the righteousness of God in him: "By his stripes we are healed," Isa liii. 5; John xv. 13, "Greater love hath no man than this, that a man lay down his life for his friends." Then, to intercede is not of greater love than to die, nor any thing else that he doth for his elect. If, then, he laid down his life for all, which is the greatest, why doth he not also the rest for them, and save them to the uttermost?

8. John xvii. 9, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." And verse 19, "For their sakes I sanctify myself."

9. Eph. v. 25, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;" as [also] Acts xx. 28. The object of Christ's love and his death is here asserted to be his bride, his church; and that as properly as a man's own wife is the only allowed object of his conjugal affections. And if Christ had a love to others so as to die for them, then is there in the exhortation a latitude left unto men, in conjugal affections, for other women besides their wives.

I thought to have added other arguments, as intending a clear discussing of the whole controversy; but, upon a review of what hath been said, I do with confidence take up and conclude that those which have been already urged will be enough to satisfy them who will be satisfied with any thing, and those that are obstinate will not be satisfied with more. So of our arguments here shall be an end.

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# BOOK IV.

## CHAPTER I.

### Things previously to be considered, to the solution of objections.

THERE being sundry places in holy Scripture wherein the ransom and propitiation made by the blood of Christ is set forth in general and indefinite expressions; as also a fruitlessness or want of success in

respect of some, through their own default, for whom he died, seemingly intimated; with general proffers, promises, and exhortations, made for the embracing of the fruits of the death of Christ, even to them who do never actually perform it,—whence some have taken occasion to maintain *a universality of redemption*, equally respecting all and every one, and that with great confidence, affirming that the contrary opinion cannot possibly be reconciled with those places of Scripture wherein the former things are proposed;—these three heads being the only fountains from whence are drawn (but with violence) all the arguments that are opposed to the peculiar effectual redemption of the elect only, I shall, before I come to the answering of objections arising from a wrested interpretation of particular places, lay down some such fundamental principles as are agreeable to the word, and largely held forth in it, and no way disagreeable to our judgment in this particular, which do and have given occasion to those general and indefinite affirmations as they are laid down in the word, and upon which they are founded, having their truth in them, and not in a universal ransom for all and every one; with some distinctions conducing to the farther clearing of the thing in question, and waiving of many false imputations of things and consequences, erroneously or maliciously imposed on us.

1. The first thing that we shall lay down is concerning the dignity, worth, preciousness, and infinite value of the blood and death of Jesus Christ. The maintaining and declaring of this is doubtless especially to be considered; and every opinion that doth but seemingly clash against it is exceedingly prejudiced, at least deservedly suspected, yea, presently to be rejected by Christians, if upon search it be found to do so really and indeed, as that which is injurious and derogatory to the merit and honour of Jesus Christ. The Scripture, also, to this purpose is exceeding full and frequent in setting forth the excellency and dignity of his death and sacrifice, calling his blood, by reason of the unity of his person, "God's own blood," Acts xx. 28; exalting it infinitely above all other sacrifices, as having for its principle "the eternal Spirit," and being itself "without spot," Heb. ix. 14; transcendently more precious than silver, or gold, or corruptible things, 1 Pet. i. 18; able to give justification from all things, from which by the law men could not be justified, Acts xiii. 28. Now, such as was the sacrifice and offering of Christ in itself, such was it intended by his Father it should be. It was, then, the purpose and intention of God that his Son should offer a sacrifice of infinite worth, value, and dignity, sufficient in itself for the redeeming of all and every man, if it had pleased the Lord to employ it to that purpose; yea, and of other worlds also, if the Lord should freely make them, and would redeem them. Sufficient we say, then, was the sacrifice of Christ for the redemption of the whole world, and for the expiation of all

the sins of all and every man in the world. This sufficiency of his sacrifice hath a twofold rise:—First, The dignity of the person that did offer and was offered. Secondly, The greatness of the pain he endured, by which he was able to bear, and did undergo, the whole curse of the law and wrath of God due to sin. *And this sets out the innate, real, true worth and value of the blood-shedding of Jesus Christ.* This is its own true internal perfection and sufficiency. That it should be applied unto any, made a price for them, and become beneficial to them, according to the worth that is in it, is external to it, doth not arise from it, but merely depends upon the intention and will of God. It was in itself of infinite value and sufficiency to *have been made a price* to have bought and purchased all and every man in the world. That it did formally become a price for any is solely to be ascribed to the purpose of God, intending their purchase and redemption by it. The intention of the offerer and accepter that it should be for *such*, *some*, or *any*, is that which gives the formality of a price unto it; this is external. But the value and fitness of it to be made a price ariseth from its own internal sufficiency. Hence may appear what is to be thought of that old distinction of the schoolmen, embraced and used by divers protestant divines, though by others again rejected,—namely, "That Christ died for all in respect of the sufficiency of the ransom he paid, but not in respect of the efficacy of its application;" or, "The blood of Christ was a sufficient price for the sins of all the world;"—which last expression is corrected by some, and thus asserted, "That the blood of Christ was sufficient to have been made a price for all;" which is most true, as was before declared: for its being a price for all or some doth not arise from its own sufficiency, worth, or dignity, but from the intention of God and Christ using it to that purpose, as was declared; and, therefore, it is denied that the blood of Christ was a sufficient price and ransom for all and every one, not because it was not sufficient, but because it was not a ransom. And so it easily appears what is to be owned in the distinction itself before expressed. If it intend no more but that the blood of our Saviour was of sufficient value for the redemption of all and every one, and that Christ intended to lay down a price which should be sufficient for their redemption, it is acknowledged as most true. But the truth is, that expression, "To die for them," holds out the intention of our Saviour, in the laying down of the price, to have been their redemption; which we deny, and affirm that then it could not be but that they must be made actual partakers of the eternal redemption purchased for them, unless God failed in his design, through the defect of the ransom paid by Christ, his justice refusing to give a dismission upon the delivery of the ransom.

Now, the infinite value and worth which we assert to be in the

death of Christ we conceive to be exceedingly undervalued by the assertors of universal redemption; for that it should be extended to this or that object, fewer or more, we showed before to be extrinsical to it. But its true worth consists in the immediate effects, products, and issues of it, with what in its own nature it is fit and able to do; which they openly and apparently undervalue, yea, almost annihilate. Hence those expressions concerning it:—First, That by it a *door of grace was opened for sinners:* where, I suppose, they know not; but that any were [ever] effectually carried in at the door by it, that they deny. Secondly, *That God might, if he would, and upon what condition he pleased, save those for whom Christ died.* That a right of salvation was by him purchased for any, they deny. Hence they grant, that after the death of Christ,—first, *God might have dealt with man upon a legal condition again;* secondly, *That all and every man might have been damned, and yet the death of Christ have had its full effect;* as also, moreover, *That faith and sanctification are not purchased by his death,* yea, no more *for any* (as before) *than what he may go to hell withal.* And divers other ways do they express their low thoughts and slight imaginations concerning the innate value and sufficiency of the death and blood-shedding of Jesus Christ. To the honour, then, of Jesus Christ our Mediator, God and man, our all-sufficient Redeemer, we affirm, such and so great was the dignity and worth of his death and blood-shedding, of so precious a value, of such an infinite fulness and sufficiency was this oblation of himself, that it was every way able and perfectly sufficient to redeem, justify, and reconcile and save all the sinners in the world, and to satisfy the justice of God for all the sins of all mankind, and to bring them every one to everlasting glory. Now, this fulness and sufficiency of the merit of the death of Christ is a foundation unto two things:—

First, The general publishing of the gospel unto "all nations," with the right that it hath to be preached to "every creature," Matt. xxviii. 19; Mark xvi. 15; because the way of salvation which it declares is wide enough for all to walk in. There is enough in the remedy it brings to light to heal all their diseases, to deliver them from all their evils. If there were a thousand worlds, the gospel of Christ might, upon this ground, be preached to them all, there being enough in Christ for the salvation of them all, if so be they will derive virtue from him by touching him in faith; the only way to draw refreshment from this fountain of salvation. It is, then, altogether in vain which some object, that the preaching of the gospel to all is altogether needless and useless, if Christ died not for all; yea, that it is to make God call upon men to believe that which is not true,—namely, that Christ died for them: for, first, besides that amongst those

nations whither the gospel is sent there are some to be saved ("I have much people,") which they cannot be, in the way that God hath appointed to do it, unless the gospel be preached to others as well as themselves; and besides, secondly, that in the economy and dispensation of the new covenant, by which all external differences and privileges of people, tongues, and nations being abolished and taken away, the word of grace was to be preached without distinction, and all men called everywhere to repent; and, thirdly, that when God calleth upon men to believe, he doth not, in the first place, call upon them to believe that Christ died for them, but that there is no name under heaven given unto men whereby they might be saved, but only of Jesus Christ, through whom salvation is preached;—I say, besides these certain truths, fully taking off that objection, this one thing of which we speak is a sufficient basis and ground for all those general precepts of preaching the gospel unto all men, even that sufficiency which we have described.

Secondly, That the preachers of the gospel, in their particular congregations, being utterly unacquainted with the purpose and secret counsel of God, being also forbidden to pry or search into it, Deut. xxix. 29, may from hence justifiably call upon every man to believe, with assurance of salvation to every one in particular upon his so doing, knowing, and being fully persuaded of this, that there is enough in the death of Christ to save every one that shall so do; leaving the purpose and counsel of God, on whom he will bestow faith, and for whom in particular Christ died (even as they are commanded), to himself.

And this is one principal thing, which, being well observed, will crush many of the vain flourishes of our adversaries; as will in particular hereafter appear.

2. A second thing to be considered is, the *economy or administration of the new covenant* in the times of the gospel, with the amplitude and enlargement of the kingdom and dominion of Christ after his appearance in the flesh; whereby, all external differences being taken away, the name of Gentiles removed, the partition-wall broken down, the promise to Abraham that he should be heir of the world, as he was father of the faithful, was now fully to be accomplished. Now, this administration is so opposite to that dispensation which was restrained to one people and family, who were God's peculiar, and all the rest of the world excluded, that it gives occasion to many general expressions in the Scripture; which are far enough from comprehending a universality of all individuals, but denote only a removal of all such restraining exceptions as were before in force. So that a consideration of the end whereunto these general expressions are used, and of what is aimed at by them, will clearly

manifest their nature, and how they are to be understood, with whom they are that are intended by them and comprehended in them. For it being only this enlargement of the visible kingdom of Christ to all nations in respect of right, and to many in respect of fact (God having elect in all those nations to be brought forth, in the several generations wherein the means of grace are in those places employed), that is intended, it is evident that they import only a *distribution* of men through all differences whatsoever, and not a *universal collection* of all and every one; the thing intended by them requiring the one and not the other. Hence, those objections which are made against the particularity of the ransom of Christ, and the restraining of it only to the elect, from the terms of *all, all men, all nations, the world, the whole world,* and the like, are all of them exceeding weak and invalid, as wresting the general expressions of the Scripture beyond their aim and intent, they being used by the Holy Ghost only to evidence the removal of all personal and national distinctions,—the breaking up of all the narrow bounds of the Old Testament, the enlarging the kingdom of Christ beyond the bounds of Jewry and Salem, abolishing all old restrictions, and opening a way for the elect amongst all people (called "The fulness of the Gentiles,") to come in; there being now "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all," Col. iii. 11. Hence the Lord promiseth to "pour out his Spirit upon all flesh," Joel ii. 28; which Peter interpreteth to be accomplished by the filling of the apostles with the gifts of the Spirit, that they might be enabled to preach to several nations, Acts ii. 17, "having received grace and apostleship for obedience to the faith among all nations" Rom. i. 5;—not the Jews only, but some among all nations, "the gospel being the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek," verse 16; intending only, as to salvation, the peculiar bought by Christ, which he "redeemed out of every kindred, and tongue, and people, and nation," Rev. v. 9, where ye have an evident distribution of that which in other places is generally set down; the gospel being commanded to be preached to all these nations, Matt. xxviii. 19, that those bought and redeemed ones amongst them all might be brought home to God, John xi. 52. And this is that which the apostle so largely sets forth, Eph. ii. 14–17. Now, in this sense, which we have explained, and no other, are those many places to be taken which are usually urged for universal grace and redemption, as shall afterward be declared in particular.

3. We must exactly distinguish between man's duty and God's purpose, there being no connection between them. The purpose and decree of God is not the rule of our duty; neither is the perform-

ance of our duty in doing what we are commanded any declaration of what is God's purpose to do, or his decree that it should be done. Especially is this to be seen and considered in the duty of the ministers of the gospel, in the dispensing of the word, in exhortations, invitations, precepts, and threatenings, committed unto them; all which are perpetual declaratives of our duty, and do manifest the approbation of the thing exhorted and invited to, with the truth of the connection between one thing and another, but not of the counsel and purpose of God, in respect of individual persons, in the ministry of the word. A minister is not to make inquiry after, nor to trouble himself about, those secrets of the eternal mind of God, namely,—whom he purposeth to save, and whom he hath sent Christ to die for in particular. It is enough for them to search his revealed will, and thence take their *directions*, from whence they have their *commissions*. Wherefore, there is no sequel between the universal precepts from the word concerning the *things*, unto God's purpose in himself concerning *persons*. They command and invite all to repent and believe; but they know not in particular on whom God will bestow repentance unto salvation, nor in whom he will effect the work of faith with power. And when they make proffers and tenders in the name of God to all, they do not say to all, "It is the purpose and intention of God that ye should believe," (who gave them any such power?) but, that it is his command, which makes it their duty to do what is required of them; and they do not declare his mind, what himself in particular will do. The external offer is such as from which every man may conclude his own duty; none, God's purpose, which yet may be known upon performance of his duty. Their objection, then, is vain, who affirm that God hath given Christ for all to whom he offers Christ in the preaching of the gospel; for his offer in the preaching of the gospel is not declarative to any in particular, neither of what God hath done nor of what he will do in reference to him, but of what he ought to do, if he would be approved of God and obtain the good things promised. Whence it will follow,—

First, That God always intends to save some among them to whom he sends the gospel in its power. And the ministers of it being, *first*, unacquainted with his particular purpose; *secondly*, bound to seek the good of all and every one, as much as in them lies; *thirdly*, to hope and judge well of all, even as it is meet for them,—they may make a proffer of Jesus Christ, with life and salvation in him, notwithstanding that the Lord hath given his Son only to his elect.

Secondly, That this offer is neither vain nor fruitless, being declarative of their duty, and of what is acceptable to God if it be per-

formed as it ought to be, even as it is required. And if any ask, What it is of the mind and will of God that is declared and made known when men are commanded to believe for whom Christ did not die? I answer, *first*, What they ought to do, if they will do that which is acceptable to God; *secondly*, The sufficiency of salvation that is in Jesus Christ to all that believe on him; *thirdly*, The certain, infallible, inviolable connection that is between faith and salvation, so that whosoever performs the one shall surely enjoy the other, for whoever comes to Christ he will in no wise cast out. Of which more afterward.

4. The ingraffed erroneous persuasion of the Jews, which for a while had a strong influence upon the apostles themselves, restraining salvation and deliverance by the Messiah, or promised seed, to themselves alone, who were the offspring of Abraham according to the flesh, must be considered as the ground of many general expressions and enlargements of the objects of redemption; which yet, being so occasioned, give no colour of any unlimited universality. That the Jews were generally infected with this proud opinion, that all the promises belonged only to them and theirs, towards whom they had a universality, exclusive of all others, whom they called "dogs, uncircumcised," and poured out curses on them, is most apparent. Hence, when they saw the multitudes of the Gentiles coming to the preaching of Paul, they were "filled with envy, contradicting, blaspheming, and raising up persecution against them," Acts xiii 45–50; which the apostle again relates of them, 1 Thess. ii. 15, 16. "They please not God," saith he, "and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved;" being not with any thing more enraged in the preaching of our Saviour than his prediction of letting out his vineyard to others.

That the apostles themselves, also, had deeply drunk in this opinion, learned by tradition from their fathers, appeareth, not only in their questioning about the restoration of the kingdom unto Israel, Acts i. 6, but also most evidently in this, that after they had received commission to teach and baptize all nations, Matt. xxviii. 19, or every creature, Mark xvi. 15, and were endued with power from above so to do, according to promise, Acts i. 8; yet they seem to have understood their commission to have extended only to the lost sheep of the house of Israel, for they went about and preached only to the Jews, chap. xi. 19: and when the contrary was evidenced and demonstrated to them, they glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life," verse 18; admiring at it, as a thing which before they were not acquainted with. And no wonder that men were not easily nor soon persuaded to this, it being the great mystery that was not made known in former ages, as it

was then revealed to God's holy apostles and prophets by the Spirit —namely, "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel," Eph. iii. 5, 6.

But now, this being so made known unto them by the Spirit, and that the time was come wherein the little sister was to be considered, the prodigal brought home, and Japheth persuaded to dwell in the tents of Shem, they laboured by all means to root it out of the minds of their brethren according to the flesh, of whom they had a special care;—as also, to leave no scruple in the mind of the eunuch, that he was a dry tree; or of the Gentile, that he was cut off from the people of God. To which end they use divers general expressions, carrying a direct opposition to that former error, which was absolutely destructive to the kingdom of Jesus Christ. Hence are those terms of the *world, all men, all nations, every creature,* and the like, used in the business of redemption and preaching of the gospel; these things being not restrained, according as they supposed, to one certain nation and family, but extended to the universality of God's people scattered abroad in every region under heaven. Especially are these expressions used by John, who, living to see the first coming of the Lord, in that fearful judgment and vengeance which he executed upon the Jewish nation some forty years after his death, is very frequent in the asserting of the benefit of the world by Christ, in opposition, as I said before, to the Jewish nation,—giving us a rule how to understand such phrases and locutions: John xi. 51, 52, "He signified that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad;" conformably whereunto he tells the believing Jews that Christ is not a propitiation for them only, "but for the sins of the whole world," 1 John ii. 2, or the people of God scattered throughout the whole world, not tied to any one nation, as they sometime vainly imagined. And this may and doth give much light into the sense and meaning of those places where the words *world* and *all* are used in the business of redemption. They do not hold out a collective universality, but a general distribution into men of all sorts, in opposition to the before-recounted erroneous persuasion.

5. The extent, nature, and signification of those general terms which we have frequently used indefinitely in the Scripture, to set out the object of the redemption by Christ, must seriously be weighed. Upon these expressions hangs the whole weight of the opposite cause, the chief if not the only argument for the universality of redemption being taken from words which seem to be of a latitude in their signification equal to such an assertion, as the *world,* the

*whole world, all,* and the like; which terms, when they have once fastened upon, they run with, "Io triumphe," as though the victory were surely theirs. *The world, the whole world, all, all men!*—who can oppose it? Call them to the context in the several places where the words are; appeal to rules of interpretation; mind them of the circumstances and scope of the place, the sense of the same words in other places; with other fore-named helps and assistances which the Lord hath acquainted us with for the discovery of his mind and will in his word,—they presently cry out, the *bare word,* the letter is theirs: "Away with the gloss and interpretation; give us leave to believe what the word expressly saith;"—little (as I hope) imagining, being deluded with the love of their own darling, that if this assertion be general, and they will not allow us the gift of interpretation agreeable to the proportion of faith, that, at one clap, they confirm the cursed madness of the Anthropomorphites,—assigning a human body, form and shape, unto God, who hath none; and the alike cursed figment of transubstantiation, overthrowing the body of Christ, who hath one; with divers other most pernicious errors. Let them, then, as long as they please, continue such empty clamours, fit to terrify and shake weak and unstable men; for the truth's sake we will not be silent: and I hope we shall very easily make it appear that the general terms that are used in this business will indeed give no colour to any argument for universal redemption, whether absolute or conditionate.

Two words there are that are mightily stuck upon or stumbled at;—first, The *world;* secondly, *All.* The particular places wherein they are, and from which the arguments of our adversaries are urged, we shall afterward consider, and for the present only show that the words themselves, according to the Scripture use, do not necessarily hold out any collective universality of those concerning whom they are affirmed, but, being words of various significations must be interpreted according to the scope of the place where they are used and the subject-matter of which the Scripture treateth in those places.

First, then, for the word *world,* which in the New Testament is called κόσμος (for there is another word sometimes translated world, namely, αἰών, that belongs not to this matter, noting rather the duration of time than the thing in that space continuing): he that doth not acknowledge it to be πολύσημον, need say no more to manifest his unacquaintedness in the book of God. I shall briefly give you so many various significations of it as shall make it apparent that from the bare usage of a word so exceedingly equivocal, no argument can be taken, until it be distinguished, and the meaning thereof in that particular place evinced from whence the argument is taken.

THE SCHEME.

- Mundus sumitur,
  - 1. Subjectivè,
    - 1. Ὁλικῶς.
    - 2. Μερικῶς, idque vel } pro
      - 1. Cœlo aspectabili.
      - 2. Terra habitabili.
  - 2. Adjunctivè, ratione
    - 1. Incolarum, idque
      - 1. Collectivè, seu κατὰ πάντας.
      - 2. Distributivè, pro
        - 1. Quibusvis.
        - 2. Multis.
      - 3. Signanter, pro
        - 1. Bonis, seu electis.
        - 2. Malis, seu reprobis.
      - 4. Ἀορίστως, seu communiter.
      - 5. Restrictivè, seu συνεκδοχικῶς, pro
        - 1. Præcipuis.
        - 2. Romanis.
    - 2. Accidentium
      - 1. Corruptionis, unde sumitur pro
        - 1. Ipsa corruptione.
        - 2. Sede corruptionis.
        - 3. Terrena conditione.
      - 2. Maledictionis.[1]

All these distinctions of the use of the word are made out in the following observations:—

The word *world* in the Scripture is in general taken five ways:—

First, *Pro mundo continente;* and that,—*First,* generally, ὅλως, for the whole fabric of heaven and earth, with all things in them contained, which in the beginning were created of God: so Job xxxiv. 13; Acts xvii. 24; Eph. i. 4, and in very many other places. *Secondly,* Distinctively, first, for the heavens, and all things belonging to them, distinguished from the earth, Ps. xc. 2; secondly, The habitable earth, and this very frequently, as Ps. xxiv. 1, xcviii. 7; Matt. xiii. 38; John i. 9, iii. 17, 19, vi. 14, xvii. 11; 1 Tim. i. 15, vi. 7.

Secondly, *For the world contained,* especially men in the world; and that either,—*First,* universally for all and every one, Rom. iii. 6, 19, v. 12. *Secondly,* Indefinitely for men, without restriction

[1] The following is a translation of the above scheme:—

- The *World* is taken,
  - I. Subjectively
    - 1. Universally.
    - 2. Partially; for
      - (1.) The visible heaven.
      - (2.) The habitable earth.
  - II. Adjunctively, in respect of
    - 1. The inhabitants, and that,—
      - (1.) Collectively for the whole.
      - (2.) Distributively; for,—
        - [1.] Any.
        - [2.] Many.
      - (3.) Signally,—
        - [1.] The good, or elect.
        - [2.] The wicked, or reprobate.
      - (4.) Indifferently, or in common.
      - (5.) Restrictively, or synecdochically; for.—
        - [1.] The chief.
        - [2.] The Romans.
    - 2. The accidents;
      - (1.) Of corruption.
        - [1.] Corruption itself.
        - [2.] The seat of corruption.
        - [3.] The earthly condition.
      - (2.) Of the curse.

—Ed.

or enlargement, John vii. 4; Isa. xiii. 11. *Thirdly,* Exegetically, for many, which is the most usual acceptation of the word, Matt. xviii. 7; John iv. 42, xii. 19, xvi. 8, xvii. 21; 1 Cor. iv. 9; Rev. xiii. 3. *Fourthly,* Comparatively, for a great part of the world, Rom. i. 8; Matt. xxiv. 14, xxvi. 13; Rom. x. 18. *Fifthly,* Restrictively, for the inhabitants of the Roman empire, Luke ii. 1. *Sixthly,* For men distinguished in their several qualifications, as,—1*st,* For the good, God's people, either in designation or possession, Ps. xxii. 27; John iii. 16, vi. 33, 51; Rom. iv. 13, xi. 12, 15; 2 Cor. v. 19; Col. i. 6; 1 John ii. 2. 2*dly,* For the evil, wicked, rejected men of the world, Isa. xiii. 11; John vii. 7, xiv. 17, 22, xv. 19, xvii. 25; 1 Cor. vi. 2, xi. 32; Heb. xi. 38; 2 Pet. ii. 5; 1 John v. 19; Rev. xiii. 3.

Thirdly, *For the world corrupted,* or that universal corruption which is in all things in it, as Gal. i. 4, vi. 14; Eph. ii. 2; James i. 27, iv. 4; 1 John ii. 15–17; 1 Cor. vii. 31, 33; Col. ii. 8; 2 Tim. iv. 10; Rom. xii. 2; 1 Cor. i. 20, 21, iii. 18, 19.

Fourthly, *For a terrene worldly estate or condition* of men or things, Ps. lxxiii. 12; Luke xvi. 8; John xviii. 36; 1 John iv. 5, and very many other places.

Fifthly, *For the world accursed,* as under the power of Satan, John vii. 7, xiv. 30, xvi. 11, 33; 1 Cor. ii. 12; 2 Cor. iv. 4; Eph. vi. 12. And divers other significations hath this word in holy writ, which are needless to recount.

These I have rehearsed to show the vanity of that clamour wherewith some men fill their mouths, and frighten unstable souls with the Scripture mentioning *world* so often in the business of redemption, as though some strength might be taken thence for the upholding of the general ransom. "Parvas habet spes Troja, si tales habet." If their greatest *strength be but sophistical craft, taken from the ambiguity of an equivocal word, their whole endeavour is like to prove fruitless.* Now, as I have declared that it hath divers other acceptations in the Scripture, so when I come to a consideration of their objections that use the word for this purpose, I hope, by God's assistance, to show that in no one place wherein it is used in this business of redemption, it is or can be taken for all and every man in the world, as, indeed, it is in very few places besides. So that, forasmuch as concerning this word our way will be clear, if to what hath been said ye add these observations,—

First, That as in other words, so in these, this is in the Scripture usually an ἀντανάκλασις, whereby the same word is ingeminated in a different sense and acceptation. So Matt. viii. 22, "Let the dead bury their dead;"—dead in the first place denoting them that are spiritually dead in sin; in the next, those that are naturally dead by a dissolution of soul and body. So John i. 11, He came εἰς τὰ ἴδια.

"to his own," even all things that he had made; καὶ οἱ ἴδιοι, "his own," that is, the greatest part of the people, "received him not." So, again, John iii. 6, "That which is born of the Spirit is spirit." Spirit in the first place is the almighty Spirit of God; in the latter, a spiritual life of grace received from him. Now, in such places as these, to argue that as such is the signification of the word in one place, therefore in the other, were violently to pervert the mind of the Holy Ghost. Thus also is the word *world* usually changed in the meaning thereof. So John i. 10, "He was in the world, and the world was made by him, and the world knew him not." He that should force the same signification upon the *world* in that triple mention of it would be an egregious glosser: for in the first, it plainly signifieth some part of the habitable earth, and is taken *subjectivè* μερικῶς· in the second, the whole frame of heaven and earth, and is taken *subjectivè* ὁλικῶς· and, in the third, for some men living in the earth,—namely, unbelievers, who may be said to be the world *adjunctivè*. So, again, John iii. 17, "God sent not his Son into the world to condemn the world, but that the world through him might be saved;" where, by the *world* in the first, is necessarily to be understood that part of the habitable world wherein our Saviour conversed; in the second, all men in the world, as some suppose (so also there is a truth in it, for our Saviour came not to condemn all men in the world: for, *first*, condemnation of any was not the prime aim of his coming; *secondly*, he came to save his own people, and so not to condemn all); in the third, God's elect, or believers living in the world, in their several generations, who were they whom he intended to save, and none else, or he faileth of his purpose, and the endeavour of Christ is insufficient for the accomplishment of that whereunto it is designed.

Secondly, That no argument can be taken from a phrase of speech in the Scripture, in any particular place, if in other places thereof where it is used the signification pressed from that place is evidently denied, unless the scope of the place or subject-matter do enforce it. For instance: God is said to love the *world*, and send his Son; to be in Christ reconciling the *world* to himself; and Christ to be a propitiation for the sins of the *whole world*. If the scope of the places where these assertions are, or the subject-matter of which they treat, will enforce a universality of all persons to be meant by the word *world*, so let it be, without control. But if not, if there be no enforcement of any such interpretation from the places themselves, why should the *world* there signify all and every one, more than in John i. 10, "The world knew him not," which, if it be meant of all without exception, then no one did believe in Christ, which is contrary to verse 12; or in Luke ii. 1, "That all the world should be taxed," where none but the chief inhabitants of the Roman empire can be understood; or in John viii. 26, "I speak to the world

those things which I have heard of him," understanding the Jews to whom he spake, who then lived in the world, and not every one, to whom he was not sent; or in John xii. 19, "Behold, the world is gone after him!" which world was nothing but a great multitude of one small nation; or in 1 John v. 19, "The whole world lieth in wickedness," from which, notwithstanding, all believers are to be understood as exempted; or in Rev. xiii. 3, "All the world wondered after the beast," which, whether it be affirmed of the whole universality of individuals in the world, let all judge? That *all nations*, an expression of equal extent with that of *the world*, is in like manner to be understood, is apparent, Rom. i. 5; Rev. xviii. 3, 23; Ps. cxviii. 10; 1 Chron. xiv. 17; Jer. xxvii. 7. It being evident that the words *world, all the world, the whole world*, do, where taken adjunctively for men in the world, usually and almost always denote only some or many men in the world, distinguished into good or bad, believers or unbelievers, elect or reprobate, by what is immediately in the several places affirmed of them, I see no reason in the world why they should be wrested to any other meaning or sense in the places that are in controversy between us and our opponents. The particular places we shall afterward consider.

Now, as we have said of the word *world*, so we may of the word *all*, wherein much strength is placed, and many causeless boastings are raised from it. That it is nowhere affirmed in the Scripture that Christ died for *all men*, or gave himself a ransom for all men, much less for all and every man, we have before declared. That he "gave himself a ransom for all" is expressly affirmed, 1 Tim. ii. 6. But now, who this *all* should be, whether all believers, or all the elect, or some of all sorts, or all of every sort, is in debate. Our adversaries affirm the last; and the main reason they bring to assert their interpretation is from the importance of the word itself: for, that the circumstances of the place, the analogy of faith, and other helps for exposition, do not at all favour their gloss, we shall show when we come to the particular places urged. For the present, let us look upon the word in its usual acceptation in the Scripture, and search whether it always necessarily requires such an interpretation.

That the word *all*, being spoken of among all sorts of men, speaking, writing, any way expressing themselves, but especially in holy writ, is to be taken either *collectively* for all in general, without exception, or *distributively* for some of all sorts, excluding none, is more apparent than that it can require any illustration. That it is sometimes taken in the first sense, for all collectively, is granted, and I need not prove it, they whom we oppose affirming that this is the only sense of the word,—though I dare boldly say it is not once in ten times so to be understood in the usage of it through the whole book of God; but that it is commonly, and indeed properly, used in the

latter sense, for some of all sorts, concerning whatsoever it is affirmed, a few instances, for many that might be urged, will make it clear. Thus, then, ye have it, John xii. 32, "And I, if I be lifted up from the earth, will draw all unto me." That we translate it "all men," as in other places (for though I know the sense may be the same, yet the word *men* being not in the original, but only πάντας), I cannot approve. But who, I pray, are these *all?* Are they all and every one? Then are all and every one drawn to Christ, made believers, and truly converted, and shall be certainly saved; for those that come unto him by his and his Father's drawing, "he will in no wise cast out," John vi. 37. *All*, then, can here be no other than many, some of all sorts, no sort excluded, according as the word is interpreted in Rev. v. 9, "Thou hast redeemed us out of every kindred, and tongue, and people, and nation." These are the *all* he draws to him: which exposition of this phrase is with me of more value and esteem than a thousand glosses of the sons of men. So also, Luke xi. 42, where our translators have made the word to signify immediately and properly (for translators are to keep close to the propriety and native signification of every word) what we assert to be the right interpretation of it; for they render πᾶν λάχανον (which ῥητῶς is "every herb"), "all manner of herbs," taking the word (as it must be) *distributively*, for herbs of all sorts, and not for any individual herb, which the Pharisees did not, could not tithe. And in the very same sense is the word used again, Luke xviii. 12, "I give tithes of all that I possess;" where it cannot signify every individual thing, as is apparent. Most evident, also, is this restrained signification of the word, Acts ii. 17, "I will pour out of my Spirit, ἐπὶ πᾶσαν σάρκα·" which, whether it compriseth every man or no, let every man judge, and not rather men of several and sundry sorts. The same course of interpretation as formerly is followed by our translators, Acts x. 12, rendering πάντα τὰ τετράποδα, (literally, "all beasts or four-footed creatures,") "all manner of beasts," or beasts of sundry several sorts. In the same sense also must it be understood, Rom. xiv. 2, "One believeth that he may eat all things;" that is, what he pleaseth of things to be eaten of. See, moreover, 1 Cor. i. 5. Yea, in that very chapter where men so eagerly contend that the word *all* is to be taken for all and every one (though fruitlessly and falsely, as shall be demonstrated),—namely, 1 Tim. ii. 4, where it is said that "God will have all men to be saved,"—in that very chapter confessedly the word is to be expounded according to the sense we give, namely, verse 8, "I will, therefore, that men pray ἐν παντὶ τόπῳ·" which, that it cannot signify every individual place in heaven, earth, and hell, is of all confessed, and needeth no proof; no more than when our Saviour is said to cure πᾶσαν νόσον, as Matt. ix. 35, there is need to prove that he did not cure every disease of every man, but only all sorts of diseases.

Sundry other instances might be given to manifest that this is the most usual and frequent signification of the word *all* in the holy Scripture; and, therefore, from the bare word nothing can be inferred to enforce an absolute unlimited universality of all individuals to be intimated thereby. The particular places insisted on we shall afterward consider. I shall conclude all concerning these general expressions that are used in the Scripture about this business in these observations:—

First, The word *all* is certainly and unquestionably sometimes restrained, and to be restrained, to *all of some sorts*, although the qualification be not expressed which is the bond of the limitation: so for all believers, 1 Cor. xv. 22; Eph. iv. 6; Rom. v. 18, "The free gift came upon all men to justification of life:" which "all men," that are so actually justified, are no more nor less than those that are Christ's,—that is, believers; for certainly justification is not without faith.

Secondly, The word *all* is sometimes used for *some of all sorts*, Jer. xxxi. 34. The word כולם is by Paul rendered πάντες, Heb. viii. 11; so John xii. 32; 1 Tim. ii. 1–3; which is made apparent by the mention of "kings," as one sort of people there intended. And I make no doubt but it will appear to all that the word must be taken in one of these senses in every place where it is used in the business of redemption; as shall be proved.

Thirdly, Let a diligent comparison be made between the general expressions of the New with the predictions of the Old Testament, and they will be found to be answerable to, and expository of, one another; the Lord affirming in the New that that was done which in the Old he foretold should be done. Now, in the predictions and prophecies of the Old Testament, that *all nations, all flesh, all people, all the ends, families*, or *kindreds of the earth, the world, the whole earth*, the *isles*, shall be converted, look up to Christ, come to the mountain of the Lord, and the like, none doubts but that the elect of God in all nations are only signified, knowing that in them alone those predictions have the truth of their accomplishment. And why should the same expressions used in the Gospel, and many of them aiming directly to declare the fulfilling of the other, be wire-drawn to a large extent, so contrary to the mind of the Holy Ghost? In fine, as when the Lord is said to wipe tears from all faces, it hinders not but that the reprobates shall be cast out to eternity where there is weeping and wailing, etc.; so when Christ is said to die for all, it hinders not but that those reprobates may perish to eternity for their sins, without any effectual remedy intended for them, though occasionally proposed to some of them.

6. Observe that the Scripture often speaketh of things and persons according to the appearance they have, and the account that is of

them amongst men, or that esteem that they have of them to whom it speaketh,—frequently speaking of men and unto men as in the condition wherein they are according to outward appearance, upon which human judgment must proceed, and not what they are indeed. Thus, many are called and said to be *wise, just,* and *righteous,* according as they are so esteemed, though the Lord knows them to be foolish sinners. So Jerusalem is called "The holy city," Matt. xxvii. 53, because it was so in esteem and appearance, when indeed it was a very "den of thieves." And 2 Chron. xxviii. 23, it is said of Ahaz, that wicked king of Judah, that "he sacrificed to the gods of Damascus that smote him." It was the Lord alone that smote him, and those idols to which he sacrificed were but stocks and stones, the work of men's hands, which could no way help themselves, much less smite their enemies; yet the Holy Ghost useth an expression answering his idolatrous persuasion, and saith, "They smote him." Nay, is it not said of Christ, John v. 18, that he had broken the Sabbath, which yet he only did in the corrupt opinion of the blinded Pharisees?

Add, moreover, to what hath been said, that which is of no less an undeniable truth,—namely, that many things which are proper and peculiar to the children of God are oft and frequently assigned to them who live in the same outward communion with them, and are partakers of the same external privileges, though indeed aliens in respect of the participation of the grace of the promise. Put, I say, these two things, which are most evident, together, and it will easily appear that those places which seem to express a possibility of perishing and eternal destruction to them who are said to be redeemed by the blood of Christ, are no ways advantageous to the adversaries of the effectual redemption of God's elect by the blood of Christ; because such may be said to be redeemed *κατὰ τὴν δόξαν*, not *κατὰ τὴν ἀλήθειαν,—κατὰ τὸ φαίνεσθαι*, not *κατὰ τὸ εἶναι,*—in respect of appearance, not reality, as is the use of the Scripture in divers other things.

7. That which is spoken according to the *judgment of charity* on our parts must not always be exactly squared and made answerable to *verity* in respect of them of whom any thing is affirmed. For the rectitude of our judgment, it sufficeth that we proceed according to the rules of judging that are given us; for what is out of our cognizance, whether that answer to our judgments or no, belongs not to us. Thus, oftentimes the apostles in the Scriptures write unto men, and term them "holy," "saints," yea, "elected;" but from thence positively to conclude that they were all so indeed, we have no warrant. So Peter, 1 Epist. i. 1, 2, calls all the strangers to whom he wrote, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, "elect according to the foreknowledge of God the Father," etc.; and yet that I have any warrant to conclude, *de fide,* that all were such, none

dare affirm. So Paul tells the Thessalonians, the whole church to whom he wrote, that he "knew their election of God," 1 Thess. i. 4; 2 Thess. ii. 13, he blesseth God "who had chosen them to salvation." Now, did not Paul make this judgment of them by the rule of charity? according as he affirms in another place, "It is meet for me to think so of you all," Phil. i. 7; and can it, ought it, hence to be infallibly concluded that they were all elected? If some of these should be found to fall away from the gospel and to have perished, would an argument from thence be valid that the elect might perish? would we not presently answer, that they were said to be elected according to the judgment of charity, not that they were so indeed? And why is not this answer as sufficient and satisfying when it is given to the objection taken from the perishing of some who were said to be redeemed merely in the judgment of charity, as when they were said to be elected?

8. The *infallible connection,* according to God's purpose and will, of faith and salvation, which is frequently the thing intended in gospel proposals, must be considered. The Lord hath in his counsel established it, and revealed in his word, that there is an indissoluble bond between these two things, so that "he that believeth shall be saved," Mark xvi. 16; which, indeed, is the substance of the gospel, in the outward promulgation thereof. This is the testimony of God, that eternal life is in his Son; which whoso believeth, he sets to his seal that God is true; he who believes not doing what in him lieth to make God a liar, 1 John v. 9–11. Now, this connection of the means and the end, faith and life, is the only thing which is signified and held out to innumerable to whom the gospel is preached, all the commands, proffers, and promises that are made unto them intimating no more than this will of God, that believers shall certainly be saved; which is an unquestionable divine verity and a sufficient object for supernatural faith to rest upon, and which being not closed with is a sufficient cause of damnation: John viii. 24, "If ye believe not that I am he" (that is, "the way, the truth, and the life"), "ye shall die in your sins."

It is a vain imagination of some, that when the command and promise of believing are made out to any man, though he be of the number of them that shall certainly perish, yet the Lord hath a conditional will of his salvation, and intends that he shall be saved, on condition that he will believe; when the condition lieth not at all in the will of God, which is always absolute, but is only between the things to them proposed, as was before declared. And those poor deluded things, who will be standing upon their own legs before they are well able to crawl, and might justly be persuaded to hold by men of more strength, do exceedingly betray their own conceited ignorance, when, with great pomp, they hold out the broken pieces of

an old Arminian sophism with acclamations of grace to this *new* discovery (for so they think of all that is new to them),—namely, "As is God's proffer, so is his intention; but he calls to all to believe and be saved: therefore he intends it to all." For,—

First, God doth not proffer life to *all* upon the condition of faith, passing by a great part of mankind without any such proffer made to them at all.

Secondly, If by God's *proffer* they understand his command and promise, who told them that these things were declarative of his will and purpose or intention? He commands Pharaoh to let his people go; but did he intend he should so do according to his command? had he not foretold that he would so order things that he should not let them go? I thought always that God's commands and promises had revealed our duty, and not his purpose; what God would have us to do, and not what he will do. His promises, indeed, as *particularly* applied, hold out his mind to the *persons* to whom they are applied; but as *indefinitely* proposed, they reveal no other intention of God but what we before discovered, which concerns *things*, not *persons*, even his determinate purpose infallibly to connect faith and salvation.

Thirdly, If the proffer be (as they say) universal, and the intention of God be answerable thereunto,—that is, he intends the salvation of them to whom the tender of it upon faith is made, or may be so; then,—*First*, What becomes of election and reprobation? Neither of them, certainly, can consist with this universal purpose of saving us all. *Secondly*, If he intend it, why is it, then, not accomplished? doth he fail of his purpose? "Dum vitant stulti vitia, in contraria currunt." Is not this certain *Scylla* worse than the other feared *Charybdis?* But they say, "He intendeth it only upon condition; and the condition being not fulfilled, he fails not in his purpose, though the thing be not conferred." But did the Lord foreknow whether the condition would be fulfilled by them to whom the proposal was made, or not? If not, where is his prescience, his omniscience? If he did, how can he be said to intend salvation to them of whom he certainly knew that they would never fulfil the condition on which it was to be attained; and, moreover, knew it with this circumstance, that the condition was not to be attained without his bestowing, and that he had determined not to bestow it? Would they ascribe such a will and purpose to a wise man as they do ignorantly and presumptuously to the only wise God,—namely, that he should intend to have a thing done upon the performance of such a condition as he knew full well without him could never be performed, and he had fully resolved not to effect it: for instance, to give his daughter in marriage to such a one, upon condition he would give unto him such a jewel as he hath not, nor can have, unless he bestow

it upon him, which he is resolved never to do? Oh, whither will blindness and ignorance, esteemed light and knowledge, carry poor deluded souls? This, then, is the main thing demonstrated and held out in the promulgation of the gospel, especially for what concerns unbelievers, even the strict connection between the duty of faith assigned and the benefit of life promised; which hath a truth of universal extent, grounded upon the plenary sufficiency of the death of Christ, towards all that shall believe. And I see no reason why this should be termed part of *the mystery of the Universalists*, though the lowest part (as it is by M—— S——, page 202), *that the gospel could not be preached to all unless Christ died for all;* which, with what is mentioned before concerning another and higher part of it, is an old, rotten, carnal, and long-since-confuted sophism, arising out of the ignorance of the word and right reason, which are no way contrary.

9. The mixed distribution of the elect and reprobates, believers and unbelievers, according to the purpose and mind of God, throughout the whole world, and in the several places thereof, in all or most of the single congregations, is another ground of holding out a tender of the blood of Jesus Christ to them for whom it was never shed, as is apparent in the event by the ineffectualness of its proposals. The ministers of the gospel, who are stewards of the mysteries of Christ, and to whom the word of reconciliation is committed, being acquainted only with revealed things (the Lord lodging his purposes and intentions towards particular persons in the secret ark of his own bosom, not to be pryed into), are bound to admonish all, and warn all men, to whom they are sent; giving the same commands, proposing the same promises, making tenders of Jesus Christ in the same manner, to all, that the elect, whom they know not but by the event, may obtain, whilst the rest are hardened. Now, these things being thus ordered by Him who hath the supreme disposal of all,—namely, First, That there should be such a mixture of elect and reprobate, of tares and wheat, to the end of the world; and, secondly, That Christ, and reconciliation through him, should be preached by men ignorant of his eternal discriminating purposes; there is an absolute necessity of two other things: First, That the promises must have a kind of unrestrained generality, to be suitable to this dispensation before recounted. Secondly, That they must be proposed to them towards whom the Lord never intended the good things of the promises, they having a share in this proposal by their mixture in this world with the elect of God. So that, from the general proposition of Christ in the promises, nothing can be concluded concerning his death for all to whom it is proposed, as having another rise and occasion. The sum is:—The word of reconciliation being committed to men unacquainted with God's distinguishing counsels, to be

preached to men of a various, mixed condition in respect of his purpose, and the way whereby he hath determined to bring his own home to himself being by exhortations, entreaties, promises, and the like means, accommodated to the reasonable nature whereof all are partakers to whom the word is sent, which are suited also to the accomplishment of other ends towards the rest, as conviction, restraint, hardening, inexcusableness, it cannot be but the proposal and offer must necessarily be made to some upon condition, who intentionally, and in respect of the purpose of God, have no right unto it in the just aim and intendment thereof. Only, for a close, observe these two things:—First, That the proffer itself neither is nor ever was absolutely universal to all, but only indefinite, without respect to outward differences. Secondly, That Christ being not to be received without faith, and God giving faith to whom he pleaseth, it is manifest that he never intendeth Christ to them on whom he will not bestow faith.

10. The faith which is enjoined and commanded in the gospel hath divers several acts and different degrees, in the exercise whereof it proceedeth orderly, according to the natural method of the proposal of the objects to be believed: the consideration whereof is of much use in the business in hand, our adversaries pretending that if Christ died not for all, then in vain are they exhorted to believe, there being, indeed, no proper object for the faith of innumerable, because Christ did not die for them; as though the gospel did hold out this doctrine in the very entrance of all, that Christ died for every one, elect and reprobate; or as though the first thing which any one living under the means of grace is exhorted to believe were, that Christ died for him in particular;—both which are notoriously false, as I hope, in the close of our undertaking, will be made manifest to all. For the present I shall only intimate something of what I said before, concerning the order of exercising the several acts of faith; whereby it will appear that no one in the world is commanded or invited to believe, but that he hath a sufficient object to fix the act of faith on, of truth enough for its foundation, and latitude enough for its utmost exercise, which is enjoined him.

First, then, The first thing which the gospel enjoineth sinners, and which it persuades and commands them to believe, is, that salvation is not to be had in themselves, inasmuch as all have sinned and come short of the glory of God; nor by the works of the law, by which no flesh living can be justified. Here is a saving gospel truth for sinners to believe, which the apostle dwells upon wholly, Rom. i. ii. iii., to prepare a way for justification by Christ. Now, what numberless numbers are they to whom the gospel is preached who never come so far as to believe so much as this! amongst whom you may reckon almost the whole nation of the Jews, as is apparent, Rom. ix.,

x. 3, 4. Now, not to go one step farther with any proposal, a contempt of this object of faith is the sin of infidelity.

Secondly, The gospel requires faith to this, that there is salvation to be had in the promised seed,—in Him who was before ordained to be a captain of salvation to them that do believe. And here also at this trial some millions of the great army of men, outwardly called, drop off, and do never believe, with true divine faith, that God hath provided a way for the saving of sinners.

Thirdly, That Jesus of Nazareth, who was crucified by the Jews, was this Saviour, promised before; and that there is no name under heaven given whereby they may be saved besides his. And this was the main point upon which the Jews broke off, refusing to accept of Christ as the Saviour of men, but rather prosecuted him as an enemy of God; and are thereupon so oft charged with infidelity and damnable unbelief. The question was not, between Christ and them, whether he died for them all or no? but, whether he was that Messiah promised? which they denied, and perished in their unbelief.

Now, before these three acts of faith be performed, in vain is the soul exhorted farther to climb the uppermost steps, and miss all the bottom foundation ones.

Fourthly, The gospel requires a resting upon this Christ, so discovered and believed on to be the promised Redeemer, as an all-sufficient Saviour, with whom is plenteous redemption, and who is able to save to the utmost them that come to God by him, and to bear the burden of all weary labouring souls that come by faith to him; in which proposal there is a certain infallible truth, grounded upon the superabundant sufficiency of the oblation of Christ in itself, for whomsoever (fewer or more) it be intended. Now, much self-knowledge, much conviction, much sense of sin, God's justice, and free grace, is required to the exercise of this act of faith. Good Lord! how many thousand poor souls within the pale of the church can never be brought unto it! The truth is, without the help of God's Spirit none of those three before, much less this last, can be performed; which worketh freely, when, how, and in whom he pleaseth.

Fifthly, These things being firmly seated in the soul (and not before), we are every one called in particular to believe the efficacy of the redemption that is in the blood of Jesus towards our own souls in particular: which every one may assuredly do in whom the free grace of God hath wrought the former acts of faith, and doth work this also, without either doubt or fear of want of a right object to believe if they should so do; for certainly Christ died for every one in whose heart the Lord, by his almighty power, works effectually faith to lay hold on him and assent unto him, according to that orderly proposal that is held forth in the gospel. Now, according to this order (as by some it is observed) are the articles of our faith

disposed in the apostles' creed (that ancient summary of Christian religion commonly so called), the remission of our sins and life eternal being in the last place proposed to be believed; for before we attain so far the rest must be firmly rooted. So that it is a senseless vanity to cry out of the nullity of the object to be believed, if Christ died not for all, there being an absolute truth in every thing which any is called to assent unto, according to the order of the gospel.

And so I have proposed the general foundations of those answers which we shall give to the ensuing objections; whereunto to make particular application of them will be an easy task, as I hope will be made apparent unto all.

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## CHAPTER II.

### An entrance to the answer unto particular arguments.

Now we come to the consideration of the objections wherewith the doctrine we have, from the word of God, undeniably confirmed is usually, with great noise and clamour, assaulted; concerning which I must give you these three cautions, before I come to lay them down:—

The first whereof is this, that for mine own part I had rather they were all buried than once brought to light, in opposition to the truth of God, which they seem to deface; and therefore, were it left to my choice, I would not produce any one of them: not that there is any difficulty or weight in them, that the removal should be operose or burdensome, but only that I am not willing to be any way instrumental to give breath or light to that which opposeth the truth of God. But because, in these times of liberty and error, I suppose the most of them have been objected to the reader already by men lying in wait to deceive, or are likely to be, I shall therefore show you the poison, and withal furnish you with an antidote against the venom of such self-seekers as our days abound withal.

Secondly, I must desire you, that when ye hear an objection, ye would not be carried away with the sound of words, nor suffer it to take impression on your spirits, remembering with how many demonstrations and innumerable places of Scripture the truth opposed by them hath been confirmed, but rest yourselves until the places be well weighed, the arguments pondered, the answers set down; and then the Lord direct you to "prove all things, and hold fast that which is good."

Thirdly, That you would diligently observe what comes near the stress of the controversy, and the thing wherein the difference lieth, leaving all other flourishes and swelling words of vanity, as of no weight, of no importance.

Now, the objections laid against the truth maintained are of two sorts;—the first, taken from Scripture perverted; the other, from reason abused.

We begin with the first, the OBJECTIONS TAKEN FROM SCRIPTURE; all the places whereof that may any way seem to contradict our assertion are, by our [1]strongest adversaries, in their greatest strength, referred to three heads:—First, Those places that affirm that Christ died for the *world*, or that otherwise make mention of the word *world* in the business of redemption. Secondly, Those that mention *all* and *every man*, either in the work of Christ's dying for them, or where God is said to will their salvation. Thirdly, Those which affirm Christ *bought* or died for them that perish. Hence they draw out three principal arguments or sophisms, on which they much insist. All which we shall, by the Lord's assistance, consider in their several order, with the places of Scripture brought to confirm and strengthen them.

I. The first whereof is taken from the word "*world*," and is thus proposed by them, to whom our poor pretenders are indeed very children:—

"He that is given out of the love wherewith God loved the world, as John iii. 16; that gave himself for the life of the world, as John vi. 51; and was a propitiation for the sins of the whole world, as 1 John ii. 2" (to which add, John i. 29, iv. 42; 2 Cor. v. 19, cited by Armin. pp. 530, 531, and Corv. ad Molin. p. 442, chap. 29); "he was given and died for every man in the world;—but the first is true of Christ, as appears by the places before alleged: therefore he died for all and every one," Remon. Act. Synod. p. 300. And to this they say their adversaries have not any colour of answer.

But granting them the liberty of boasting, we flatly deny, without seeking for colours, the consequent of the first proposition, and will, by the Lord's help, at any time, put it to the trial whether we have not just cause so to do. There be two ways whereby they go about to prove this consequent from the *world* to *all* and *every one;*—first, By reason and the sense of the word; secondly, From the consideration of the particular places of Scripture urged. We will try them in both.

First, If they will make it out by the way of reasoning, I conceive they must argue thus:—

*The whole world contains all and every man in the world; Christ died for the whole world: therefore, etc.*

*Ans.* Here are manifestly four terms in this syllogism, arising from the ambiguity of the word "world," and so no true *medium* on which the weight of the conclusion should hang; the *world*, in the first proposition, being taken for the world containing; in the

[1] Remon. Scripta Synod.

second, for the world contained, or men in the world, as is too apparent to be made a thing to be proved. So that unless ye render the conclusion, *Therefore Christ died for that which contains all the men in the world,* and assert in the *assumption* that Christ died for the *world containing,* or the fabric of the habitable earth (which is a frenzy), this syllogism is most sophistically false. If, then, ye will take any proof from the word "world," it must not be from the thing itself, but from the signification of the word in the Scripture; as thus:—

*This word "world" in the Scripture signifieth all and every man in the world; but Christ is said to die for the world: ergo, etc.*

*Ans.* The first proposition, concerning the signification and meaning of the word *world* is either *universal,* comprehending all places where it is used, or particular, intending only some. If the first, the proposition is apparently false, as was manifested before; if in the second way, then the argument must be thus formed:—

*In some places in Scripture the word "world" signifieth all and every man in the world, of all ages, times, and conditions; but Christ is said to die for the world: ergo, etc.*

*Ans.* That this *syllogism* is no better than the former is most evident, a universal conclusion being inferred from a particular proposition. But now the first proposition being rightly formed, I have one question to demand concerning the second, or the assumption, —namely, whether in every place where there is mention made of the death of Christ, it is said he died for the world, or only in some? If ye say in every place, that is apparently false, as hath been already discovered by those many texts of Scripture before produced, restraining the death of Christ to his elect, his sheep, his church, in comparison whereof these are but few. If the second, then the argument must run thus:—

*In some few places of Scripture the word "world" doth signify all and every man in the world; but in some few places Christ is said to die for the world (though not in express words, yet in terms equivalent): ergo, etc.*

*Ans.* This argument is so weak, ridiculous, and sophistically false, that it cannot but be evident to any one; and yet clearly, from the word *world* itself, it will not be made any better, and none need desire that it should be worse. It concludes a universal upon particular affirmatives, and, besides, with four terms apparently in the syllogism; unless the *some places* in the *first* be proved to be the very *some places* in the *assumption,* which is the thing in question. So that if any strength be taken from this word, it must be an argument in this form:—

*If the word "world" doth signify all and every man that ever were or shall be, in those places where Christ is said to die for the*

*world, then Christ died for all and every man; but the word "world," in all those places where Christ is said to die for the world, doth signify all and every man in the world: therefore Christ died for them.*

*Ans.* First, That it is but *in one place* said that Christ gave his life for the world, or died for it. which holds out the intention of our Saviour; all the other places seem only to hold out the sufficiency of his oblation for all, which we also maintain. Secondly, We absolutely deny the assumption, and appeal for trial to a consideration of all those particular places wherein such mention is made.

Thus have I called this argument to rule and measure, that it might be evident where the great strength of it lieth (which is indeed very weakness), and that for their sakes who, having caught hold of the word *world,* run presently away with the bait, as though all were clear for universal redemption; when yet, if ye desire them to lay out and manifest the strength of their reason, they know not what to say but *the world* and *the whole world,* understanding, indeed, neither what they say nor whereof they do affirm. And now, *quid dignum tanto?* what cause of the great boast mentioned in the entrance? A weaker argument, I dare say, was never by rational men produced in so weighty a cause; which will farther be manifested by the consideration of the several particular places produced to give it countenance, which we shall do in order:—

1. The first place we pitch upon is that which by our adversaries is first propounded, and not a little rested upon; and yet, notwithstanding their clamorous claim, there are not a few who think that very text as fit and ready to overthrow their whole opinion as Goliath's sword to cut off his own head, many unanswerable arguments against the universality of redemption being easily deduced from the words of that text. The great peaceable King of his church guide us to make good the interest of truth to the place in controversy which through him we shall attempt;—first, by opening the words; and, secondly, by balancing of reasonings and arguments from them. And this place is John iii. 16, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This place, I say, the Universalists exceedingly boast in; for which we are persuaded they have so little cause, that we doubt not but, with the Lord's assistance, to demonstrate that it is destructive to their whole defence: to which end I will give you, in brief, a double paraphrase of the words, the first containing their sense, the latter ours. Thus, then, our adversaries explain these words:—"'*God so loved,*' had such a natural inclination, velleity, and propensity to the good of '*the world,*' Adam, with all and every one of his posterity,

of all ages, times, and conditions (whereof some were in heaven, some in hell long before), '*that he gave his only-begotten Son,*' causing him to be incarnate in the fulness of time, to die, not with a purpose and resolution to save any, but '*that whosoever,*' what persons soever of those which he had propensity unto, '*believeth in him should not perish, but have everlasting life,*' should have this fruit and issue, that he should escape death and hell, and live eternally." In which explication of the sense of the place these things are to be observed:—

First, What is that *love* which was the cause of the sending or giving of Christ; which they make to be *a natural propensity to the good of all.* Secondly, Who are the objects of this love; *all and every man of all generations.* Thirdly, Wherein this giving consisteth; of which I cannot find whether they mean by it the appointment of Christ to be a recoverer, or his actual exhibition in the flesh for the accomplishment of his ministration. Fourthly, *Whosoever*, they make distributive of the persons in the world, and so not restrictive in the intention to some. Fifthly, That life eternal *is the fruit obtained by believers*, but not the end intended by God.

Now, look a little, in the second place, at what we conceive to be the mind of God in those words; whose aim we take to be the advancement and setting forth of the free love of God to lost sinners, in sending Christ to procure for them eternal redemption, as may appear in this following paraphrase:—

"'*God*' the Father '*so loved,*' had such a peculiar, transcendent love, being an unchangeable purpose and act of his will concerning their salvation, towards '*the world,*' miserable, sinful, lost men of all sorts, not only Jews but Gentiles also, which he peculiarly loved, '*that,*' intending their salvation, as in the last words, for the praise of his glorious grace, '*he gave,*' he prepared a way to prevent their everlasting destruction, by appointing and sending '*his only-begotten Son*' to be an all-sufficient Saviour to all that look up unto him, '*that whosoever believeth in him,*' all believers whatsoever, and only they, '*should not perish, but have everlasting life,*' and so effectually be brought to the obtaining of those glorious things through him which the Lord in his free love had designed for them."

In which enlargement of the words, for the setting forth of what we conceive to be the mind of the Holy Ghost in them, these things are to be observed:—

First, What we understand by the "*love*" of God, even that act of his will which was the cause of sending his Son Jesus Christ, being the most eminent act of love and favour to the creature; for love is *velle alicui bonum,* "to will good to any." And never did God will greater good to the creature than in appointing his Son for their redemption. Notwithstanding, I would have it observed that I do not

make the purpose of sending or giving Christ to be absolutely subordinate to God's love to his elect, as though that were the end of the other absolutely, but rather that they are both co-ordinate to the same supreme end, or the manifestation of God's glory by the way of mercy tempered with justice; but in respect of our apprehension, that is the relation wherein they stand one to another. Now, this love we say to be that, greater than which there is none.

Secondly, By the "*world*," we understand the elect of God only, though not considered in this place as such, but under such a notion as, being true of them, serves for the farther exaltation of God's love towards them, which is the end here designed; and this is, as they are poor, miserable, lost creatures in the world, of the world, scattered abroad in all places of the world, not tied to Jews or Greeks, but dispersed in any nation, kindred, and language under heaven.

Thirdly, Ἵνα πᾶς ὁ πιστεύων, is to us, "*that every believer*," and is declarative of the intention of God in sending or giving his Son, containing no distribution of the world beloved, but a direction to the persons whose good was intended, that love being an unchangeable intention of the chiefest good.

Fourthly, "*Should not perish, but have life everlasting*," contains an expression of the particular aim and intention of God in this business; which is, the certain salvation of believers by Christ. And this, in general, is the interpretation of the words which we adhere unto, which will yield us sundry arguments, sufficient each of them to evert the general ransom; which, that they may be the better bottomed, and the more clearly convincing, we will lay down and compare the several words and expressions of this place, about whose interpretation we differ, with the reason of our rejecting the one sense and embracing the other:—

The first difference in the interpretation of this place is about the cause of sending Christ; called here *love*. The second, about the object of this love; called here the *world*. Thirdly, Concerning the intention of God in sending his Son; said to be that believers might be *saved*.

For the FIRST, By "love" in this place, all our adversaries agree that *a natural affection and propensity in God to the good of the creature, lost under sin, in general, which moved him to take some way whereby it might possibly be remedied*, is intended. We, on the contrary, say that by *love* here is not meant an inclination or propensity of his nature, but an *act of his will* (where we conceive his love to be seated), *and eternal purpose to do good to man, being the most transcendent and eminent act of God's love to the creature.*

That both these may be weighed, to see which is most agreeable to the mind of the Holy Ghost, I shall give you, first, some of the

reasons whereby we oppose the former interpretation; and, secondly, those whereby we confirm our own.

First, If *no natural affection*, whereby he should necessarily be carried to any thing without himself, can or ought to be ascribed unto God, then no such thing is here intended in the word *love;* for that cannot be here intended which is not in God at all. But now, that there neither is nor can be any such natural affection in God is most apparent, and may be evidenced by many demonstrations. I shall briefly recount a few of them:—

*First*, Nothing that includes any imperfection is to be assigned to Almighty God: he *is God all-sufficient;* he is our *rock, and his work is perfect.* But a natural affection in God to the good and salvation of all, being never completed nor perfected, carrieth along with it a great deal of imperfection and weakness; and not only so, but it must also needs be exceedingly prejudicial to the absolute blessedness and happiness of Almighty God. Look, how much any thing wants of the fulfilling of that whereunto it is carried out with any desire, natural or voluntary, so much it wanteth of blessedness and happiness. So that, without impairing of the infinite blessedness of the ever-blessed God, no natural affection unto any thing never to be accomplished can be ascribed unto him, such as this general love to all is supposed to be.

*Secondly*, If the Lord hath such a natural affection to all, as to love them so far as to send his Son to die for them, whence is it that this affection of his doth not receive accomplishment? whence is it that it is hindered, and doth not produce its effects? why doth not the Lord engage his power for the fulfilling of his desire? "It doth not seem good to his infinite wisdom," say they, "so to do." Then is there an affection in God to that which, in his wisdom, he cannot prosecute. This among the sons of men, the worms of the earth, would be called a brutish affection.

*Thirdly*, No affection or natural propensity to good is to be ascribed to God which the Scripture nowhere assigns to him, and is contrary to what the Scripture doth assign unto him. Now, the Scripture doth nowhere assign unto God any natural affection whereby he should be naturally inclined to the good of the creature; the place to prove it clearly is yet to be produced. And that it is contrary to what the Scripture assigns him is apparent; for it describes him to be free in showing mercy, every act of it being by him performed freely, even as he pleaseth, for "he hath mercy on whom he will have mercy." Now, if every act of mercy showed unto any do proceed from the free distinguishing will of God (as is apparent), certainly there can be in him no such natural affection. And the truth is, if the Lord should not show mercy, and be carried out towards the creature, merely upon his own distinguishing will, but

should naturally be moved to show mercy to the miserable, he should, first, be no more merciful to men than to devils, nor, secondly, to those that are saved than to those that are damned: for that which is natural must be equal in all its operations; and that which is natural to God must be eternal. Many more effectual reasons are produced by our divines for the denial of this natural affection in God, in the resolution of the Arminian distinction (I call it so, as now by them abused) of God's antecedent and consequent will, to whom the learned reader may repair for satisfaction. So that the love mentioned in this place is not that natural affection to all in general, which is not. But,—

Secondly, It is the *special love of God to his elect*, as we affirm, and so, consequently, not any such thing as our adversaries suppose to be intended by it,—namely, a *velleity* or *natural inclination to the good of all.* For,—

*First*, The love here intimated is absolutely the most eminent and transcendent love that ever God showed or bare towards any miserable creature; yea, the intention of our Saviour is so to set it forth, as is apparent by the emphatical expression of it used in this place. The particles "so," "that," declare no less, pointing out an eximiousness peculiarly remarkable in the thing whereof the affirmation is [made], above any other thing in the same kind. Expositors usually lay weight upon almost every particular word of the verse, for the exaltation and demonstration of the love here mentioned. "*So*," that is, in such a degree, to such a remarkable, astonishable height: "*God*," the glorious, all-sufficient God, that could have manifested his justice to eternity in the condemnation of all sinners, and no way wanted them to be partakers of his blessedness: "*loved*," with such an earnest, intense affection, consisting in an eternal, unchangeable act and purpose of his will, for the bestowing of the chiefest good (the choicest effectual love): "*the world*," men in the world, of the world, subject to the iniquities and miseries of the world, lying in their blood, having nothing to render them commendable in his eyes, or before him: "*that he gave*," did not, as he made all the world at first, speak the word and it was done, but proceeded higher, to the performance of a great deal more and longer work, wherein he was to do more than exercise an act of his almighty power, as before; and therefore gave "*his Son;*" not any favourite or other well-pleasing creature; not sun, moon, or stars; not the rich treasure of his creation (all too mean, and coming short of expressing this love); but his Son: "*begotten Son*," and that not so called by reason of some near approaches to him, and *filial, obediential* reverence of him, as the angels are called the sons of God; for it was not an angel that he gave, which yet had been an expression of most intense love; nor yet any son by adoption, as believers are

the sons of God; but his begotten Son, begotten of his own person from eternity; and that "*his only-begotten Son;*" not any one of his sons, but whereas he had or hath but one only-begotten Son, always in his bosom, his Isaac, he gave him:—than which how could the infinite wisdom of God make or give any higher testimony of his love? especially if ye will add what is here evidently included, though the time was not as yet come that it should be openly expressed, namely, whereunto he gave his Son, his only one; not to be a king, and worshipped in the first place,—but he "spared him not, but delivered him up" to death "for us all," Rom. viii. 32. Whereunto, for a close of all, cast your eyes upon his design and purpose in this whole business, and ye shall find that it was that believers, those whom he thus loved, "*might not perish,*"—that is, undergo the utmost misery and wrath to eternity, which they had deserved,—"*but have everlasting life,*" eternal glory with himself, which of themselves they could no way attain; and ye will easily grant that "greater love hath no man than this." Now, if the love here mentioned be the greatest, highest, and chiefest of all, certainly it cannot be that common affection towards all that we discussed before; for the love whereby men are actually and eternally saved is greater than that which may consist with the perishing of men to eternity.

*Secondly,* The Scripture positively asserts this very love as the chiefest act of the love of God, and that which he would have us take notice of in the first place: Rom. v. 8, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us;" and fully, 1 John iv. 9, 10, "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." In both which places the eminency of this love is set forth exceeding emphatically to believers, with such expressions as can no way be accommodated to a natural velleity to the good of all.

*Thirdly,* That seeing all love in God is but *velle alicui bonum,* to will good to them that are beloved, *they* certainly are the object of his love to whom he intends that good which is the issue and effect of that love; but now the issue of this love or good intended, being *not perishing,* and *obtaining eternal life* through Christ, happens alone to, and is bestowed on, only elect believers: therefore, they certainly are the object of this love, and they alone;—which was the thing we had to declare.

*Fourthly,* That love which is the cause of giving Christ is also always the cause of the bestowing of all other good things: Rom. viii. 32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Therefore, if the love there mentioned be the cause of sending Christ, as it is, it must also cause all other things to be given with him, and so can be towards none but those who have those things bestowed on them; which are only the elect, only believers. Who else have grace here, or glory hereafter?

*Fifthly,* The word here, which is ἠγάπησε, signifieth, in its native importance, *valde dilexit,*—to love so as to rest in that love; which how it can stand with hatred, and an eternal purpose of not bestowing effectual grace, which is in the Lord towards some, will not easily be made apparent. And now let the Christian reader judge, whether by the love of God, in this place mentioned, be to be understood a natural velleity or inclination in God to the good of all, both elect and reprobate, or the peculiar love of God to his elect, being the fountain of the chiefest good that ever was bestowed on the sons of men. This is the first difference about the interpretation of these words.

SECONDLY, The second thing controverted is the *object of this love,* pressed by the word "world;" which our adversaries would have to signify all and every man; we, the elect of God scattered abroad in the world, with a tacit opposition to the nation of the Jews, who alone, excluding all other nations (some few proselytes excepted), before the actual exhibition of Christ in the flesh, had all the benefits of the promises appropriated to them, Rom. ix. 4; in which privilege now all nations were to have an equal share. To confirm the exposition of the word as used by the Universalists, nothing of weight, that ever yet I could see, is brought forth, but only the word itself; for neither the love mentioned in the beginning, nor the design pointed at in the end of the verse, will possibly agree with the sense which they impose on that word in the middle. Besides, how weak and infirm an inference from the word *world,* by reason of its ambiguous and wonderful various acceptations, is, we have at large declared before.

Three poor shifts I find in the great champions of this course, to prove that the word *world* doth not signify the *elect.* Justly we might have expected some reasons to prove that it signified or implied *all* and *every man* in the world, which was their own assertion; but of this ye have a deep silence, being conscious, no doubt, of their disability for any such performance. Only, as I said, three pretended arguments they bring to disprove that which none went about to prove,—namely, that by the *world* is meant the *elect* as such; for though we conceive the persons here designed directly men in and of the world, to be all and only God's elect, yet we do not say that they are here so considered, but rather under another notion, as men scattered over all the world, in themselves subject to misery and sin. So that whosoever will oppose our exposition of this place must either, first, prove that by the *world* here must be necessarily under-

stood all and every man in the world; or, secondly, that it cannot be taken indefinitely for men in the world which materially are elect, though not considered under that formality. So that all those vain flourishes which some men make with these words, by putting the word *elect* into the room of the word *world*, and then coining absurd consequences, are quite beside the business in hand. Yet, farther, we deny that by a supply of the word *elect* into the text any absurdity or untruth will justly follow. Yea, and that flourish which is usually so made is but a bugbear to frighten weak ones; for, suppose we should read it thus, "God so loved the elect, that he gave his only-begotten Son, that whosoever believeth in him should not perish," what inconvenience will now follow? "Why," say they, "that some of the elect, whom God so loved as to send his Son for, may perish." Why, I pray? Is it because he sent his Son that they might not perish? or what other cause? "No; but because it is said, that whosoever of them believeth on him should not perish; which intimates that some of them might not believe." Very good! But where is any such intimation? God designs the salvation of all them in express words for whom he sends his Son; and certainly all that shall be saved shall believe. But it is in the word *whosoever*, which is distributive of the world into those that believe and those that believe not. *Ans.* First, If this word *whosoever* be distributive, then it is restrictive of the love of God to some, and not to others,—to one part of the distribution, and not to the other. And if it do not restrain the love of God, intending the salvation of some, then it is not distributive of the fore-mentioned object of it; and if it do restrain it, then all are not intended in the love which moved God to give his Son. Secondly, I deny that the word here is distributive of the object of God's love, but only declarative of his end and aim in giving Christ in the pursuit of that love,—to wit, that all believers might be saved. So that the sense is, "God so loved his elect throughout the world, that he gave his Son with this intention, that by him believers might be saved." And this is all that is by any (besides a few worthless cavils) objected from this place to disprove our interpretation; which we shall now confirm both positively and negatively:—

First, Our first reason is taken from what was before proved concerning the nature of that love which is here said to have the world for its object, which cannot be extended to all and every one in the world, as will be confessed by all. Now, such is the world, here, as is beloved with that love which we have here described, and proved to be here intended;—even such a love as is, first, the most transcendent and remarkable; secondly, an eternal act of the will of God; thirdly, the cause of sending Christ; fourthly, of giving all good things in and with him; fifthly, an assured fountain and spring of

salvation to all beloved with it. So that the world beloved with this love cannot possibly be all and every one in the world.

Secondly, The word *world* in the next verse, which carries along the sense of this, and is a continuation of the same matter, being a discovery of the intention of God in giving his Son, must needs signify the elect and believers, at least only those who in the event are saved; therefore so also in this. It is true, the word *world* is three times used in that verse in a dissonant sense, by an inversion not unusual in the Scripture, as was before declared. It is the latter place that this hath reference to, and is of the same signification with the *world* in verse 16, "That the world through him might be saved,"—ἵνα σωθῇ, "that it should be saved." It discovers the aim, purpose, and intention of God, what it was towards the world that he so loved, even its salvation. Now, if this be understood of any but believers, God fails of his aim and intention, which as yet we dare not grant.

Thirdly, It is not unusual with the Scripture to call God's chosen people by the name of the *world*, as also of *all flesh, all nations, all families of the earth*, and the like general expressions; and therefore no wonder if here they are so called, the intention of the place being to exalt and magnify the love of God towards them, which receives no small advancement from their being every way a world. So are they termed where Christ is said to be their Saviour, John iv. 42; which certainly he is only of them who are saved. A Saviour of men not saved is strange. Also John vi. 51, where he is said to give himself for their life. Clearly, verse 33 of the same chapter, he "giveth life unto the world:" which whether it be any but his elect let all men judge; for Christ himself affirms that he gives life only to his "sheep," and that those to whom he gives life "shall never perish," chap. x. 27, 28. So Rom. iv. 13, Abraham is said by faith to be "heir of the world;" who, verse 11, is called to be father of the faithful. And Rom. xi. 12, the fall of the Jews is said to be "the riches of the world;" which world compriseth only believers of all sorts in the world, as the apostle affirmed that the word bare fruit "in all the world," Col. i. 6. This is that "world" which "God reconcileth to himself, not imputing their trespasses unto them," 2 Cor. v. 19; which is attended with blessedness in all them to whom that non-imputation belongeth, Rom. iv. 8. And for divers evident reasons is it that they have this appellation; as,—First, to distinguish the object of this love of God from the nature angelical, which utterly perished in all the fallen individuals; which the Scripture also carefully doth in express terms, Heb. ii. 16, and by calling this love of God φιλανθρωπία, Tit. iii. 4. Secondly, To evert and reject the boasting of the Jews, as though all the means of grace and all the benefits intended were to them appropriated. Thirdly, To denote that great difference and

distinction between the old administration of the covenant, when it was tied up to one people, family, and nation, and the new, when all boundaries being broken up, the fulness of the Gentiles and the corners of the world were to be made obedient to the sceptre of Christ. Fourthly, To manifest the condition of the elect themselves, who are thus beloved, for the declaration of the free grace of God towards them, they being divested of all qualifications but only those that bespeak them terrene, earthly, lost, miserable, corrupted. So that thus much at least may easily be obtained, that from the word itself nothing can be opposed justly to our exposition of this place, as hath been already declared, and shall be farther made manifest.

Fourthly, If every one in the world be intended, why doth not the Lord, in the pursuit of this love, reveal Jesus Christ to every one whom he so loved? Strange! that the Lord should so love men as to give his only-begotten Son for them, and yet not once by any means signify this his love to them, as to innumerable he doth not!—that he should love them, and yet order things so, in his wise dispensation, that this love should be altogether in vain and fruitless!—love them, and yet determine that they shall receive no good by his love, though his love indeed be a willing of the greatest good to them!

Fifthly, Unless ye will grant,—first, Some to be beloved and hated also from eternity; secondly, The love of God towards innumerable to be fruitless and vain; thirdly, The Son of God to be given to them who, *first*, never hear word of him; *secondly*, have no power granted to believe in him; fourthly, That God is mutable in his love, or else still loveth those that be in hell; fifthly, That he doth not give all things to them to whom he gives his Son, contrary to Rom. viii. 32; sixthly, That he knows not certainly beforehand who shall believe and be saved;—unless, I say, all these blasphemies and absurdities be granted, it cannot be maintained that by the *world* here is meant all and every one of mankind, but only men in common scattered throughout the world, which are the elect.

The THIRD difference about these words is, concerning the *means* whereby this love of the Father, whose object is said to be the *world* is made out unto them. Now, this is *by believing*, ἵνα πᾶς ὁ πιστεύων, —"that whosoever believeth," or "that every believer." The intention of these words we take to be, the designing or manifesting of the way whereby the elect of God come to be partakers of the fruits of the love here set forth,—namely, by faith in Christ, God having appointed that for the only way whereby he will communicate unto us the life that is in his Son. To this something was said before, having proved that the term *whosoever* is not distributive of the object of the love of God; to which, also, we may add these following reasons:—

First, If the object be here restrained, so that some only believe

and are saved of them for whose sake Christ is sent, then this restriction and determination of the fruits of this love dependeth on the will of God, or on the persons themselves. If on the persons themselves, then make they themselves to differ from others; contrary to 1 Cor. iv. 7. If on the will of God, then you make the sense of the place, as to this particular, to be, "God so loved all as that but some of them should partake of the fruits of his love." To what end, then, I pray, did he love those other some? Is not this, "Out with the sword, and run the dragon through with the spear?"

Secondly, Seeing that these words, *that whosoever believeth*, do peculiarly point out the aim and intention of God in this business, if it do restrain the object beloved, then *the salvation of believers* is confessedly the aim of God in this business, and that distinguished from others; and if so, the general ransom is an empty sound, having no dependence on the purpose of God, his intention being carried out in the giving of his Son only to the salvation of believers, and that determinately, unless you will assign unto him a *nescience* of them that should believe.

These words, then, *whosoever believeth*, containing a designation of *the means* whereby the Lord will bring us to a participation of life through his Son, whom he gave for us; and the following words, of *having life everlasting*, making out the whole counsel of God in this matter, subordinate to his own glory; it followeth,—

That God gave not his Son,—1. For them who never do believe; 2. Much less for them who never hear of him, and so evidently want means of faith; 3. For them on whom he hath determined not to bestow effectual grace, that they might believe.

Let now the reader take up the several parts of these opposite expositions, weigh all, try all things, especially that which is especially to be considered, the *love of God*, and so inquire seriously whether it be only a general affection, and a natural velleity to the good of all, which may stand with the perishing of all and every one so beloved, or the peculiar, transcendent love of the Father to his elect, as before laid down; and then determine whether a general ransom, fruitless in respect of the most for whom it was paid, or the effectual redemption of the elect only, have the firmest and strongest foundation in these words of our Saviour; withal remembering that they are produced as the strongest supportment of the adverse cause, with which, it is most apparent, both the cause of sending Christ and the end intended by the Lord in so doing, as they are here expressed, are altogether inconsistent.

## CHAPTER III.

An unfolding of the remaining texts of Scripture produced for the confirmation of the first general argument for universal redemption.

NEXT to the place before considered, that which is urged with most confidence and pressed with most importunity, for the defence of the general ransom, in the prosecution of the former argument, is,—

2. 1 John ii. 1, 2, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Now, these words, and the deductions from thence, have been set out in various dresses, with great variety of observations, to make them appear advantageous to the cause in hand. The weight of the whole hangs upon this, that the apostle affirms Christ to be the "propitiation for the sins of the whole world;" "which," say they, "manifestly appears to be all and every one in the world," and that,—

First, "From the words themselves without any wresting; for what can be signified by *the whole world*, but all men in the world?"

Secondly, "From the opposition that is made between world and believers, all believers being comprised in the first part of the apostle's assertion, that Christ is a propitiation for our sins; and therefore by the world, opposed unto them, all others are understood." If there be any thing of moment farther excepted, we shall meet with it in our following opening of the place.

Before I come to the farther clearing of the mind of the Holy Ghost in these words, I must tell you that I might answer the objection from hence very briefly, and yet so solidly as quite to cut off all the cavilling exceptions of our adversaries,—namely, that as by *the world*, in other places, men living in the world are denoted, so by *the whole world* in this can nothing be understood but men living throughout the whole world, in all the parts and regions thereof (in opposition to the inhabitants of any one nation, place, or country, as such), as the redeemed of Christ are said to be, Rev. v. 9. But because they much boast of this place, I shall, by God's assistance, so open the sense and meaning of it, that it shall appear to all how little reason they have to place any confidence in their wrested interpretation thereof.

To make out the sense of this place, three things are to be considered:—(1.) To whom the apostle writes. (2.) What is his purpose and aim in this particular place. (3.) The meaning of these two expressions,—[1.] Christ being a "propitiation;" [2.] "The whole world." Which having done, according to the analogy of faith, the scope of this and other parallel places, with reference to the things

and use of the words themselves, we shall easily manifest, by undeniable reasons, that the text cannot be so understood (as by right) as it is urged and wrested for universal redemption.

(1.) A discovery *of them to whom the epistle was peculiarly directed* will give some light into the meaning of the apostle. This is one of those things which, in the investigation of the right sense of any place, is exceeding considerable; for although this and all other parts of divine Scripture were given for the use, benefit, and direction of the whole church, yet that many parts of it were directed to peculiar *churches*, and particular persons, and some distinct sorts of persons, and so immediately aiming at some things to be taught, reproved, removed, or established, with direct reference to those peculiar persons and churches, needs no labour to prove. Now, though we have nothing written expressly denominating *them* to whom this epistle was primarily directed, to make an assertion thereof infallibly true and *de fide*, yet, by clear and evident deduction, it may be made more than probable that it was intended to the Jews, or believers of the circumcision; for,—

First, John was in a peculiar manner a minister and an apostle to the Jews, and therefore they were the most immediate and proper objects of his care: "James, Cephas, and John gave to Paul and Barnabas the right hand of fellowship, that they should go unto the heathen, and themselves unto the circumcision," Gal. ii. 9. Now, as Peter and James (for it was that James of whom Paul there speaks who wrote the epistle, the brother of John being slain before), in the prosecution of their apostleship towards them, wrote epistles unto them in their dispersion, James i. 1, 1 Pet. i. 1; as Paul did to all the chief churches among the Gentiles by him planted; so it is more than probable that John, writing the epistle, directed it, chiefly and in the first place, unto them who, chiefly and in the first place, were the objects of his care and apostleship.

Secondly, He frequently intimates that those to whom he wrote were of them who heard of and received the word from the beginning; so twice together in this chapter, verse 7, "I write an old commandment, which ye had from the beginning, . . . . which ye heard from the beginning." Now, that the promulgation of the gospel had its beginning among the Jews, and its first entrance with them, before the conversion of any of the Gentiles,—which was a mystery for a season,—is apparent from the story of the Acts of the Apostles, chap. i.–v., x., xi. "To the Jew first, and also to the Greek," was the order divinely appointed, Rom. i. 16.

Thirdly, The opposition that the apostle makes between *us* and the *world* in this very place is sufficient to manifest unto whom he wrote. As a Jew, he reckoneth himself with and among the believing Jews to whom he wrote, and sets himself with them in opposition

to the residue of believers in the world; and this is usual with this apostle, wherein how he is to be understood, he declares in his Gospel, chap. xi. 51, 52.

Fourthly, The frequent mention and cautions that he makes and gives of *false teachers, seducers, antichrists* (which in those first days were, if not all of them, yet for the greatest part, of the Circumcision, as is manifest from Scripture and ecclesiastical story; of whom the apostle said that "they went out from them," 1 John ii. 19), evidently declare that to them in especial was this epistle directed, who lay more open, and were more obnoxious to, the seducements of their countrymen than others.

Now, this being thus cleared, if withal ye will remind what was said before concerning the inveterate hatred of that people towards the Gentiles, and the ingrafted opinion they had concerning their own sole interest in the redemption procured and purchased by their Messiah, it will be no difficult thing for any to discern the aim of the apostle in this place, in the expression so much stuck at. "He," saith he, "is the propitiation for our sins,"—that is, our sins who are believers of the Jews; and lest by this assertion they should take occasion to confirm themselves in their former error, he adds, "And not for ours only, but for the sins of the whole world," or, "The children of God scattered abroad," as John xi. 51, 52, of what nation, kindred, tongue, or language soever they were. So that we have not here an opposition between the effectual salvation of all believers and the ineffectual redemption of all others, but an extending of the same effectual redemption which belonged to the Jewish believers to all other believers, or children of God throughout the whole world.

(2.) For the aim and intention of the apostle in these words, it is *to give consolation to believers* against their sins and failings: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." The very order and series of the words, without farther enlargement, proves this to be so. That they were believers only to whom he intended this consolation, that they should not despair nor utterly faint under their infirmities, because of a sufficient, yea, effectual remedy provided, is no less evident: for,—First, They only have an *advocate;* it is confessed that believers only have an interest in Christ's advocation. Secondly, Comfort, in such a case, belongs to none but them; unto others in a state and condition of alienation, wrath is to be denounced, John iii. 36. Thirdly, They are the "little children" to whom he writes, 1 John ii. 1; whom he describes, verses 12, 13, to have "their sins forgiven them for his name's sake," and to "know the Father." So that the aim of the apostle being to make out consolation to believers in their failings, he can speak of none but them only. And if he should extend that whereof he speaks, namely,—that Christ was a propitiation to all

and every one,—I cannot conceive how this can possibly make any thing to the end proposed, or the consolation of believers; for what comfort can arise from hence to them, by telling them that Christ died for innumerable that shall be damned? Will that be any refreshment unto me which is common unto me with them that perish eternally? Is not this rather a pumice-stone than a breast of consolation? If you ask how comfort can be given to all and every one, unless Christ died for them? I say, If by all and every one you mean all believers, Christ is, as in the text asserted, a propitiation and an advocate for them all. If all others, reprobates and unbelievers, we say that there is neither in the death of Christ nor in the word of God any solid spiritual consolation prepared for them; the children's bread must not be cast to dogs.

(3.) The meaning and purport of the word "propitiation," which Christ is said to be for "us," and "the whole world," is next to be considered:—

First, The word in the original is ἱλασμός, twice only used in the New Testament,—here, and chap. iv. 10 of this same epistle. The verb also, ἱλάσκομαι, is as often used;—namely, Heb. ii. 17, translated there (and that properly, considering the construction it is in) "to make reconciliation;" and Luke xviii. 13, it is the word of the publican, Ἱλάσθητί μοι, "Be merciful to me." There is also another word of the same original and a like signification, namely, ἱλαστήριον, twice also used;—Rom. iii. 25, there translated "a propitiation;" and Heb. ix. 5, where it is used for, and also rendered, "the mercy-seat:" which will give some light into the meaning of the word. That which, Exod. xxv. 17, is called *capporeth*, from *caphar*, properly to cover, is here called ἱλαστήριον, that which Christ is said to be, Rom. iii. 25. Now, this mercy-seat was a plate of pure gold, two cubits and a half long, and a cubit and a half broad, like the uppermost plate or board of a table; that was laid upon the ark, shadowed over with the wings of the cherubim. Now, this word כַּפֹּרֶת comes, as was said, from כָּפַר, whose first native and genuine sense is "to cover," (though most commonly used [for] "to expiate.") This plate or mercy-seat was so called because it was placed upon the ark, and covered it, as the wings of the cherubim hovered over that; the mystical use hereof being to hide, as it were, the law or rigid tenor of the covenant of works which was in the ark, God thereby declaring himself to be pacified or reconciled, the cause of anger and enmity being hidden. Hence the word cometh to have its second acceptation, even that which is rendered by the apostle ἱλαστήριον, "placamen," or "placamentum,"—that whereby God is appeased. This that did plainly signify, being shadowed with the wings of the cherubim, denoting God's presence in power and goodness; which were made crouching over it, as the wings of a hen over her chickens Hence

that prayer of David, to be "hid under the shadow of God's wings," Ps. xxxvi. 7, lvii. 1, lxi. 4, lxiii. 7, xci. 4 (and perhaps that allusion of our Saviour, Matt. xxiii. 37), intimating the favourable protection of God in mercy, denoted by the wings of the cherubim covering the propitiatory, embracing that which covered the bill of accusation; which, typically, was that table, or golden plate or covering, before described; truly and really Jesus Christ, as is expressly affirmed, Rom. iii. 25.

Now, all this will give us some light into the meaning of the word, and so, consequently, into the sense of this place, with the mind of the Holy Ghost therein. Ἱλασμός and ἱλαστήριον, both translated "a propitiation," with the verb of the same original (the bottom of them all being ἱλάω, not used in the New Testament, which in Eustathius is from ἵεμαι λάειν, "intently and with care to look upon any thing," like the oracle on the mercy-seat), do signify that which was done or typically effected by the mercy-seat,—namely, to appease, pacify, and reconcile God in respect of aversation for sin. Hence that phrase, Heb. ii. 17, Ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, which the Latinists render "Expiare peccata populi," "To expiate the sins of the people." ("Expiare" is, in this business, to turn away anger by an atonement. So the historian, "Solere reges ostenta cœlestia cæde aliquâ illustri expiare, atque a semet in capita procerum depellere," Suet. in Neron. 36.) We render it, "To make reconciliation for the sins of the people." The word will bear both, the meaning being, to appease, or pacify, or satisfy God for sin, that it might not be imputed to them towards whom he was so appeased. Ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ is as much as Ἱλάσκεσθαι τὸν Θεὸν περὶ τῶν ἁμαρτιῶν, "To pacify God concerning sin." Hence the word receiveth another signification, that wherein it is used by the publican, Luke xviii. 13, Ἱλάσθητί μοι, "Be merciful to me;" that is, "Let me enjoy that mercy from whence flows the pardon of sin, by thy being appeased towards me, and reconciled unto me." From all which it appeareth that the meaning of the word ἱλασμός, or "propitiation," which Christ is said to be, is that whereby the law is covered, God appeased and reconciled, sin expiated, and the sinner pardoned; whence pardon, and remission of sin is so often placed as the product and fruit of his blood-shedding, whereby he was a "propitiation," Matt. xxvi. 28; Eph. i. 7; Col. i. 14; Heb. ix. 22; Rom. iii. 25, v. 9; 1 John i. 7; 1 Pet. i. 2; Rev. i. 5.

From that which hath been said, the sense of the place is evident to be, that Christ hath so expiated sin, and reconciled to God, that the sinner is pardoned and received to mercy for his sake, and that the law shall never be produced or brought forth for his condemnation. Now, whether this can be tolerably applied to the *whole world* (taking it for all and every man in the world), let all the men in the world that are able judge. Are the sins of every one expiated? Is God reconciled to every one? Is every sinner pardoned? Shall no one

have the transgression of the law charged on him? Why, then, is not every one saved? Doubtless, all these are true of every believer, and of no one else in the whole world. For them the apostle affirmed that Christ is a *propitiation;* that he might show from whence ariseth, and wherein chiefly, if not only, that advocation for them, which he promiseth as the fountain of their consolation, did consist,—even in a presentation of the atonement made by his blood. He is also a propitiation only by faith, Rom. iii. 25; and surely none have faith but believers: and, therefore, certainly it is they only throughout the world for whom alone Christ is a propitiation. Unto them alone God says, Ἵλεως ἔσομαι, "I will be propitious,"—the great word of the new covenant, Heb. viii. 12, they alone being covenanters.

Secondly, Let us consider the phrase ὅλου τοῦ κόσμου,—"of the whole world." I shall not declare how the word *world* is in the Scripture πολύσημον, of divers significations; partly because I have in some measure already performed it; partly because it is not in itself so much here insisted on, but only with reference to its general adjunct, *whole,* "the whole world:" and, therefore, we must speak to the whole phrase together. Now, concerning this expression, I say,—

*First,* That whereas, with that which is equivalent unto it, *all the world,* it is used seven or eight times in the New Testament, it cannot be made appear, clearly and undeniably, that in any place (save perhaps one, where it is used in *re necessariâ*) it compriseth all and every man in the world; so that unless some circumstance in this place enforce that sense (which it doth not), it will be a plain wresting of the words to force that interpretation upon them. Let us, then, briefly look upon the places, beginning with the last, and so ascending. Now, that is, Rev. iii. 10, "I will keep thee from the hour of temptation, which shall come ἐπὶ τῆς οἰκουμένης ὅλης,"—"upon all the world," (the word *world* is other in the original here than in the place we have before us, there being divers words to express the same thing, considered under several notions); where that it cannot signify all and every one is evident, because some are promised to be preserved from that which is said to come upon it. Passing the place of which we treat, the next is, Col. i. 6, "Which is come unto you καθὼς καὶ ἐν παντὶ τῷ κόσμῳ,"—"as in all the world." Where,—1. All and every man cannot be understood; for they had not all then received the gospel. 2. Only believers are here signified, living abroad in the world; because the gospel is said to "bring forth fruit" in them to whom it comes, and there is no true gospel fruit without faith and repentance. Another place is Rom. i. 8, "Your faith is spoken of ἐν ὅλῳ τῷ κόσμῳ,"—"throughout the whole world." Did every one in the world hear and speak of the Roman faith? You have it also Luke ii. 1, "There went out a decree from Cæsar Augustus, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην,"—"that all the world should be taxed;" which yet was

but the Roman empire, short enough of comprising all singular persons in the world. It were needless to repeat the rest, being all of the same indefinite importance and signification. If, then, the expression itself doth not hold out any such universality as is pretended, unless the matter concerning which it is used and the circumstances of the place do require it (neither of which enforcements has any appearance in this place), there is no colour to fasten such an acceptation upon it; rather may we conclude that *all the world*, and *the whole world*, being in other places taken indefinitely for men of all sorts throughout the world, the same words are no otherwise here to be understood. So that ὅλος ὁ κόσμος is here no more than ἐκκλησία καθολική.

*Secondly*, The *whole world* can signify no more than *all nations, all the families of the earth, all flesh, all men, all the ends of the world.* These surely are expressions equivalent unto, and as comprehensive of particulars as the whole world; but now all these expressions we find frequently to bear out believers only, but as of all sorts, and throughout the world. And why should not this phrase also be affirmed to be, in the same matter, of the same and no other importance? We may instance in some places: "All the ends of the earth have seen the salvation of our God," Ps. xcviii. 3; "All the ends of the world shall remember and turn unto the LORD, and all the kindreds of the nations shall worship before thee," Ps. xxii. 27; "All nations shall serve thee," Ps. lxxii. 11;—which general expressions do yet denote no more but only the believers of all the several nations of the world, who alone see the salvation of God, remember and turn to him and serve him. So Joel ii. 28, "I will pour out of my Spirit upon all flesh;" as the words are again repeated on the accomplishment of the promise, Acts ii. 17;—Luke using the same expression, as part of a sermon of John Baptist, "All flesh shall see the salvation of God." What a conquest should we have had proclaimed, if it had been anywhere affirmed that Christ died for *all flesh, all nations, all kindreds*, etc.! which yet are but liveries of believers, though garments as wide and large as this expression, *the whole world.* Believers are called "all nations," Isa. ii. 2, lxvi. 18; yea, "all men," Tit. ii. 11: for to them alone the salvation-bringing grace of God is manifest. If they, then, the children of God, be, as is apparent in the Scripture phrase, *all flesh, all nations, all kindreds, all the ends of the world, all the ends of the earth, all men*, why not also *the whole world?*

*Thirdly*, The *whole world* doth sometimes signify the worser part of the world; and why may it not, by a like synecdoche, signify the better part thereof? Rev. xii. 9, "The Devil, and Satan, which deceiveth the whole world, is cast out;" that is, the wicked and reprobate in the whole world, others rejoicing in his overthrow, verse 10.

1 John v. 19, Ὁ κόσμος ὅλος, "The whole world heth in wickedness;" where "the whole world" is opposed to them which are "of God," in the beginning of the verse. The contrary sense you have Col. i. 6.

This, then, being spoken, to clear the signification of the expression here insisted on, will make it evident that there is nothing at all in the words themselves that should enforce any to conceive that all and every man in the world are denoted by them, but rather believers, even all that did or should believe, throughout the whole world, in opposition only to believers of the Jewish nation: which, that it is the meaning of the place, besides what hath been clearly demonstrated, I prove by these reasons:—

First, This place treateth not of the ransom of Christ in respect of *impetration*, but of *application;* for it affirms Christ to be that by his death which he is only by faith, as was manifested from Rom. iii. 25. Also, from application only ariseth consolation; now, never any said that the application of the death of Christ was universal: therefore, this place cannot have regard to all and every one.

Secondly, Christ is here said to be a propitiation only for such as are intended in the place, which is apparent; but now believers only are here intended, for it is to give them consolation in their failings (in which case consolation belongeth to them alone): therefore, it is believers only, though of all sorts, times, places, and conditions, for whom Christ is said to be a propitiation.

Thirdly, This kind of phrase and expression in other places cannot possibly be tortured to such an extension as to comprehend all and every one, as was apparent from the places before alleged; to which add, Matt. iii. 5, "Then went out to him πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,"—"all Judea, and all the region round about Jordan;" among whom, notwithstanding, the Pharisees rejected his baptism. Why, then, should it be so understood here, especially all circumstances (as hath been showed) being contrary to such an interpretation?

Fourthly, The most clear parallel places in the Scripture are opposite to such a sense as is imposed. See Col. i. 6; John xi. 51, 52.

Fifthly, If the words are to be understood to signify all and every one in the world, then is the whole assertion useless as to the chief end intended,—namely, to administer consolation to believers; for what consolation can arise from hence unto any believer, that Christ was a propitiation for them that perish? Yea, to say that he was *a sufficient propitiation* for them, though not effectual, will yield them no more comfort than it would have done Jacob and his sons to have heard from Joseph that he had corn enough, sufficient to sustain them, but that he would do so was altogether uncertain; for had he told them he would sustain them sufficiently, though not effectually, they might have starved notwithstanding his courtesy. "The

whole world," then, in this place, is the whole people of God (opposed to the Jewish nation), scattered abroad throughout the *whole world*, of what nation, kindred, tongue, or family soever, who are some of all sorts, not all of every sort. So that *this place makes nothing for general redemption.*

Some few objections there are which are usually laid against our interpretation of *this* passage of the apostle, but they are all prevented or removed in the explication itself; so that it shall suffice us to name one or two of them:—

*Obj.* 1 "It is the intention of the apostle to comfort all in their fears and doubts; but every one in the world may be in fears and doubts: therefore, he proposeth this, that they all may be comforted."

*Ans.* The *all* that may be in fears and doubts, in the business of consolation, must of necessity be restrained to believers, as was before declared.

*Obj.* 2. "All believers are comprehended in the first branch, 'For our sins;' and, therefore in the increase and extension of the assertion, by adding, 'For the sins of the whole world,' all others are intended."

*Ans.* 1. In the first part, the believing *Jews* alone are intended, of whom John was one; and the addition is not an extending of the propitiation of Christ to *others than believers*, but only to *other believers.* 2. If it might be granted that in the first branch all believers then living were comprehended, who might presently be made partakers of this truth, yet the increase or accession must be, by analogy, only those who *were to be* in after ages and remoter places than the name of Christ had then reached unto,—even all those who, according to the prayer of our Saviour, John xvii. 20, should believe on his name to the end of the world. And thus the two main places produced for the confirmation of the first argument are vindicated from the false glosses and violent wrestings of our adversaries; the rest will be easily cleared.

3. The next place urged in the argument is John vi. 51, where our Saviour affirms that he will give his "flesh for the life of the world." This giving of himself was the sanctifying and offering up of himself an acceptable oblation for the sins of them for whom he suffered; his intention being, that they for whom in dying he so offered himself might have life eternal thereby: which, because it was not for the Jews only, but also for all the elect of God everywhere, he calleth them "the world." That the *world* here cannot signify all and every one that ever were or should be, is as manifest as if it were written with the beams of the sun; and that because it is made the object of Christ's intendment, to purchase for them, and bestow upon them, life and salvation. Now, I ask, Whether any man, not bereaved of all spiritual and natural sense, can imagine that Christ, in

his oblation, intended to purchase life and salvation for all them whom he knew to be damned many ages before, the irreversible decree of wrath being gone forth against them? Or who dares once affirm that Christ gave himself for the life of them who, notwithstanding that, by his appointment, do come short of it to eternity? So that if we had no other place to manifest that the word *world* doth not always signify *all*, but only some of all sorts, as the elect of God are, but this one produced by our adversaries to the contrary, I hope with all equitable readers our defence would receive no prejudice.

4. Divers other places I find produced by Thomas More, chap. xiv. of the "Universality of Free Grace," to the pretended end in hand; which, with that whole chapter, shall be briefly considered.

The first insisted on by him is 2 Cor v. 19, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."

*Ans.* 1. Really he must have no small confidence of his own strength and his reader's weakness, who from this place shall undertake to conclude the universality of redemption, and that the *world* doth here signify all and every one therein. They who are called the "world," verse 19, are termed "us," verse 18, "He hath reconciled us to himself by Jesus Christ;" as also verse 21, where they are farther described by Christ's being "made sin for them," and their being "made the righteousness of God in him." Are these things true of all in the world? If this text may receive any light from what is antecedent and consequent unto it,—if the word any interpretation from those expressions which are directly expository of it,—by the *world* here can be meant none but elect believers. 2. God's reconciling the world unto himself is described evidently either to consist in, or necessarily to infer, a *non-imputation of sin* to them, or that *world;* which is farther interpreted to be an imputation of the righteousness of Christ, verse 21. Now, in these two things consisteth the blessedness of justification in Christ, Rom. iv. 6, 7; therefore this *whole world*, which God in Christ reconcileth to himself, is a blessed, justified world,—not all and every one of the sons of men that ever were, are, or shall be in the world, the greatest part of whom *lie in evil.* 3. This *God in Christ reconciling*, holdeth out an effectual work of reconciliation. Now, this must be either an absolute reconciliation or a conditionate. If *absolute*, why are not all actually and absosolutely reconciled, pardoned, justified? If conditionate, then,—First, How can a *conditionate reconciliation* be reconciled with that which is actual? Secondly, Why is no condition here mentioned? Thirdly, What is that condition? Is it faith and believing? Then the sense of the words must be either,—first, "God was in Christ, reconciling a believing world unto himself," of which there is no need, for believers are reconciled; or, secondly, "God was in Christ recon-

ciling an unbelieving world unto himself, upon condition that it do believe;" that is, upon condition that it be not unbelieving; that is, that it be reconciled. Is this the mind of the Holy Spirit? Fourthly, If this reconciliation of the world consist (as it doth) in a non-imputation of sin, then this is either of all their sins, or only of some sins. If of some only, then Christ saves only from some sins. If of all, then of unbelief also, or it is no sin; then all the men in the world must needs be saved, as whose unbelief is pardoned. The *world* here, then, is only the world of blessed, pardoned believers, who are "made the righteousness of God in Christ."

That which Thomas More bringeth to enforce the opposite signification of the word is, in many words, very little. Much time he spends, with many uncouth expressions, to prove a twofold reconciliation intimated in the text,—the first of God to us by Christ, the other of us to God by the Spirit; which we also grant, though we do not divide them, but make them several parts of the same reconciliation, the former being the rule of the latter: for look, to whomsoever God is reconciled in and by Christ, they shall certainly every one of them be reconciled to God by the Spirit;—God's reconciliation to them consisting in a non-imputation of their sins; their reconciliation unto him, in an acceptance of that non-imputation in Jesus Christ. And as it is the rule of, so is it the chief motive unto, the latter, being the subject or matter of the message in the gospel whereby it is effected. So that the assertion of this twofold reconciliation, or rather two branches of the same complete work of reconciliation, establisheth our persuasion that the *world* can be taken only for the elect therein.

But he brings farther light from the context to strengthen his interpretation. "For," saith he, "those of the world here are called 'men,' verse 11; men that must 'appear before the judgment-seat of Christ,' verse 10; that were 'dead,' verse 14; that ought to live unto Christ, verse 15: therefore, *all* men." Now, "homini homo quid interest?" How easy is it for some men to prove what they please! Only let me tell you, one thing more is to be done that the cause may be yours,—namely, a proving that the elect of God are not men; that they must not appear before the judgment-seat of Christ; that they were not dead; that they ought not to live to Christ. This do, or ye lose the reward.

But he adds,—First, "Of these, some are reconciled to God," verse 18. *Ans.* Most false, that there is any limitation or restriction of reconciliation to some of those concerning whom he treats; it is rather evidently extended to all of them. Secondly, "But some are not reconciled," verse 11. *Ans.* Not a word of any such thing in the text, nor can the least colour be possibly wrested thence for any such assertion. "Many corrupt the word of God."

A second place he urgeth is John i. 9, "That was the true Light,

which lighteth every man that cometh into the world." "This *world*," saith he, "is the world of mankind, verse 4, made by Christ, verse 3; which was his own by creation, mercy, and purchase, yet 'received him not,' verses 5, 10, 11: therefore, it is manifest that there is life, and that Christ died for all."

*Ans.* That by the *world* here is meant, not men in the world, all or some, but the habitable part of the earth, is more apparent than can well admit of proof or illustration. The phrase of *coming into the world* cannot possibly be otherwise apprehended. It is as much as *born*, and coming to breathe the common air. Now, among the expositions of this place, that seems most consonant and agreeable to the discourse of the apostle, with other expressions here used, which refers the word ἐρχόμενον, "coming," unto φῶς, "light," and not to ἄνθρωπον, "man," with which it is vulgarly esteemed to agree; so that the words should be rendered, "That was the true Light, which, coming into the world, lighteth every man." So John iii 19, "Light is come into the world;" and chap. xii. 46, "I am come a light into the world;"—parallel expressions unto this. So that from the word *world* nothing can hence be extorted for the universality of grace or ransom. The whole weight must lie on the words "every man," which yet Thomas More doth not at all insist upon; and if any other should, the word, holding out actual illumination, can be extended in its subject to no more than indeed are illuminated.

Christ, then, coming into the world, is said to enlighten every man, partly because every one that hath any light hath it from him, partly because he is the only true light and fountain of illumination; so that he doth enlighten every one that is enlightened: which is all the text avers, and is by none denied. But whether all and every one in the world, before and after his incarnation, were, are, and shall be actually enlightened with the knowledge of Christ by his coming into the world, let Scripture, experience, reason, and sense determine. And this, in brief, may suffice to manifest the weakness of the argument for universal redemption from this place; waiving for the present, not denying or opposing, another interpretation of the words, rendering the enlightening here mentioned to be that of reason and understanding, communicated to all, Christ being proposed as, in his divine nature, the light of all, even the eternal wisdom of his Father.

A third place is John i. 29, "Behold the Lamb of God, which taketh away the sin of the world;" and this, saith he, is spoken of the world in general.

*Ans.* 1. If it should be spoken of the world in general, yet nothing could thence be inferred to a universality of individuals. 2. That Christ is he, ὁ αἴρων, that taketh away, beareth, purgeth, pardoneth, as the word is used, 2 Sam. xxiv. 10 (taketh away by justification that it should not condemn, by sanctification that it should not reign,

by glorification that it should not be), τὴν ἁμαρτίαν, "the sin," great sin, original sin, τοῦ κόσμου, "of the world," common to all, is most certain; but that he taketh it away from, beareth it for, pardoneth it unto, purgeth it out of, all and every man in the world, is not in the least manner intimated in the text, and is in itself exceeding false.

John iii. 17 is by him in the next place urged, "God sent not his Son into the world to condemn the world, but that the world through him might be saved."

*Ans.* A notable ἀντανάκλασις, or eminent inversion of the word *world* in this place was before observed; like that of chap. i. 10, "He was in the world," or on the earth, a part of it, "and the world was made by him," the whole world, with all things therein contained, "and the world knew him not," or the most of men living in the world. So here, by the *world*, in the first place, that part of the world wherein our Saviour conversed hath the name of the whole assigned unto it. In the second, you may take it for all and every one in the world, if you please (though from the text it cannot be enforced); for the prime end of our Saviour's coming was not to condemn any, but to save his own, much less to condemn all and every one in the world, out of which he was to save his elect. In the third place, they only are designed whom God sent his Son on purpose to save, as the words eminently hold out. The saving of them who then are called the *world* was the very purpose and design of God in sending his Son. Now, that these are not all men, but only believers of Jews and Gentiles throughout the world, is evident:—1. Because all are not saved, and the Lord hath said "he will do all his pleasure, and his purpose shall stand." 2. Because the most of men were at the instant actually damned. Did he send his Son that they might be saved? 3. Because Christ was appointed for the fall of some, Luke ii. 34, and, therefore, not that all and every one might be saved. 4. The end of Christ's actual exhibition and sending in the flesh is not opposite to any of God's eternal decrees, which were eternally fixed concerning the condemnation of some for their sins. Did he send his Son to save such? Doth he act contrary to his own purposes, or fail in his undertakings? *The saved world is the people of God scattered abroad throughout the world.*

John iv. 42, and 1 John iv. 14, with John vi. 51 (which was before considered), are also produced by Thomas More; in all which places Christ is called the "Saviour of the world."

*Ans.* Christ is said to be the Saviour of the *world*, either, first, because there is no other Saviour for any in the world, and because he saves all that are saved, even the people of God (not the Jews only), all over the world; or, secondly, because he doth actually save all the world, and every one in it. If in this latter way, *vicisti*, Mr More; if in the former, μένομεν ὥσπερ ἐσμέν,—"we are still where we were."

The urging of John xii. 46, "I am come a light into the world," in this business, deserves to be noted, but not answered. The following places of John iii. 16, 17, 1 John ii. 1, 2, have been already considered. Some other texts are produced, but so exceedingly wrested, strangely perverted, and so extremely useless to the business in hand, that I dare not make so bold with the reader's patience as once to give him a repetition of them.

And this is our defence and answer to the first principal argument of our opposers, our explication of all those texts of Scripture which they have wrested to support it, the bottom of their strength being but the ambiguity of one word. Let the Christian reader "Prove all things, and hold fast that which is good."

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## CHAPTER IV.

**Answer to the second general argument for the universality of redemption.**

II. THE second argument, wherewith our adversaries make no less flourish than with the former, is raised from those places of Scripture where there is mention made of *all men* and *every man*, in the business of redemption. With these bare and naked words, attended with swelling, vain expressions of their own, they commonly rather proclaim a victory than study how to prevail. Their argument needs not to be drawn to any head or form, seeing they pretend to plead from express words of Scripture. Wherefore we shall only consider the several places by them in this kind usually produced, with such enforcements of their sense from them as by the ablest of that persuasion have been used. The chief places insisted on are, 1 Tim. ii. 4, 6; 2 Pet. iii. 9; Heb. ii. 9; 2 Cor. v. 14, 15; 1 Cor. xv. 22; Rom. v. 18.

For the use and signification of the word *all* in Scripture, so much hath been said already by many that it were needless for me to insist upon it. Something also to this purpose hath been spoken before, and that abundantly sufficient to manifest that no strength of argument can be taken from the word itself; wherefore I shall apply myself only to the examination of the particular places urged, and the objections from them raised:—

1. The first and chief place is, 1 Tim. ii. 4, 6, "God will have all men to be saved, and come to the knowledge of the truth. . . . . Christ gave himself a ransom for all, to be testified in due time." Hence they draw this argument, Rem. Act. Synod:—"If God will have all men to be saved, then Christ died for all; but God will have all men to be saved, and come to the knowledge of the truth: therefore, Christ died for all men."

*Ans.* The whole strength of this argument lies in the ambiguity of the word *all*, which being of various significations, and to be interpreted suitably to the matter in hand and the things and persons whereof it is spoken, the whole may be granted, or several propositions denied, according as the acceptation of the word is enforced on us That *all* or *all men* do not always comprehend all and every man that were, are, or shall be, may be made apparent by near five hundred instances from the Scripture. Taking, then, *all* and *all men distributively*, for some of all sorts, we grant the whole; taking them *collectively*, for all of all sorts, we deny the minor,—namely, that God will have them all to be saved. To make our denial of this appear to be an evident truth, and agreeable to the mind of the Holy Ghost in this place, two things must be considered:—1. What is that will of God here mentioned, whereby he willeth all to be saved. 2. Who are the *all* of whom the apostle is in this place treating.

1. The will of God is usually distinguished into his *will intending* and his *will commanding;* or rather, that word is used in reference unto God in this twofold notion,—(1.) For his purpose, what he will do; (2.) For his approbation of what we do, with his command thereof. Let now our opposers take their option in whether signification the will of God shall be here understood, or how he willeth the salvation of all.

First, If they say he doth it "voluntate signi," with his will commanding, requiring, approving, then the sense of the words is this:—"God commandeth all men to use the means whereby they may obtain the end, or salvation, the performance whereof is acceptable to God in any or all;" and so it is the same with that of the apostle in another place, "God commandeth all men everywhere to repent." Now, if this be the way whereby God willeth the salvation of all here mentioned, then certainly those *all* can possibly be no more than to whom he granteth and revealeth the means of grace; which are indeed a great many, but yet not the one hundredth part of the posterity of Adam. Besides, taking God's *willing* the salvation of men in this sense, we deny the *sequel* of the first proposition, —namely, that Christ died for as many as God thus willeth should be saved. The foundation of God's command unto men to use the *means* granted them is not Christ's dying for them in particular, but the *connection* which himself, by his decree, hath fixed between these two things, faith and salvation; the death of Christ being abundantly sufficient for the holding out of that *connection* unto all, there being enough in it to save all believers.

Secondly, If the will of God be taken for his efficacious will, the will of his purpose and good pleasure (as truly to me it seems exceedingly evident that that is here intended, because the will of

God is made the ground and bottom of our supplications; as if in these our prayers we should say only, "Thy will be done,"—which is to have them all to be saved: now, we have a promise to receive of God "whatsoever we ask according to his will," 1 John iii. 22, v 14; and therefore this will of God, which is here proposed as the ground of our prayers, must needs be his effectual or rather efficacious will, which is always accomplished);—if it be, I say, thus taken, then certainly it must be fulfilled, and all those saved whom he would have saved; for whatsoever God can do and will do, that shall certainly come to pass and be effected. That God can save all (not considering his decree) none doubts; and that he will save all it is here affirmed: therefore, if these *all* here be all and every one, all and every one shall certainly be saved. "Let us eat and drink, for tomorrow we shall die." "Who hath resisted God's will?" Rom. ix. 19. "He hath done whatsoever he hath pleased," Ps. cxv. 3. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth," Dan. iv. 35. If *all*, then, here be to be understood of all men universally, one of these two things must of necessity follow:—either that God faileth of his purpose and intention, or else that all men universally shall be saved; which puts us upon the second thing considerable in the words, namely, who are meant by *all men* in this place.

2. By *all men* the apostle here intendeth all sorts of men indefinitely living under the gospel, or in these latter times, under the enlarged dispensation of the means of grace. That men of these times only are intended is the acknowledgment of Arminius himself, treating with Perkins about this place. The scope of the apostle, treating of the amplitude, enlargement, and extent of grace, in the outward administration thereof, under the gospel, will not suffer it to be denied. This he lays down as a foundation of our praying for all,—because the means of grace and the habitation of the church is now no longer confined to the narrow bounds of one nation, but promiscuously and indefinitely extended unto all people, tongues, and languages; and to all sorts of men amongst them, high and low, rich and poor, one with another. We say, then, that by the words *all men* are here intended only of all sorts of men, suitable to the purpose of the apostle, which was to show that all external difference between the sons of men is now taken away; which *ex abundanti* we farther confirm by these following reasons:—

First, The word *all* being in the Scripture most commonly used in this sense (that is, for many of all sorts), and there being nothing in the subject-matter of which it is here affirmed that should in the least measure impel to another acceptation of the word, especially for a universal collection of every individual, we hold it safe to cleave to the most usual sense and meaning of it. Thus, our Saviour

is said to cure all diseases, and the Pharisees to tithe πᾶν λάχανον, Luke xi. 42.

Secondly, Paul himself plainly leadeth us to this interpretation of it; for after he hath enjoined us to pray for all, because the Lord will have all to be saved, he expressly intimates that by *all men* he understandeth men of all sorts, ranks, conditions, and orders, by distributing those *all* into several kinds, expressly mentioning some of them, as "kings and all in authority." Not unlike that expression we have, Jer. xxix. 1, 2, "Nebuchadnezzar carried away all the people captive to Babylon, Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, the carpenters, and the smiths;" where *all the people* is interpreted to be some of all sorts, by a distribution of them into the several orders, classes, and conditions whereof they were. No otherwise doth the apostle interpret the *all men* by him mentioned, in giving us the names of some of those orders and conditions whom he intendeth. "Pray for all men," saith he; that is, all sorts of men, as magistrates, all that are in authority, the time being now come wherein, without such distinctions as formerly have been observed, the Lord will save some of all sorts and nations.

Thirdly, We are bound to pray for all whom God would have to be saved. Now, we ought not to pray for all and every one, as knowing that some are reprobates and sin unto death; concerning whom we have an express caution not to pray for them.

Fourthly, All shall be saved whom God will have to be saved; this we dare not deny, for "who hath resisted his will?" Seeing, then, it is most certain that all shall not be saved (for some shall stand on the left hand), it cannot be that the universality of men should be intended in this place.

Fifthly, God would have no more to be "saved" than he would have "come to the knowledge of the truth." These two things are of equal latitude, and conjoined in the text. But it is not the will of the Lord that all and every one, in all ages, should come to the knowledge of the truth. Of old, "he showed his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them," Ps. cxlvii. 19, 20. If he would have had them all come to the knowledge of the truth, why did he show his word to some and not to others, without which they could not attain thereunto? "He suffered all nations" in former ages "to walk in their own ways," Acts xiv. 16, and "winked at the time of this ignorance," Acts xvii. 30, hiding the mystery of salvation from those former ages, Col. i. 26, continuing the same dispensation even until this day in respect of some; and that because "so it seemeth good in his sight," Matt. xi. 25, 26. It is, then, evident that God doth not will that all and every one in the

world, of all ages and times, should come to the knowledge of the truth, but only all sorts of men without difference; and, therefore, they only are here intended.

These, and the like reasons, which compel us to understand by *all men*, verse 4, whom God would have to be saved, men of all sorts, do also prevail for the same acceptation of the word *all*, verse 6, where Christ is said to give himself "a ransom for all;" whereunto you may also add all those whereby we before declared that it was of absolute necessity and just equity that all they for whom a ransom was paid should have a part and portion in that ransom, and, if that be accepted as sufficient, be set at liberty. Paying and accepting of a ransom intimate a commutation and setting free of all them for whom the ransom is paid and accepted. By *all*, then, can none be understood but the redeemed, ransomed ones of Jesus Christ,—such as, for him and by virtue of the price of his blood, are vindicated into the glorious liberty of the children of God; which, as some of all sorts are expressly said to be, Rev. v. 9 (which place is interpretative of this), so that all in the world universally are so is confessedly false.

Having thus made evident the meaning of the words, our answer to the objection (whose strength is a mere fallacy, from the ambiguous sense of the word *all*) is easy and facile. For if by *all men*, you mean the *all* in the text, that is, all sorts of men, we grant the whole, —namely, that Christ died for *all;* but if by *all men*, you mean all universally, we absolutely deny the minor, or assumption, having sufficiently proved that there is no *such all* in the text.

The enforcing of an objection from this place, Thomas More, in his "Universality of Free Grace," makes the subject of one whole chapter. It is also *one* of the two places which he lays for the bottom and foundation of the whole building, and whereunto at a dead lift he always retires. Wherefore, I thought to have considered that chapter of his at large; but, upon second considerations, have laid aside that resolution, and that for three reasons:—

First, Because I desired not *actum agere*, to do that which hath already been done, especially the thing itself being such as scarce deserveth to be meddled with at all. Now, much about the time that I was proceeding in this particular, the learned work of Mr Rutherford,[1] about the death of Christ, and the drawing of sinners thereby, came to my hand; wherein he hath fully answered that chapter of Mr More's book; whither I remit the reader.

Secondly, I find that he hath not once attempted to meddle with any of those reasons and arguments whereby we confirm our answer

[1] He refers to the eminent Scotch divine, Samuel Rutherford, 1600–1661. The work mentioned above was published in 1647, and is entitled, "Christ Dying, and Drawing to Himself: or, a survey of our Saviour in his soul's suffering," etc. The opinions of More are discussed in it from page 375 to 410.—Ed

to the objection from the place, and prove undeniably that by *all men* is meant only men of all sorts.

Thirdly, Because, setting aside those bare naked assertions of his own, whereby he seeks to strengthen his argument from and interpretation of this place, the residue wherewith he flourisheth is a poor fallacy running through the whole; the strength of all his argumentations consisting in this, that by the *all* we are to pray for are not meant only all who are at present believers; which as no man in his right wits will affirm, so he that will conclude from thence, that because they are not only all present believers, therefore they are all the individuals of mankind, is not to be esteemed very sober. Proceed we, then, to the next place urged for the general ransom, from the word *all*, which is,—

2. 2 Pet. iii. 9, "The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." "The will of God," say some, "for the salvation of *all*, is here set down both *negatively*, that he would not have any perish, and *positively*, that he would have all come to repentance; now, seeing there is no coming to repentance nor escaping destruction, but only by the blood of Christ, it is manifest that that blood was shed for *all*."

*Ans.* Many words need not be spent in answer to this objection, wrested from the misunderstanding and palpable corrupting of the sense of these words of the apostle. That indefinite and general expressions are to be interpreted in an answerable proportion to the things whereof they are affirmed, is a rule in the opening of the Scripture. See, then, of whom the apostle is here speaking. "The Lord," saith he, "is long-suffering to us-ward, not willing that any should perish." Will not common sense teach us that *us* is to be repeated in both the following clauses, to make them up complete and full,—namely, "Not willing that any of *us* should perish, but that all of *us* should come to repentance?" Now, who are these of whom the apostle speaks, to whom he writes? Such as had received "great and precious promises," chap. i. 4, whom he calls "beloved," chap. iii. 1; whom he opposeth to the "scoffers" of the "last days," verse 3; to whom the Lord hath respect in the disposal of these days; who are said to be "elect," Matt. xxiv. 22. Now, truly, to argue that because God would have none of those to perish, but all of them to come to repentance, therefore he hath the same will and mind towards all and every one in the world (even those to whom he never makes known his will, nor ever calls to repentance, if they never once hear of his way of salvation), comes not much short of extreme madness and folly. Neither is it of any weight to the contrary, that they were not all elect to whom Peter wrote: for in the judgment of charity he esteemed them so, desiring them "to give all diligence to make their calling and election sure," chap. i. 10; even as he expressly calleth

those to whom he wrote his former epistle, "elect," chap. i. 2, and a "chosen generation," as well as a "purchased people," chap. ii. 9. I shall not need add any thing concerning the contradictions and inextricable difficulties wherewith the opposite interpretation is accompanied (as, that God should will such to come to repentance as he cuts off in their infancy out of the covenant, such as he hateth from eternity, from whom he hideth the means of grace, to whom he will not give repentance, and yet knoweth that it is utterly impossible they should have it without his bestowing). The text is clear, that it is all and only the elect whom he would not have to perish. A place supposed parallel to this we have in Ezek. xviii. 23, 32, which shall be afterward considered. The next is,—

3. Heb. ii. 9, "That he by the grace of God should taste death for every man."

*Ans.* That ὑπὲρ παντός, "for every one," is here used for ὑπὲρ πάντων, "for all," by an enallage of the number, is by all acknowledged. The whole question is, who these *all* are, whether all men universally, or only all those of whom the apostle there treateth. That this expression, *every man*, is commonly in the Scripture used to signify men under some restriction, cannot be denied. So in that of the apostle, "Warning every man, and teaching every man," Col. i. 28; that is, all those to whom he preached the gospel, of whom he is there speaking. "The manifestation of the Spirit is given to every man to profit withal," 1 Cor. xii. 7; namely, to all and every one of those who were endued with the gifts there mentioned, whether in the church at Corinth or elsewhere. The present place I have frequently met withal produced in the behalf of universal redemption, but never once had the happiness to find any endeavour to prove from the text, or any other way, that *all* here is to be taken for all and every one, although they cannot but know that the usual acceptation of the word is against their purpose. Mr More spends a whole chapter about this place; which I seriously considered, to see if I could pick out any thing which might seem in the least measure to tend that way,—namely, to the proving that all and every one are in that place by the apostle intended,—but concerning any such endeavour you have deep silence. So that, with abundance of smooth words, he doth nothing in that chapter but humbly and heartily beg the thing in question; unto which his petition, though he be exceeding earnest, we cannot consent, and that because of these following reasons:—

First, To *taste death*, being to *drink up the cup* due to sinners, certainly for whomsoever our Saviour did taste of it, he left not one drop for them to drink after him; he tasted or underwent death in their stead, that the cup might pass from them which passed not from him. Now, the cup of death passeth only from the elect, from

believers; for whomsoever our Saviour tasted death, he swallowed it up into victory.

Secondly, We see an evident appearing cause that should move the apostle here to call those for whom Christ died *all*,—namely, because he wrote to the Hebrews, who were deeply tainted with an erroneous persuasion that all the benefits purchased by Messiah belonged alone to men of their nation, excluding all others; to root out which pernicious opinion, it behoved the apostle to mention the extent of free grace under the gospel, and to hold out a universality of God's elect throughout the world.

Thirdly, The present description of the *all* for whom Christ tasted death by the grace of God will not suit to all and every one, or any but only the elect of God. For, verse 10, they are called, "many sons to be brought to glory;" verse 11, those that are "sanctified," his "brethren;" verse 13, the "children that God gave him;" verse 15, those that are "delivered from the bondage of death;"—none of which can be affirmed of them who are born, live, and die the "children of the wicked one." Christ is not a captain of salvation, as he is here styled, to any but those that "obey him," Heb. v. 9; righteousness coming by him "unto all and upon all them that believe," Rom. iii. 22. For these and the like reasons we cannot be induced to hearken to our adversaries' petition, being fully persuaded that by *every one* here is meant all and only God's elect, in whose stead Christ, by the grace of God, tasted death.

4. Another place is 2 Cor. v. 14, 15, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them." "Here," say they, "verse 14, you have two *alls*, which must be both of an equal extent. If *all* were dead, then Christ died for *all*,—that is, for as many as were dead. Again; he died for all that must live unto him; but that is the duty of every one in the world: and therefore he died for them all. Farther; that *all* are all individuals is clear from verse 10, where they are affirmed to be all that must 'appear before the judgment-seat of Christ;' from which appearance not any shall be exempted."

*Ans.* 1. Taking the words, as to this particular, in the sense of some of our adversaries, yet it doth not appear from the texture of the apostle's arguing that the two *alls* of verse 14 are of equal extent. He doth not say that Christ died for all that were dead; but only, that all were dead which Christ died for: which proves no more than this, that all they for whom Christ died for were dead, with that kind of death of which he speaks. The extent of the words is to be taken from the first *all*, and not the latter. The apostle affirms so many to be dead as Christ died for; not that Christ died

for so many as were dead. This the words plainly teach us: "If he died for all, then were all dead,"—that is, *all* he died for; so that the *all that were dead* can give no light to the extent of the *all that Christ died for*, being merely regulated by this. 2. That all and every one are *morally* bound to live unto Christ, *virtute præcepti*, we deny; only *they* are bound to live to him to whom he is revealed,—indeed only they who live by him, that have a spiritual life in and with him: all others are under previous obligations. 3. It is true, all and every one must appear before the judgment-seat of Christ,—he is ordained to be judge of the world; but that they are intended, verse 10 of this chapter, is not true. The apostle speaks of *us all, all believers*, especially all preachers of the gospel; neither of which all men are. Notwithstanding, then, any thing that hath been said, it no way appears that by *all* here is meant any but the elect of God, *all believers;* and that they only are intended I prove by these following reasons, drawn from the text:—

First, The resurrection of Christ is here conjoined with his death: "He died for them, and rose again." Now, for whomsoever Christ riseth, he riseth for their "justification," Rom. iv. 25; and they must be justified, chap. viii. 34. Yea, our adversaries themselves have always confessed that the fruits of the resurrection of Christ are peculiar to believers.

Secondly, He speaks only of those who, by virtue of the death of Christ, "live unto him," verse 15; who are "new creatures," verse 17; "to whom the Lord imputeth not their trespasses," verse 19; who "become the righteousness of God in Christ," verse 21;—which are only believers. All do not attain hereunto.

Thirdly, The article οἱ joined with πάντες evidently restraineth that *all* to all of some sort. "Then were they all" (or rather *all these*) "dead." These *all;*—what all? Even all those believers of whom he treats, as above.

Fourthly, All those of whom the apostle treats are proved to be dead, because Christ died for them: "If one died for all, then were all dead." What death is it which here is spoken of? Not a death natural, but spiritual; and of deaths which come under that name, not that which is *in sin*, but that which is *unto sin*. For,—*First*, The greatest champions of the Arminian cause, as Vorstius and Grotius (on the place), convinced by the evidence of truth, acknowledge that it is a death unto sin, by virtue of the death of Christ, that is here spoken of; and accordingly held out that for the sense of the place. *Secondly*, It is apparent from the text; the intention of the apostle being to prove that those for whom Christ died are so dead to sin, that henceforth they should live no more thereunto, but to him that died for them. The subject he hath in hand is the same with that he handleth more at large, Rom. vi. 5–8, where we are said to be "dead

unto sin," by being "planted together in the likeness of the death of Christ;" from whence, *there* as *here*, he presseth them to "newness of life." These words, then, "If Christ died for all, then were all dead," are concerning the death of them unto sin for whom Christ died, at least of those concerning whom he there speaketh; and what is this to the general ransom?

Fifthly, The apostle speaks of the death of Christ in respect of application. The effectualness thereof towards those for whom he died, to cause them to live unto him, is insisted on. That Christ died for all in respect of application hath not yet by any been affirmed. Then must all live unto him, yea, live with him for evermore, if there be any virtue or efficacy in his applied oblation for that end. In sum, here is no mention of Christ's dying for any, but those that are dead to sin and live to him.

5. A fifth place urged to prove universal redemption from the word *all*, is 1 Cor. xv. 22, "For as in Adam all die, even so in Christ shall all be made alive."

*Ans.* There being another place, hereafter to be considered, wherein the whole strength of the argument usually drawn from these words is contained, I shall not need to speak much to this, neither will I at all turn from the common exposition of the place. Those concerning whom Paul speaketh in this chapter are in this verse called *all*. Those are they who are implanted into Christ, joined to him, as the members to the head, receiving a glorious resurrection by virtue of his; thus are they by the apostle described. That Paul, in this whole chapter, discourseth of the resurrection of believers is manifest from the arguments which he bringeth to confirm it, being such as are of force only with believers. Taken they are from the resurrection of Christ, the hope, faith, customs, and expected rewards of Christians; all which, as they are of unconquerable power to confirm and establish believers in the faith of the resurrection, so they would have been, all and every one of them, exceedingly ridiculous had they been held out to the men of the world to prove the resurrection of the dead in general. Farther; the very word ζωοποιηθήσονται denotes such a living again as is to a good life and glory, a blessed resurrection; and not the quickening of them who are raised to a second death. The Son is said ζωοποιεῖν, John v. 21, to "quicken" and make alive (not all, but) "whom he will." So he useth the word again, chap. vi. 63, "It is the Spirit, τὸ ζωοποιοῦν, that" (thus) "quickeneth;" in like manner, Rom. iv. 17. And not anywhere is it used to show forth that common resurrection which all shall have at the last day. *All*, then, who by virtue of the resurrection of Christ shall be made alive, are all those who are partakers of the nature of Christ; who, verse 23, are expressly called "they that are Christ's," and of whom, verse 20, Christ is said to be the "first-fruits;" and certainly

Christ is not the first-fruits of the damned. Yea, though it be true that all and every one died in Adam, yet that it is here asserted (the apostle speaking of none but believers) is not true; and yet, if it were so to be taken here, it could not prove the thing intended, because of the express limitation of the sense in the clause following. Lastly; granting all that can be desired,—namely, the universality of the word *all* in both places,—yet I am no way able to discern a medium that may serve for an argument to prove the general ransom.

6. Rom. v. 18 is the last place urged in this kind, and by some most insisted on: "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." It might suffice us briefly to declare that by *all men* in the latter place can none be understood but those whom the free gift actually comes upon unto justification of life; who are said, verse 17, to "receive abundance of grace and of the gift of righteousness," and so to "reign in life by one, Jesus Christ;" and by his obedience to be "made righteous," verse 19; which certainly, if any thing be true and certain in the truth of God, all are not. Some believe not,—"all men have not faith;" on some "the wrath of God abideth," John iii. 36; upon whom, surely, grace doth not reign through righteousness to eternal life by Jesus Christ, as it doth upon all those on whom the free gift comes to justification, verse 17. We might, I say, thus answer only; but seeing some, contrary to the clear, manifest intention of the apostle, comparing Adam and Christ, in the efficacy of the sin of the one unto condemnation, and of the righteousness of the other unto justification and life, in respect of those who are the natural seed of the one by propagation, and the spiritual seed of the other by regeneration, have laboured to wrest this place to the maintenance of the error we oppose with more than ordinary endeavours and confidence of success, it may not be unnecessary to consider what is brought by them to this end and purpose:—

Verse 14. Adam is called τύπος, the type and "figure of him that was to come;" not that he was an *instituted type*, ordained for that only end and purpose, but only that in what he was, and what he did, with what followed thereupon, there was a *resemblance* between him and Jesus Christ. Hence by him and what he did, by reason of the resemblance, many things, by way of opposition, concerning the obedience of Christ and the efficacy of his death, may be well represented. That which the apostle here prosecuteth this resemblance in (with the showing of many diversities, in all which he exalteth Christ above his type) is this, that an alike though not an equal efficacy (for there is more merit and efficacy required to save one than to lose ten thousand) of the demerit, sin,

disobedience, guilt, transgression of the one, to condemn, or bring the guilt of condemnation upon all them in whose room he was a public person (being the head and natural fountain of them all, they all being wrapped up in the same condition with him by divine institution), and the righteousness, obedience, and death of the other, for the absolution, justification, and salvation of all them to whom he was a spiritual head by divine institution, and in whose room he was a public person, is by him in divers particulars asserted. That these last were all and every one of the first, there is not the least mention. The comparison is solely to be considered intensively, in respect of efficacy, not extensively, in respect of object; though the *all* of Adam be called his *many*, and the *many* of Christ be called his *all*, as indeed they are, even all the seed which is given unto him.

Thomas More, in his "Universality of Free Grace," chap. viii. p. 41, lays down this comparison, instituted by the apostle, between Adam and Christ, as one of the main foundations of his universal redemption; and this (after some strange mixtures of truth and errors premised, which, to avoid tediousness, we let pass) he affirmeth to consist in four things:—

First, "That Adam, in his first sin and transgression, was a public person, in the room and place of all mankind, by virtue of the covenant between God and him; so that whatever he did therein, all were alike sharers with him. So also was Christ a public person in his obedience and death, in the room and place of all mankind, represented by him, even every one of the posterity of Adam."

*Ans.* To that which concerneth Adam, we grant he was a public person in respect of all his that were to proceed from him by natural propagation; that Christ also was a public person in the room of his, and herein prefigured by Adam. But that Christ, in his obedience, death, and sacrifice, was a public person, and stood in the room and stead of all and every one in the world, of all ages and times (that is, not only of his elect and those who were given unto him of God, but also of reprobate persons, hated of God from eternity; of those whom he never knew, concerning whom, in the days of his flesh, he thanked his Father that he had hid from them the mysteries of salvation; whom he refused to pray for; who were, the greatest part of them, already damned in hell, and irrevocably gone beyond the limits of redemption, before he actually yielded any obedience), is to us such a monstrous assertion as cannot once be apprehended or thought on without horror or detestation. That any should perish in whose room or stead the Son of God appeared before his Father with his perfect obedience; that any of those for whom he is a mediator and advocate, to whom he is a king, priest, and prophet (for all these he is, as he was a public person, a sponsor, a surety, and under-

taker for them), should be taken from him, plucked out of his arms, his satisfaction and advocation in their behalf being refused;—I suppose is a doctrine that will scarce be owned among those who strive to preserve the witness and testimony of the Lord Jesus.

But let us a little consider the reasons whereby Mr More undertakes to maintain this strange assertion; which, as far as I can gather, are these, page 44:—First, He stood not in the room only of the elect, because Adam lost not election, being not intrusted with it. Secondly, If he stood not in the room of all, then he had come short of his figure. Thirdly, It is said he was to restore all men, lost by Adam, Heb. ii. 9. Fourthly, He took flesh, was subjected to mortality, became under the law, and bare the sins of mankind. Fifthly, He did it in the room of all mankind, once given unto him, Rom. xiv. 9; Phil. ii. 8–11. Sixthly, Because he is called the "last Adam;"—and, Seventhly, Is said to be a public person, in the room of all, ever since the "first Adam," 1 Cor. xv. 45, 47; 1 Tim. ii. 5; Rom. v.

*Ans.* Never, surely, was a rotten conclusion bottomed upon more loose and tottering principles, nor the word of God more boldly corrupted for the maintenance of any error, since the name of Christian was known. A man would think it quite lost, but that it is so very *easy* a labour to remove such hay and stubble. I answer, then, to the first, that though Adam lost not election, and the eternal decrees of the Almighty are not committed to the keeping of the sons of men, yet in him all the elect were lost, whom Christ came to seek, whom he found,—in whose room he was a public person. To the second, Christ is nowhere compared to Adam in respect of the *extent of the object* of his death, but only of the *efficacy of his obedience.* The third is a false assertion;—see our foregoing consideration of Heb. ii. 9. Fourthly, For his taking of flesh, etc., it was necessary he should do all this for the saving of his elect. He took flesh and blood because the children were partakers of the same. Fifthly, No such thing is once affirmed in the whole book of God, that all the sons of men were given unto Christ to redeem, so that he should be a public person in their room. Nay, himself plainly affirms the contrary, John xvii. 6, 9. Some only are given him out of the world, and those he saved; not one of them perisheth. The places urged hold out no such thing, nor any thing like it. They will also afterward come under farther consideration. Sixthly, He is called the "last Adam" in respect of the efficacy of his death unto the justification of the seed promised and given unto him, as the sin of the "first Adam" was effectual to bring the guilt of condemnation on the seed propagated from him; which proves not at all that he stood in the room of all those to whom his death was never known, nor any ways profitable. Seventhly, That he was a public person is

confessed: that he was so in the room of all is not proved, neither by what hath been already said, nor by the texts, that there follow, alleged, all which have been considered. This being all that is produced by Mr More to justify his assertion, it may be an instance what weighty inferences he usually asserts from such weak, invalid premises. We cannot also but take notice, by the way, of one or two strange passages which he inserts into this discourse; whereof the first is, that Christ by his death brought all men out of that death whereinto they were fallen by Adam. Now, the death whereinto all fell in Adam being a death in sin, Eph. ii. 1–3, and the guilt of condemnation thereupon, if Christ freed all from this death, then must all and every one be made alive with life spiritual, which only is to be had and obtained by Jesus Christ; which, whether that be so or not, whether to live by Christ be not the peculiar privilege of believers, the gospel hath already declared, and God will one day determine. Another strange assertion is, his affirming the end of the death of Christ to be his presenting himself alive and just before his Father; as though it were the ultimate thing by him intended, the Holy Ghost expressly affirming that "he loved the church, and gave himself for it, that he might present it to himself a glorious church," Eph. v. 25–27.

The following parallels, which he instituted between Adam and Christ, have nothing of proof in them to the business in hand,—namely, that Christ was a public person, standing, in his obedience, in the room of all and every one that were concerned in the disobedience of Adam. There is, I say, nothing at all of proof in them, being a confused medley of some truths and divers unsavoury heresies. I shall only give the reader a taste of some of them, whereby he may judge of the rest, not troubling myself or others with the transcribing and reading of such empty vanities as no way relate to the business in hand.

First, then, In the second part of his parallel he affirms, "That when Christ finished his obedience, in dying and rising, and offering himself a sacrifice, and making satisfaction, it was, by virtue of the account of God in Christ, and for Christ with God (that is, accepted with God for Christ's sake), the death, resurrection, the sacrifice and satisfaction, and the redemption of all,—that is, all and every one;" and therein he compares Christ to Adam in the performance of the business by him undertaken. Now, but that I cannot but with trembling consider what the apostle affirms, 2 Thess. ii. 11, 12, I should be exceedingly amazed that any man in the world should be so far forsaken of sense, reason, faith, and all reverence of God and man, as to publish, maintain, and seek to propagate, such abominable, blasphemous, senseless, contradictious errors. That the death of Christ should be accepted of and accounted before God as the death of

all, and yet the greatest part of these all be adjudged to eternal death in their own persons by the same righteous God; that all and every one should arise in and with Jesus Christ, and yet most of them continue dead in their sins, and die for sin eternally; that satisfaction should be made and accepted for them who are never spared, nor shall be, one farthing of their debt; that atonement should be made by sacrifice for such as ever lie undelivered under wrath; that all the reprobates, Cain, Pharaoh, Ahab, and the rest, who were actually damned in hell, and under death and torments, then when Christ died, suffered, made satisfaction, and rose again, should be esteemed with God to have died, suffered, made satisfaction, and risen again with Christ;—that, I say, such senseless contradictions, horrid errors, and abominable assertions, should be thus nakedly thrust upon Christians, without the least colour, pretence, or show of proof, but the naked authority of him who hath already embraced such things as these, were enough to make any man admire and be amazed, but that we know the judgments of God are oft-times hid, and far above out of our sights.

Secondly, In the third of his parallels he goeth one step higher, comparing Christ with Adam in respect of the efficacy, effect, and fruit of his obedience. He affirms, "That as by the sin of Adam all his posterity were deprived of life, and fell under sin and death, whence judgment and condemnation passed upon all, though this be done secretly and invisibly, and in some sort inexpressibly" (what he means by *secretly and invisibly*, well I know not,—surely he doth not suppose that these things might possibly be made the objects of our senses; and for *inexpressibly*, how that is, let Rom. v. 12, with other places, where all this and more is clearly, plainly, and fully expressed, be judge whether it be so or no); "so," saith he, "by the efficacy of the obedience of Christ, all men without exception are redeemed, restored, made righteous, justified freely by the grace of Christ, through the redemption that is in Jesus Christ, the 'righteousness that is by the faith of Jesus Christ' being 'unto all,' Rom. iii. 22," (where the impostor wickedly corrupteth the word of God, like the devil, Matt. iv., by cutting off the following words, "and upon all that believe," both *alls* answering to believers). "What remains now but that all also should be saved? the Holy Ghost expressly affirming that those 'whom God justifieth, he also glorifieth,'" Rom. viii. 30. "Solvite mortales animas, curisque levate." Such assertions as these, without any colour of proof, doth this author labour to obtrude upon us. Now, that men should be restored, and yet continue lost; that they should be made righteous, and yet remain detestably wicked, and wholly abominable; that they should be justified freely by the grace of God, and yet always lie under the condemning sentence of the law of God; that the righteousness of God

by the faith of Jesus Christ should be upon all unbelievers,—are not only things exceedingly opposite to the gospel of Jesus Christ, but so absolutely at variance and distance one with another, that the poor salve of Mr More's following cautions will not serve to heal their mutual wounds. I cannot but fear that it would be tedious and offensive to rake any longer in such a dunghill. Let them that have a mind to be captivated to error and falsehood by corruption of Scripture and denial of common sense and reason, because they cannot receive the truth in the love thereof, delight themselves with such husks as these. What weaker arguments we have had, to maintain that Christ, in his obedience to the death, was a public person in the room of all and every one, hath been already demonstrated. I shall now, by the reader's leave, a little transgress the rule of disputation, and, taking up the opposite part of the arguments, produce some few reasons and testimonies to demonstrate that our Saviour Christ, in his obedience unto death, in the *redemption* which he wrought, and *satisfaction* which he made, and *sacrifice* which he offered, was not a public person in the room of *all and every man* in the world, elect and reprobate, believers and infidels, or unbelievers; which are briefly these:—

First, The *seed of the woman* was not to be a public person in the place, stead, and room of the *seed of the serpent.* Jesus Christ is the seed of the woman κατ' ἐξοχήν· all the reprobates, as was before proved, are the seed of the serpent: therefore, Jesus Christ was not, in his oblation and suffering, when he brake the head of the father of the seed, a public person in their room.

Secondly, Christ, as a public person, representeth only them for whose sake he set himself apart to that office and employment wherein he was such a *representative;* but upon his own testimony, which we have, John xvii. 19, he set himself apart to the service and employment wherein he was a public person for the sakes only of some that were given him out of the world, and not of all and every one: therefore, he was not a public person in the room of all.

Thirdly, Christ was a "surety," as he was a public person, Heb. vii. 22; but he was not a surety for all,—for, first, All are not taken into that covenant whereof he was a surety, whose conditions are effected in all the covenantees, as before; secondly, None can perish for whom Christ is a surety, unless he be not able to pay the debt:—therefore, he was not a public person in the room of all.

Fourthly, For whom he was a public person, in their rooms he suffered, and for them he made satisfaction, Isa. liii. 5, 6; but he suffered not in the stead of all, nor made satisfaction for all,—for, first, Some must suffer themselves, which makes it evident that Christ did not suffer for them, Rom. viii. 33, 34; and, secondly, The jus-

tice of God requireth satisfaction from themselves, to the payment of the utmost farthing.

Fifthly, Jesus Christ, as a public person, did nothing in vain in respect of any for whom he was a public person; but many things which Christ, as a public person, did perform were altogether in vain and fruitless, in respect of the greatest part of the sons of men being under an incapability of receiving any good by any thing he did,—to wit, all that then were actually damned, in respect of whom, redemption, reconciliation, satisfaction, and the like, could possibly be no other than empty names.

Sixthly, If God were well pleased with his Son in what he did, as a public person, in his representation of others (as he was, Eph. v. 2), then must he also be well pleased with them whom he did represent, either absolutely or conditionally; but with many of the sons of men God, in the representation of his Son, was not well pleased, neither absolutely nor conditionally,—to wit, with Cain, Pharaoh, Saul, Ahab, and others, dead and damned before: therefore, Christ did not, as a public person, represent all.

Seventhly, For testimonies, see John xvii. 9; Matt. xx. 28, xxvi. 26–28; Mark. x. 45; Heb. vi. 20; Isa. liii. 12; John x. 15; Heb. xiii. 20; Matt. i. 21; Heb. ii. 17; John xi. 51, 52; Acts xx. 28; Eph. v. 2, 23–25; Rom. viii. 33, 34.

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## CHAPTER V.

### The last argument from Scripture answered.

III. I COME, in the next place, to the third and last argument, drawn from the Scripture, wherewith the Arminians and their successors (as to this point) do strive to maintain their figment of universal redemption; and it is taken from such texts of Scripture as seem to hold out the perishing of some of them for whom Christ died, and the fruitlessness of his blood in respect of divers for whom it was shed. And on this theme their wits are wonderfully luxuriant, and they are full of rhetorical strains to set out the unsuccessfulness and fruitlessness of the blood of Christ in respect of the most for whom it was shed, with the perishing of bought, purged, reconciled sinners. Who can but believe that this persuasion tends to the consolation of poor souls, whose strongest defence lieth in making vile the precious blood of the Lamb, yea, trampling upon it, and esteeming it as a common thing? But, friends, let me tell you, I am persuaded it was not so unvaluable in the eyes of his Father as to cause it to be poured out in vain, in respect of any one soul. But seeing we must be put to this defence,—wherein we cannot but rejoice, it tending so evidently

to the honour of our blessed Saviour,—let us consider what can be said by Christians (at least in name) to enervate the efficacy of the blood-shedding, of the death of him after whose name they desire to be called. Thus, then, they argue:—

"If Christ died for reprobates and those that perish, then he died for all and every one, for confessedly he died for the elect and those that are saved; but he died for reprobates, and them that perish: therefore," etc.

*Ans.* For the *assumption*, or second proposition of this argument, we shall do what we conceive was fit for all the elect of God to do,—positively deny it (taking the death of Christ, here said to be for them, to be considered not in respect of its own internal worth and sufficiency, but, as it was intended by the Father and Son, in respect of them for whom he died). We deny, then, I say, that Christ, by the command of his Father, and with intention to make satisfaction for sins, did lay down his life for reprobates and them that perish.

This, then, they prove from Rom. xiv. 15; 1 Cor. viii. 11; 2 Pet. ii. 1; Heb. x. 29. Now, that no such thing as is pretended is proved from any of the places alleged, we shall show by the consideration of them in the order they are laid down in.

1. The first is Rom. xiv. 15, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died."

*Ans.* Had we not experience of the nimbleness of our adversaries in framing arguments for their cause, I should despair to find their conclusion pressed out of this place; for what coherence or dependence, I beseech you, is here to be discerned? "The apostle exhorteth strong and sound believers to such a moderate use of Christian liberty that they do not grieve the spirit of the weak ones, that were believers also (professors, all called 'saints, elect, believers, redeemed,' and so in charity esteemed), and so give them occasion of stumbling and falling off from the gospel: therefore, Jesus Christ died for all reprobates, even all those that never heard word nor syllable of him or the doctrine of the gospel." Must he not be very quick-sighted that can see the dependence of this inference on that exhortation of the apostle? But ye will say, "Is it not affirmed that he may perish for whom Christ died?" *Ans.* In this place there is no such thing at all once mentioned or intimated; only others are commanded not to do that which goeth in a direct way to destroy him, by grieving him with their uncharitable walking. "But why should the apostle exhort him not to do that which he could no way do, if he that Christ died for could not perish?" *Ans.* Though the one could not perish in respect of the event, the other might sinfully give occasion of perishing in respect of a procuring cause. May not a man be exhorted from attempting of that which yet if he should

attempt he could not effect? No thanks to the soldier who ran a spear into the side of our dead Redeemer, that therewith he brake none of his bones. Besides, is every one damned that one attempts to destroy, by grieving him with uncharitable walking? Such arguments as these are poor men of straw. And yet, notwithstanding, we do not deny but that many may perish, and that utterly, whom we, in our walking towards them and converse with them, are bound to conceive redeemed by Christ; even all being to be thought so who are to be esteemed "saints and brethren," as the language of the Scripture is concerning the professors of the gospel. And this is most certain, that no one place makes mention of such to be bought or redeemed by our Saviour, but those which had the qualification of being members of this visible church; which come infinitely short of all and every one.

2. But let us see a second place, which is 1 Cor. viii. 11, "And through thy knowledge shall thy weak brother perish, for whom Christ died." This seemeth to have more colour, but really yieldeth no more strength to the persuasion for whose confirmation it is produced, than the former. A brother is said to *perish for whom Christ died.* That by *perishing* here is understood eternal destruction and damnation, I cannot apprehend. That which the apostle intimates whereby it is done, is eating of things offered to an idol, with conscience or regard of an idol, by the example of others who pretended to know that an idol was nothing, and so to eat freely of the things offered to them. That so doing was a sin in its own nature damnable, none can doubt. All sin is so; every time we sin, for any thing that lieth in us, we perish, we are destroyed. So did the eater of things offered to idols. But that God always revengeth sin with damnation on all in whom it is, we deny; he hath otherwise revealed himself in the blood of Jesus Christ. That every such a one did actually perish eternally, as well as meritoriously, cannot be proved. Besides, he that is said to perish is called a *brother*,—that is, a believer; we are brethren only by faith, whereby we come to have one Father. As he is said to be a *brother*, so Christ is said to *die for him.* That a true believer cannot finally perish may easily be proved; therefore, he who doth perish is manifestly declared never to have been any: "They went out from us, because they were not of us." If any perish, then, he was never a true believer. How, then, is he said to be a brother? Because he is so in profession, so in our judgment and persuasion; it being meet for us to think so of them all. As he is said to be a brother, so Christ is said to die for him, even in that judgment which the Scripture allows to us of men. We cannot count a man a brother, and not esteem that Christ died for him; we have no brotherhood with reprobates. Christ died for all believers, John xvii. So we esteem all men walking in the due

profession of the gospel, not manifesting the contrary; yet of these, that many may perish none ever denied. Farther; this, *so shall he perish*, referreth to the sin of him that layeth the offence; for aught that lieth in him, he ruins him irrecoverably. Hence see their argument:—"The apostle telleth persons walking offensively, that by this abusing their liberty, others will follow them, to the wounding of their conscience and ruin, who are brethren, acknowledged so by you, and such as for whom Christ died: therefore, Christ died for all the reprobates in the world. 'Is it just and equal,' saith the apostle, 'that ye should do such things as will be stumbling-blocks in the way of the weak brother, at which he might stumble and fall?' therefore, Christ died for all." We do not deny but that some may perish, and that eternally, concerning whom we ought to judge that Christ died for them, whilst they live and converse with us according to the rule of the gospel.

3. The next place is much insisted on,—namely, 2 Pet. ii. 1, "There shall be false teachers, denying the Lord that bought them, and bringing upon themselves swift destruction." All things here, as to any proof of the business in hand, are exceedingly dark, uncertain, and doubtful. *Uncertain*, that by the *Lord* is meant *the Lord Christ*, the word in the original being Δεσπότης, seldom or never ascribed to him; *uncertain*, whether the purchase or buying of these false teachers refer to the eternal redemption by the blood of Christ, or a deliverance by God's goodness from the defilement of the world in idolatry, or the like, by the knowledge of the truth,—which last the text expressly affirms; *uncertain*, whether the apostle speaketh of this purchase according to the reality of the thing, or according to their apprehension and their profession.

On the other side, it is most *certain*,—First, That there are no spiritual distinguishing fruits of redemption ascribed to these false teachers, but only common gifts of light and knowledge, which Christ hath purchased for many for whom he did not make his soul a ransom. Secondly, That, according to our adversaries, the redemption of any by the blood of Christ cannot be a peculiar aggravation of the sins of any, because they say he died for all; and yet this buying of the false teachers is held out as an aggravation of their sin in particular.

Of the former *uncertainties*, whereon our adversaries build their inference of universal redemption (which yet can by no means be wire-drawn thence, were they most certain in their sense), I shall give a brief account, and then speak something as to the proper intendment of the place.

For the first, It is most *uncertain* whether Christ, as mediator, be here intended by *Lord* or no. There is not any thing in the text to enforce us so to conceive, nay, the contrary seems apparent,—

*First*, Because in the following verses, God only, as God, with his dealings towards such as these, is mentioned; of Christ not a word. *Secondly*, The name Δεσπότης, properly "Herus," attended by dominion and sovereignty, is not usually, if at all, given to our Saviour in the New Testament; he is everywhere called Κύριος, nowhere clearly Δεσπότης, as is the Father, Luke ii. 29, Acts iv. 24, and in divers other places. Besides, if it should appear that this name were given our Saviour in any one place, doth it therefore follow that it must be so here? nay, is the name proper for our Saviour, in the work of redemption? Δεσπότης is such a Lord or Master as refers to servants and subjection; the end of Christ's purchasing any by his blood being in the Scripture always and constantly expressed in other terms, of more endearment. It is, then, most uncertain that Christ should be here understood by the word *Lord.*

[Secondly], But suppose he should, it is most *uncertain* that by buying of these false teachers is meant his purchasing of them with the ransom of his blood; for,—*First*, The apostle insisteth on a comparison with the times of the Old Testament, and the false prophets that were then amongst the people, backing his assertion with divers examples out of the Old Testament in the whole chapter following. Now, the word ἀγοράζω, here used, signifieth primarily the buying of things; translatitiously, the redemption of persons;—and the word פָּדָה in the Old Testament, answering thereunto, signifieth any deliverance, as Deut. vii. 8, xv. 15, Jer. xv. 21, with innumerable other places: and, therefore, some such deliverance is here only intimated. *Secondly*, Because here is no mention of blood, death, price, or offering of Jesus Christ, as in other places, where proper redemption is treated on; especially, some such expression is added where the word ἀγοράζω is used to express it, as 1 Cor. vi. 20, Rev. v. 9, which otherwise holds out of itself deliverance in common from any trouble. *Thirdly*, The apostle setting forth at large the deliverance they had had, and the means thereof, verse 20, affirms it to consist in the "escaping of the pollutions of the world," as idolatry, false worship, and the like, "through the knowledge of the Lord and Saviour Jesus Christ;" plainly declaring that their buying was only in respect of this separation from the world, in respect of the enjoyment of the knowledge of the truth; but of washing in the blood of the Lamb, he is wholly silent. Plainly, there is no purchase mentioned of these false teachers, but a deliverance, by God's dispensations towards them, from the blindness of Judaism or Paganism, by the knowledge of the gospel; whereby the Lord bought them to be servants to him, as their supreme head. So that our adversaries' argument from this place is this:—"God the Lord, by imparting the knowledge of the gospel, and working them to a professed acknowledgment of it and subjection unto it, separated and delivered

from the world divers that were saints in show,—really wolves and hypocrites, of old ordained to condemnation: therefore, Jesus Christ shed his blood for the redemption and salvation of all reprobates and damned persons in the whole world." Who would not admire our adversaries' chemistry?

Thirdly, Neither is it more certain that the apostle speaketh of the purchase of the wolves and hypocrites, in respect of the reality of the purchase, and not rather in respect of that estimation which others had of them,—and, by reason of their outward seeming profession, ought to have had,—and of the profession that themselves made to be purchased by him whom they pretended to preach to others; as the Scripture saith [of Ahaz], "The gods of Damascus smote him," because he himself so imagined and professed, 2 Chron. xxviii. 23. The latter hath this also to render it probable,—namely, that it is the perpetual course of the Scripture, to ascribe all those things to every one that is in the fellowship of the church which are proper to them only who are true spiritual members of the same; as to be *saints, elect, redeemed,* etc. Now, the truth is, from this their profession, that they were bought by Christ, might the apostle justly, and that according to the opinion of our adversaries, press these false teachers, by the way of aggravating their sin. For the thing itself, their being bought, it could be no more urged to them than to heathens and infidels that never heard of the name of the Lord Jesus.

Now, after all this, if our adversaries can prove universal redemption from this text, let them never despair of success in any thing they undertake, be it never so absurd, fond, or foolish. But when they have wrought up the work already cut out for them, and proved,—*first,* That by the *Lord* is meant Christ as mediator; *secondly,* That by *buying* is meant spiritual redemption by the blood of the Lamb; *thirdly,* That these *false teachers were really and effectually so redeemed,* and not only so accounted because of the church; *fourthly,* That those who are so redeemed may perish, contrary to the express Scripture, Rev. xiv. 4; *fifthly,* Manifest the strength of this inference, "Some in the church who have acknowledged Christ to be their purchaser, fall away to blaspheme him, and perish for ever; therefore, Christ bought and redeemed all that ever did or shall perish;" *sixthly,* That that which is common to all is a peculiar aggravation to the sin of any one more than others;—I will assure them they shall have more work provided for them, which themselves know for a good part already where to find.

4. The last place produced for the confirmation of the argument in hand is Heb. x. 29, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of

grace?" "Nothing," say our adversaries, "could be affirmed of all this concerning apostates,—namely, 'That they have trodden under foot,' etc., unless the blood of Christ was in some sense shed for them."

*Ans.* The intention of the apostle in this place is the same with the general aim and scope of the whole epistle,—to persuade and urge the Jews, who had embraced the doctrine of the gospel, to perseverance and continuance therein. This, as he doth perform in other places, with divers and various arguments,—the most of them taken from a comparison at large instituted between the gospel in its administration, and those legal shadows which, before their profession, they lived under and were in bondage unto,—so here he urgeth a strong argument to the same purpose "ab incommodo, seu effectu pernicioso," from the miserable, dangerous effects and consequences of the sin of backsliding, and wilful renunciation of the truth known and professed, upon any motives and inducements whatsoever; which he assureth [them] to be no less than a total casting off and depriving themselves of all hopes and means of recovery, with dreadful horror of conscience in expectation of judgment to come, verses 26, 27. Now, this he confirms, as his manner is in this epistle, from some *thing*, *way*, and *practice* which was known to them, and wherewith they were all acquainted by that administration of the covenant under which they had before lived, in their Judaism; and so makes up his inference from a comparison of the less; taking his example from the punishment due, by God's own appointment, to all them who transgressed Moses' law in such a manner as apostates sin against the gospel,—that is, "with an high hand," or "presumptuously:" for such a one was to die without mercy, Num. xv. 30, 31. Whereupon, having abundantly proved that the gospel, and the manifestation of grace therein, is exceedingly preferred to and exalted above the old ceremonies of the law, he concludes that certainly a much sorer punishment (which he leaves to their judgment to determine) awaits for them who wilfully violate the holy gospel, and despise the declaration of grace therein contained and by it revealed; which farther also to manifest, he sets forth the nature and quality of this sin in all such as, professing redemption and deliverance by the blood of Christ, shall wilfully cast themselves thereinto. "It is," saith he, "no less than to tread under foot or contemn the Son of God; to esteem the blood of the covenant, by which he was set apart and sanctified in the profession of the gospel, to be as the blood of a vile man; and thereby to do despite to the Spirit of grace." This being (as is confessed) the plain meaning and aim of the apostle, we may observe sundry things, for the vindication of this place from the abuse of our adversaries; as,—

First, He speaketh here only of those that were professors of the faith of the gospel, separated from the world, brought into a church state

and fellowship, professing themselves to be sanctified by the blood of Christ, receiving and owning Jesus Christ as the Son of God, and endued with the gifts of the Holy Spirit, as chap. vi. 4, 5. Now, it is most certain that these things are peculiar only to some, yea to a very few, in comparison of the universality of the sons of men; so that what is affirmed of such only can by no means be so extended as to be applied unto all. Now, if any one may be exempted, universal redemption falleth to the ground; from the condition of a very few, with such qualifications as the multitude have not, nothing can be concluded concerning all.

Secondly, The apostle doth neither declare what hath been nor assert what may be, but only adds a commination upon a supposition of a thing; his main aim being to deter from the thing rather than to signify that it may be, by showing the misery that must needs follow if it should so come to pass. When Paul told the soldiers, Acts xxvii. 31, that if the mariners fled away in the boat they could not be saved, he did not intend to signify to them that, in respect of the event, they should be drowned, for God had declared the contrary unto him the night before, and he to them; but only to exhort them to prevent that which of itself was a likely way for their ruin and perishing. Neither shall the Remonstrants, with all their rhetoric, ever persuade us that it is in vain and altogether fruitless to forewarn men of an evil, and to exhort them to take heed of those ways whereby it is naturally, and according to the order among the things themselves, to be incurred; although, in respect of the purpose of God, the thing itself have no futurition, nor shall ever come to pass. A commination of the judgment due to apostasy, being an appointed means for the preserving of the saints from that sin, may be held out to them, though it be impossible the elect should be seduced. Now, that Paul here deals only upon a supposition (not giving being to the thing, but only showing the connection between apostasy and condemnation, thereby to stir up all the saints to "take heed lest there should be in any of them an evil heart of unbelief in departing from the living God") is apparent from verse 26, where he makes an entrance upon this argument and motive to perseverance: "For *if* we sin wilfully." That *believers* may do so, he speaks not one word; but if they should do so, he shows what would be the event;—as, that the soldiers in the ship should perish, Paul told them not; but yet showed what must needs come to pass if the means of prevention were not used. Now, if this be the intention of the apostle, as it is most likely, by his speaking in the first person, "If *we* sin wilfully," then not any thing in the world can be hence concluded either for the universality of redemption or the apostasy of saints, to both which ends this place is usually urged; for "suppositio nil ponit in esse"

Thirdly, It is most certain that those of whom he speaks did

make profession of all those things whereof here is mention,—namely, that Jesus Christ was the Son of God, that they were sanctified by the blood of the covenant, and enlightened by the Spirit of grace; yea, as is apparent from the parallel place, Heb. vi. 4, 5, had many gifts of illumination; besides their initiation by baptism, wherein open profession and demonstration was made of these things. So that a renunciation of all these, with open detestation of them, as was the manner of apostates, accursing the name of Christ, was a sin of so deep an abomination, attended with so many aggravations, as might well have annexed to it this remarkable commination, though the apostates never had themselves any true effectual interest in the blood of Jesus.

Fourthly, That it was the manner of the saints, and the apostles themselves, to esteem of all baptized, initiated persons, ingrafted into the church, as sanctified persons; so that, speaking of backsliders, he could not make mention of them any otherwise than as they were commonly esteemed to be, and at that time, in the judgment of charity, were to be considered. Whether they were true believers or no, but only temporary, to whom this argument against apostasy is proposed, according to the usual manner of speech used by the Holy Ghost, they could not be otherwise described.

Fifthly, If the text be interpreted positively, and according to the truth of the thing itself, in both parts thereof (namely, 1. That those of whom the apostle speaketh were truly sanctified; 2. That such may totally perish), then these two things will inevitably follow, —*first*, That faith and sanctification are not the fruit of election; *secondly*, That believers may fall finally from Christ;—neither of which I as yet find to be owned by our new Universalists, though both contended for by our old Arminians.

Sixthly, There is nothing in the text of force to persuade that the persons here spoken of must needs be truly justified and regenerated believers, much less that Christ died for them; which comes in only by strained consequences. One expression only seems to give any colour hereunto,—that they were said to be "sanctified by the blood of the covenant." Now, concerning this, if we do but consider,—*first*, The manner and custom of the apostles writing to the churches, calling them all "saints" that were called,—ascribing that to every one that belonged only to some; *secondly*, That these persons were baptized, (which ordinance among the ancients was sometimes called φωτισμός, "illumination," sometimes ἁγιασμός, "sanctification,") wherein, by a solemn aspersion of the symbol of the blood of Christ, they were externally sanctified, separated, and set apart, and were by all esteemed as saints and believers; *thirdly*, The various significations of the word ἁγιάζω (here used) in the Scripture, whereof one most frequent is, to consecrate and set apart to any holy use, as 2 Chron.

xxix. 33, Lev. xvi. 4;[1] *fourthly*, That Paul useth in this epistle many words and phrases in a temple sense, alluding, in the things and ways of the Christian church, unto the old legal observances; *fifthly*, That supposed and professed sanctity is often called so, and esteemed to be so indeed;—if, I say, we shall consider these things, it will be most apparent that here is indeed no true, real, internal, effectual sanctification, proper to God's elect, at all intimated, but only a common external setting apart (with repute and esteem of real holiness) from the ways of the world and customs of the old synagogue, to an enjoyment of the ordinance of Christ representing the blood of the covenant. So that this commination being made to all so externally and apparently sanctified, to them that were truly so it declared the certain connection between apostasy and condemnation; thereby warning them to avoid it, as Joseph [was] warned to flee into Egypt, lest Herod should slay the child; which yet, in respect of God's purpose, could not be effected. In respect of them that were only apparently so, it held out the odiousness of the sin, with their own certain inevitable destruction if they fell into it; which it was possible they might do.

And thus, by the Lord's assistance, have I given you, as I hope, a clear solution to all the arguments which heretofore the Arminians pretended to draw from the Scripture in the defence of their cause; some other sophisms shall hereafter be removed. But because of late we have had a multiplication of arguments on this subject, some whereof, at least in form, appear to be new, and may cause some trouble to the unskilful, I shall, in the next place, remove all those objections which Thomas More, in his book of the "Universality of Free Grace," hath gathered together against our main thesis, of Christ's dying only for the elect, which himself puts together in one bundle, chap. xxvi., and calleth them *reasons*.

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## CHAPTER VI.

An answer to the twentieth chapter of the book entitled, "The Universality of God's Free Grace," etc., being a collection of all the arguments used by the author throughout the whole book to prove the universality of redemption.

THE *title* pretends satisfaction to them who desire to have reason satisfied: which, that it is a great undertaking, I easily grant; but for the performance of it, "hic labor, hoc opus." That ever Christian reason, rightly informed by the word of God, should be satisfied with any doctrine *so discrepant* from the word, so full of contradiction in itself and to its own principles, as the doctrine of universal redemp-

[1] In these passages the LXX. has ἡγιασμένοι μόσχοι, and χιτῶνα ἡγιασμένον.—ED.

tion is, I should much marvel. Therefore, I am persuaded that the author of the arguments following (which, lest you should mistake them for others, he calleth *reasons*) will fail of his intention with all that have so much reason as to know how to make use of reason, and so much grace as not to love darkness more than light. The only reason, as far as I can conceive, why he calls this collection of all the arguments and texts of Scripture which he had before cited and produced at large so many *reasons*, being a supposal that he hath given them a logical, argumentative form in this place, I shall briefly consider them; and, by the way, take notice of his skill in a regular framing of arguments, to which here he evidently pretends. His first reason, then, is as followeth:—

I. "That which the Scripture oft and plainly affirmeth in plain words is certainly true and to be believed, Prov. xxii. 20, 21; Isa. viii. 20; 2 Pet. i. 19, 20;

"But that Jesus Christ gave himself a ransom, and by the grace of God tasted death for every man, is oft and plainly affirmed in Scripture, as is before shown, chap. vii. to xiii.:

"Therefore, the same is certainly a truth to be believed, John xx. 31, Acts xxvi. 27."

First, The proposition of this argument is clear, evident, and acknowledged by all professing the name of Christ; but yet universally with this caution and proviso, that by *the Scripture affirming any thing in plain words that is to be believed*, you understand the plain sense of those words, which is clear by rules of interpretation so to be. It is the thing signified that is to be believed, and not the words only, which are the sign thereof; and, therefore, the *plain sense and meaning* is that which we must inquire after, and is intended when we speak of believing plain words of the Scripture. But now if by *plain words* you understand the literal importance of the words, which may perhaps be *figurative*, or at least of *various signification*, and capable of extension or restriction in the interpretation, then there is nothing more false than this assertion; for how can you then avoid the blasphemous folly of the Anthropomorphites, assigning a body and human shape unto God, the *plain words of the Scripture* often mentioning his eyes, hands, ears, etc., it being apparent to every child that the true importance of those expressions answers not at all their gross carnal conception? Will not also transubstantiation, or its younger brother consubstantiation, be an article of our creed? With this limitation, then, we pass the proposition, with the places of Scripture brought to confirm it; only with this observation, that there is not one of them to the purpose in hand,—which, because they do not relate to the argument in consideration, we only leave to men's silent judgments.

Secondly, The assumption, or minor proposition, we absolutely deny as to some part of it; as that Christ should be said to give him-

self a ransom for every man, it being neither often, nor once, nor plainly, nor obscurely affirmed in the Scripture, nor at all proved in the place referred unto: so that this is but an empty flourishing. For the other expression, of "tasting death for every man," we grant that the words are found Heb. ii. 9; but we deny that *every man* doth always necessarily signify *all and every man in the world.* Νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον, Col. i. 28,—"Warning every man, and teaching every man." *Every man* is not there every man in the world; neither are we to believe that Paul warned and taught every particular man, for it is false and impossible. So that *every man,* in the Scripture, is not universally collective of all of all sorts, but either distributive, for some of all sorts, or collective, with a restriction to all of some sort; as in that of Paul, *every man,* was only of those to whom he had preached the gospel. Secondly, In the original there is only ὑπὲρ παντός, *for every,* without the substantive *man,* which might be supplied by other words as well as *man,*—as elect, or believer.

Thirdly, That *every one* is there clearly restrained to all the members of Christ, and the children by him brought to glory, we have before declared. So that this place is no way useful for the confirmation of the assumption, which we deny in the sense intended; and are sure we shall never see a clear, or so much as a probable, testimony for the confirming of it.

To the conclusion of the syllogism, the author, to manifest his skill in disputing in such an argumentative way as he undertaketh, addeth some farther proofs. Conscious, it seems, he was to himself that it had little strength from the propositions from which it is enforced; and, therefore, thought to give some new supportments to it, although with very ill success, as will easily appear to any one that shall but consult the places quoted, and consider the business in hand. In the meantime, this new logic, of filing proofs to the conclusion which are suitable to neither proposition, and striving to give strength to that by new testimony which it hath not from the premises, deserves our notice in this age of learned writers. "Heu quantum est sapere." Such logic is fit to maintain such divinity. And so much for the first argument.

II. "Those whom Jesus Christ and his apostles, in plain terms, without any exception or restraint, affirm that Christ came to save, and to that end died, and gave himself a ransom for, and is a propitiation for their sin, he certainly did come to save, and gave himself a ransom for them, and is the propitiation for their sins, Matt. xxvi. 24; John vi. 38; 1 Cor. xv. 3, 4; Heb. x. 7; John viii. 38, 45; 2 Pet. i. 16; Heb. ii. 3, 4;

"But Jesus Christ and his apostles have, in plain terms, affirmed that 'Christ came to save sinners,' 1 Tim. i. 15; the 'world,' John iii. 17; that he died for the 'unjust,' 1 Pet. iii. 18; the 'ungodly,' Rom. v. 6;

for 'every man,' Heb. ii. 9; 'gave himself a ransom for all men,' 1 Tim. ii. 6; and is the 'propitiation for the sins of the whole world,' 1 John ii. 2; and every one of these affirmations without any exception or restraint, all being unjust, ungodly, sinners, and men, and of the world, Rom. iii. 10, 19, 20, 23; Eph. ii. 1–3; Tit. iii. 3; John iii. 4, 6:

"Therefore, Jesus Christ came to save, died, and gave himself a ransom for all men, and is the propitiation for their sins, John i. 29."

To the proposition of this argument I desire only to observe, that we do not affirm that the Scripture doth, in any place, lay an exception or restraint upon those persons for whom Christ is said to die, as though in one place it should be affirmed he died for all men, and in another some exception against it, as though some of those *all men* were excluded,—which were to feign a repugnancy and contradiction in the word of God; only, we say, one place of Scripture interprets another, and declares that sense which before in one place was ambiguous and doubtful. For instance: when the Scripture showeth that Christ died or gave himself a ransom for *all*, we believe it; and when, in another place, he declares that *all* to be his *church*, his *elect*, his *sheep*, all *believers*,—some of all sorts, *out of all kindreds, and nations, and tongues, under heaven;* this is not to lay an exception or restraint upon what was said of *all* before, but only to declare that the *all* for which he gave himself for a ransom were all his church, all his elect, all his sheep, some of all sorts: and so we believe that he died for all. With this observation we let pass the proposition, taking out its meaning as well as the phrase whereby it is expressed will afford it, together with the vain flourish and pompous show of many texts of Scripture brought to confirm it, whereof not one is any thing to the purpose; so that I am persuaded he put down names and figures at a venture, without once consulting the texts, having no small cause to be confident that none would trace him in his flourish, and yet that some eyes might dazzle at his supernumerary quotations. Let me desire the reader to turn to those places, and if any one of them be any thing to the purpose or business in hand, let the author's credit be of weight with him another time. O let us not be as many, who corrupt the word of God! But perhaps it is a mistake in the impression, and for Matt. xxvi. 24, he intends verse 28, where Christ is said to shed his blood for many. In John vi., he mistook verse 38 for 39, where our Saviour affirms that he came to save that which his Father gave him,—that none should be lost; which certainly are the elect. In 1 Cor. xv. 3, 4, he was not much amiss, the apostle conjoining in those verses the death and resurrection of Christ, which he saith was for us; and how far this advantageth his cause in hand, we have before declared. By Heb. x. 7, I suppose he meant verse 10 of the chapter, affirming that by the will of God, which Christ came to do, we are sanctified, even

through the offering of the body of Jesus,—ascribing our sanctification to his death, which is not effected in all and every one; though perhaps he may suppose the last clause of the verse, "once for all," to make for him. But some charitable man, I hope, will undeceive him, by letting him know the meaning of the word ἐφάπαξ. The like may be observed of the other places,—that in them is nothing at all to the proposition in hand, and nigh them at least is enough to evert it. And so his proposition in sum is:—"All those for whom the Scripture affirms that Christ did die, for them he died;" which is true, and doubtless granted.

The assumption affirms that Christ and his apostles in the Scriptures say that he died to save *sinners, unjust, ungodly,* the *world, all;* whereupon the conclusion ought barely to be, "Therefore Christ died for sinners, unjust, ungodly, the world, and the like." To which we say,—First, That this is the very same argument, for substance, with that which went before, as also are some of those that follow; only some words are varied, to change the outward appearance, and so to make show of a number. Secondly, That the whole strength of this argument lies in turning indefinite propositions into universals, concluding that because Christ died for sinners, therefore he died for all sinners; because he died for the unjust, ungodly, and the world, that therefore he died for every one that is unjust, or ungodly, and for every one in the world; because he died for all, therefore for all and every one of all sorts of men Now, if this be good arguing, I will furnish you with some more such arguments against you have occasion to use them:—*First,* God "justifieth the ungodly," Rom. iv. 5; therefore, he justifieth every one that is ungodly. Now, "whom he justifieth, them he also glorifieth;" and therefore every ungodly person shall be glorified. *Secondly,* When Christ came, "men loved darkness rather than light," John iii. 19; therefore, all men did so, and so none believed. *Thirdly,* "The world knew not Christ," John i. 10; therefore, no man in the world knew him. *Fourthly,* "The whole world lieth in wickedness," 1 John v. 19; therefore, every one in the world doth so. Such arguments as these, by turning indefinite propositions into universals, I could easily furnish you withal, for any purpose that you will use them to. Thirdly, If you extend the words in the conclusion no farther than the intention of them in the places of Scripture recited in the assumption, we may safely grant the whole,—namely, that Christ died for sinners and the world, for sinful men in their several generations living therein; but if you intend a universality collective of all in the conclusion, then the syllogism is sophistical and false, no place of Scripture affirming so much that is produced, the assignation of the object of the death of Christ in them being in terms indefinite, receiving light and clearness for a more restrained sense in those places where they are expounded to

be meant of all his own people, and the children of God scattered throughout the world. Fourthly, For particular places of Scripture urged, 1 Tim. i. 15; 1 Pet. iii. 18; Rom. v. 6, in the beginning of the assumption, are not at all to the purpose in hand. John iii. 17; Heb. ii. 9; 1 John ii. 2, have been already considered. Rom. iii. 10, 19, 20, 23; Eph. ii. 1–3; Tit. iii. 3; John iii. 4, 6, added in the close of the same proposition, prove that all are sinners and children of wrath; but of Christ's dying for all sinners, or for all those children of wrath, there is not the least intimation. And this may suffice in answer to the first two arguments, which might easily be retorted upon the author of them, the Scripture being full and plain to the confirmation of the position which he intends to oppose.

III. "That which the Scripture layeth forth as one end of the death of Christ, and one ground and cause of God's exalting Christ to be the Lord and Judge of all, and of the equity of his judging, that is certainly to be believed, Ps. xii. 6, xviii. 130, cxix. 4;

"But the Scripture layeth forth this for one end of the death and resurrection of Christ, that he might be the Lord of all, Rom. xiv. 9; 2 Cor. v. 14, 15. And for that cause (even his death and resurrection) hath God exalted him to be the Lord and Judge of all men, and his judgments shall be just, Rom. xiv. 9, 11, 12; 2 Cor. v. 10; Phil. ii. 7–11; Acts xvii. 31; Rom. ii. 16:

"Therefore, that Christ so died, and rose again for all, is a truth to be believed, 1 Tim. ii. 6."

First, The unlearned framing of this argument, the uncouth expressions of the thing intended, and failing in particulars, by the by, being to be ascribed to the person and not the cause, I shall not much trouble myself withal; as,—*First*, To his artificial regularity in bring his minor proposition, namely, Christ being made Lord and Judge of all, into the major; so continuing one term in all three propositions, and making the whole almost unintelligible. *Secondly*, His interpreting, "For this cause God exalted Christ," to be his death and resurrection, when his resurrection, wherein he was "declared to be the Son of God with power," Rom. i. 4, was a glorious part of his exaltation. To examine and lay open the weakness and folly of innumerable such things as these, which everywhere occur, were to be lavish of precious moments. Those that have the least taste of learning or the way of reasoning do easily see their vanity; and for the rest, especially the poor admirers of these foggy sophisms, I shall not say, "Quoniam hic populus vult decipi, decipiatur," but, "God give them understanding and repentance, to the acknowledgment of the truth."

Secondly, To this whole argument, as it lies before us, I have nothing to say but only to entreat Mr More, that if the misery of

our times should be calling upon him to be writing again, he would cease expressing his mind by syllogisms, and speak in his own manner; which, by its confusion in innumerable tautologies, may a little puzzle his reader. For, truly, this kind of arguing here used,—for want of logic, whereby he is himself deceived, and delight in sophistry, whereby he deceiveth others,—is exceedingly ridiculous; for none can be so blind but that, at first reading of the argument, he will see that he asserts and infers that in the conclusion, strengthening it with a new testimony, which was not once dreamed of in either of the premises; they speaking of the exaltation of Christ to be judge of all, which refers to his own glory; the conclusion, of his dying for all, which necessarily aims at and intends their good. Were it not a noble design to banish all human learning, and to establish such a way of arguing in the room thereof? "Hoc Ithacus velit et magno mercentur Atridæ."

Thirdly, The force and sum of the argument is this:—"Christ died and rose again that he might be Lord and Judge of all; therefore, Christ died for all." Now, ask what he means by dying for all, and the whole treatise answers that it is a paying a ransom for them all, that they might be saved. Now, how this can be extorted out of Christ's dominion over all, with his power of judging all committed to him, which also is extended to the angels for whom he died not, let them that can understand it rejoice in their quick apprehension; I confess it flies my thoughts.

Fourthly, The manner of arguing being so vain, let us see a little whether there be any more weight in the matter of the argument. Many texts of Scripture are heaped up and distributed to the several propositions. In those out of Ps. xii. 6, xviii. 30 (as I suppose it should be, not 130, as it is printed), cxix. 4, there is some mention of the precepts of God, with the purity of his word and perfection of his word; which that they are any thing to the business in hand I cannot perceive. That of 2 Tim. ii. 6, added to the conclusion, is one of those places which are brought forth upon every occasion, as being the supposed foundation of the whole assertion, but causelessly, as hath been showed oft. [Among] those which are annexed to the minor proposition, [is] 2 Cor. v. 14, 15: as I have already cleared the mind of the Holy Ghost in it, and made it manifest that no such thing as universal redemption can be wrested from it, so unto this present argument it hath no reference at all, not containing any one syllable concerning the judging of Christ and his power over all, which was the medium insisted on. Phil. ii. 7–11; Acts. xvii. 31; Rom. ii. 16, mention, indeed, Christ's exaltation, and his judging all at the last day; but because he shall judge all at the last day, therefore he died for all, will ask more pains to prove than our adversary intends to take in this cause.

The weight, on the whole, must depend on Rom. xiv. 9, 11, 12; which being the only place that gives any colour to this kind of arguing, shall a little be considered. It is the lordship and dominion of Christ over all which the apostle, in that place, at large insists on and evidenceth to believers, that they might thereby be provoked to walk blameless, and without offence one towards another, knowing the terror of the Lord, and how that all men, even themselves and others, must come to appear before his judgment-seat, when it will be but a sad thing to have an account to make of scandals and offences. Farther to ingraft and fasten this upon them, he declares unto them the way whereby the Lord Christ attained and came to this dominion and power of judging, all things being put under his feet, together with what design he had, as to this particular, in undertaking the office of mediation, there expressed by "dying, rising, and reviving,"—to wit, that he might have the execution of judging over all committed to him, that being part of the "glory set before him," which caused him to "endure the cross and despise the shame," Heb. xii. 2.

So that all which here is intimated concerning the death of Christ is about the end, effects, and issue that it had towards himself, not any thing of what was his intention towards them for whom he died. To die for others does at least denote to die for their good, and in the Scripture always to die in their stead. Now, that any such thing can be hence deducted as that Christ died for all, because by his death himself made way for the enjoyment of that power whereby he is Lord over all, and will judge them all, casting the greatest part of men into hell by the sentence of his righteous judgment, I profess sincerely that I am no way able to perceive. If men will contend and have it so, that Christ must be said to die for all, because by his death and resurrection he attained the power of judging all, then I shall only leave with them these three things:—*First*, That innumerable souls shall be judged by him for not walking according to the light of nature left unto them, directing them to seek after the eternal power and Godhead of their Creator, without the least rumour of the gospel to direct them to a Redeemer once arriving at their ears, Rom. ii. 12; and what good will it be for such that Christ so died for them? *Secondly*, That he also died for the devils, because he hath, by his death and resurrection, attained a power of judging them also. *Thirdly*, That the whole assertion is nothing to the business in hand; our inquiry being about them whom our Saviour intended to redeem and save by his blood; this return, about those he will one day judge: "quæstio est de alliis, responsio de cepis."

IV. "That which the Scripture so sets forth in general for the world of mankind, as a truth for them all, that whosoever of the particulars so believe as to come to Christ and receive the same shall

not perish, but have everlasting life, is certainly a truth to be believed, Acts v. 20;

"But that God sent forth his Son to be the Saviour of the world is in Scripture so set forth in general for all men, that whosoever of the particulars so believe as they come to Christ and receive the same, they shall not perish, but have everlasting life, John iii. 16–18, 36, i. 4, 11, 12:

"Therefore, that God sent his Son to be the Saviour of the world is a certain truth, 1 John iv. 14."

I hope no ingenuous man, that knows any thing of the controversy in hand, and to what head it is driven between us and our adversary, or is in any measure acquainted with the way of arguing, will expect that we should spend many words about such poor flourishes, vain repetitions, confused expressions, and illogical deductions and argumentations, as this pretended new argument (indeed the same with the first two, and with almost all that follow), will expect that I should cast away much time or pains about them. For my own part, I were no way able to undergo the tediousness of the review of such things as these, but that "eundum est quo trahunt fata ecclesiæ." Not, then, any more to trouble the reader with a declaration of that in particulars which he cannot but be sufficiently convinced of by a bare overlooking of these reasons,—namely, that this author is utterly ignorant of the way of reasoning, and knows not how tolerably to express his own conceptions, nor to infer one thing from another in any regular way, I answer,—First, That whatsoever the Scripture holds forth as a truth to be believed is certainly so, and to be embraced. Secondly, That the Scripture sets forth the death of Christ, to all whom the gospel is preached [unto], as an all-sufficient means for the bringing of sinners unto God, so as that whosoever believe it and come in unto him shall certainly be saved. Thirdly, What can be concluded hence, but that the death of Christ is of such infinite value as that it is able to save to the utmost every one to whom it is made known, if by true faith they obtain an interest therein and a right thereunto, we cannot perceive. This truth we have formerly confirmed by many testimonies of Scripture, and do conceive that this innate sufficiency of the death of Christ is the foundation of its promiscuous proposal to elect and reprobate. Fourthly, That the conclusion, if he would have the reason to have any colour or show of an argument, should at least include and express the whole and entire assertion contained in the proposition,—namely, "That Christ is so set forth to be the Saviour of the world, that whosoever of the particulars believe," etc. And then it is by us fully granted, as making nothing at all for the universality of redemption, but only for the fulness and sufficiency of his satisfaction. Of the word *world* enough hath been said before.

V. "That which God will one day cause every man confess to the

glory of God is certainly a truth, for God will own no lie for his glory, John iii. 33; Rom. iii. 3, 4;

"But God will one day cause every man to confess Jesus (by virtue of his death and ransom given) to be the Lord, even to the glory of God, Phil. ii. 7–11; Isa. xlv. 22, 23; Rom. xiv. 9, 11, 12; Ps. lxxxvi. 9:

"Therefore, it is certainly a truth that Jesus Christ hath given himself a ransom for all men, and hath thereby the right of lordship over them; and if any will not believe and come into this government, yet he abideth faithful, and cannot deny himself, but will one day bring them before him, and cause them to confess him Lord, to the glory of God; when they shall be denied by him, for denying him in the days of his patience, 2 Tim. ii. 12–14; Matt. x. 32, 33; 2 Cor. v. 10."

*Ans.* The conclusion of this argument ought to be thus, and no otherwise, if you intend it should receive any strength from the premises: "Therefore, that Jesus Christ is the Lord, and to be confessed to the glory of God, is certainly a truth." This, I say, is all the conclusion that this argument ought to have had, unless, instead of a syllogism, you intend three independent propositions, every one standing upon its own strength. That which is inserted concerning his giving himself a ransom for all, and that which follows of the conviction and condemnation of them who believe not nor obey the gospel, confirmed from 2 Cor. v. 10, 2 Tim. ii. 12–14, is altogether heterogeneous to the business in hand. Now, this being the conclusion intended, if our author suppose that the deniers of universal redemption do question the truth of it, I wonder not at all why he left all other employment to fall a-writing controversies, having such apparent advantages against his adversaries as such small mistakes as this are able to furnish his conceit withal. But it may be an act of charity to part him and his own shadow,—so terribly at variance as here and in other places; wherefore, I beseech him to hear a word in his heat, and to take notice,—[First,] That though we do not ascribe a fruitless, ineffectual redemption to Jesus Christ, nor say that he loved any with that entire love which moved him to lay down his life, but his own church, and that all his elect are effectually redeemed by him, yet we deny not but that he shall also judge the reprobates,—namely, even all them that know not, that deny, that disobey and corrupt the truth of his gospel,—and that all shall be convinced that he is Lord of all at the last day: so that he may spare his pains of proving such unquestionable things. Something else is extremely desirous to follow, but indignation must be bridled. Secondly, For that cause in the second proposition, "By virtue of his death and ransom given," we deny that it is anywhere in the Scripture once intimated that the ransom paid by Christ in his death for us was the cause of his exaltation to be Lord

of all: it was his obedience to his Father in his death, and not his satisfaction for us, that is proposed as the antecedent of this exaltation; as is apparent, Phil. ii. 7–11.

VI. "That which may be proved in and by the Scripture, both by plain sentences therein and necessary consequences imported thereby, without wresting, wrangling, adding to, taking from, or altering the sentences and words of Scripture, is a truth to be believed, Matt. xxii. 29, 32; Rom. xi. 2, 5, 6;

"But that Jesus Christ gave himself a ransom for all men, and by the grace of God tasted death for every man, may be proved in and by the Scripture, both by plain sentences therein and necessary consequences imported thereby, without wresting, wrangling, adding, or taking away, or altering the words and sentences, as is already showed, chap. vii., xiii., which will be now ordered into several proofs:

"Therefore, that Jesus Christ gave himself for all men, and by the grace of God tasted death for every man, is a truth to be believed, Mark i. 15, xvi. 15, 18; 1 John iv. 14."

*Ans.* First, The meaning of this argument is, that universal redemption may be proved by the Scripture; which, being the very thing in question, and the thesis undertaken to be proved, there is no reason why itself should make an argument, but only to make up a number: and, for my part, they should pass without any other answer, namely, that they are a number, but that those *who are the number* are to be considered.

Secondly, Concerning the argument itself (seeing it must go for one), we say,—*First*, To the first proposition, that laying aside the unnecessary expressions, the meaning of it I take to be this: "That which is affirmed in the Scripture, or may be deduced from thence by just consequence, following such ways of interpretation, of affirmation, and consequences, as by which the Spirit of God leadeth us into the knowledge of the truth, is certainly to be believed;" which is granted of all, though not proved by the places he quoteth, Matt. xxii. 29, 32, Rom. xi. 2, 5, 6, and is the only foundation of that article of faith which you seek to oppose. *Secondly*, To the second, that Christ gave himself a ransom ὑπὲρ πάντων, for all, and tasted death ὑπὲρ παντός, for all, is the very word of Scripture, and was never denied by any. The making of *all* to be all men and every man, in both the places aimed at, is your addition, and not the Scripture's assertion. If you intend, then, to prove that Christ gave himself a ransom for all, and tasted death for all, you may save your labours; it is confessed on all hands, none ever denied it. But if you intend to prove those *all* to be all and every man, of all ages and kinds, elect and reprobate, and not all his children, all his elect, all his sheep, all his people, all the children given him of God,—some of all sorts, nations, tongues, and languages only, I will, by the Lord's assistance, willingly join issue with you, or

any man breathing, to search out the meaning of the word and mind of God in it; holding ourselves to the proportion of faith, essentiality of the doctrine of redemption, scope of the places where such assertions are, comparing them with other places, and the like ways,—labouring in all humility to find the mind of the Lord, according to his own appointment. And of the success of such a trial, laying aside such failings as will adhere to my personal weakness, I am, by the grace of God, exceedingly confident; having, by his goodness, received some strength and opportunity to search into and seriously to weigh whatever the most famous assertors of universal redemption, whether Lutherans or Arminians, have been able to say in this cause. For the present, I address myself to what is before me; only desiring the reader to observe, that the assertion to be proved is, "That Jesus Christ, according to the counsel and will of his Father, suitable to his purpose of salvation in his own mind and intention, did, by his death and oblation, pay a ransom for all and every man, elect and reprobate,—both those that are saved and those that perish,—to redeem them from sin, death, and hell, [and] to recover salvation, life, and immortality for them; and not only for his elect, or church, chosen to an inheritance before the foundation of the world." To confirm this we have divers places produced; which, by the Lord's assistance, we shall consider in order.

*Proof* 1 *of argument* 6. "God so loved the world, that he gave his Son to be the Saviour of the world, 1 John iv. 14; and sends his servant to bear witness of his Son, that all men through him might believe, John i. 4, 7; that whosoever believes on him might have everlasting life, John iii. 16, 17. And he is willing that all should come to the knowledge of the truth, 1 Tim. ii. 4, and be saved, 1 Tim. i. 15. Nor will he be wanting in the sufficiency of helpfulness to them, if, as light comes, they will suffer themselves to be wrought on and to receive it, Prov. i. 23, viii. 4, 5. And is not this plain in Scripture?"

*Ans.* First, The main, yea, indeed, only thing to be proved, as we before observed, is, that those indefinite propositions which we find in the Scripture concerning the death of Christ are to be understood universally,—that the terms *all* and *world* do signify in this business, when they denote the object of the death of Christ, all and every man in the world. Unless this be done, all other labour is altogether useless and fruitless. Now, to this there is nothing at all urged in this pretended proof, but only a few ambiguous places barely recited, with a false collection from them or observation upon them, which they give no colour to.

Secondly, 1 John iv 14, God's sending his Son to be the "Saviour of the world," and his servant to testify it, is nothing but to be the Saviour of men living in the world; which his elect are. A

hundred such places as these, so clearly interpreted as they are in other places, would make nought at all to the purpose. The next thing is from John i. 4, 7. Verse 4 is, that Christ was the "life of men;" which is most true, no life being to be had for any man but only in and through him. This not being at all to the question, the next words of verse 7 [are], "That all men through him might believe;" which words being thrust in, to piece-up a sense with another fraction of Scripture, seem to have some weight, as though Christ were sent that all men through him might believe. A goodly show! seeming no less to make for universal redemption than the Scripture cited by the devil, after he had cut off part of it, did for our Saviour's casting himself from the pinnacle of the temple. But if you cast aside the sophistry of the old serpent, the expression of this place is not a little available to invalidate the thesis sought to be maintained by it. The words are, "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe." Now, who do you think is there meant by δι' αὐτοῦ, "through him?" Is it Christ, think you, the light? or John, the witness of the light? Certainly John, as almost all expositors do agree, except certain among the Papists, and Grotius,—that Ishmael. So the Syriac interpreter, reading, "By his hand or ministry." So the word infers; for we are not said to believe διὰ Χρίστου, "by Christ," or, as it should be here, διὰ τοῦ φωτός, "by the light;" but εἰς τὸ φῶς, John xii. 36, "*in* the light," not *by* it. And ἐπι τὸν Κύριον, Acts ix. 42, "believed in the Lord;" so also, Rom. ix. 33, Καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ, "Every one that believeth on him." So ἐν Χριστῷ, in divers places, *in him;* but no mention of believing *by him*, which rather denotes the instrument of believing, as is the ministry of the word, than the object of faith, as Christ is. This being apparent, let us see what is affirmed of John, why he was sent "that all through him might believe." Now, this word *all* here hath all the qualifications which our author requireth for it, to be always esteemed a certain expression of a collective universality, that it is spoken of God, etc. And who, I pray you, were these *all*, that were intended to be brought to the faith by the ministry of John? Were they not only all those that lived throughout the world in his days, who preached (a few years) in Judea only, but also all those that were dead before his nativity, and that were born after his death, and shall be to the end of the world in any place under heaven? Let them that can believe it enjoy their persuasion, with this assurance that I will never be their rival; being fully persuaded that by *all men* here is meant only some of all sorts, to whom his word did come. So that the necessary sense of the word *all* here is wholly destructive to the proposition.

For what, thirdly, is urged from John iii. 16, 17, that God so

sent his Son, that "whosoever believeth on him might have everlasting life," as far as I know is not under debate, as to the sense of it, among Christians.

Fourthly, For God's willingness that all should be saved, from 1 Tim. ii. 4 (to which a word is needlessly added to make a show, the text being quite to another purpose, from 1 Tim. i. 15), taking *all men* there for the universality of individuals, then I ask,—*First*, What act it is of God wherein this his willingness doth consist? Is it in the eternal purpose of his will that all should be saved? Why is it not accomplished? "Who hath resisted his will?" Is it in an antecedent desire that it should be so, though he fail in the end? Then is the blessed God most miserable, it being not in him to accomplish his just and holy desires. Is it some temporary act of his, whereby he hath declared himself unto them? Then, I say, Grant that salvation is only to be had in a Redeemer, in Jesus Christ, and give me an instance how God, in any act whatsoever, hath declared his mind and revealed himself to all men, of all times and places, concerning his willingness of their salvation by Jesus Christ, a Redeemer, and I will never more trouble you in this cause. *Secondly*, Doth this will equally respect the *all* intended, or doth it not? If it doth, why hath it not equal effects towards all? what reason can be assigned? If it doth not, whence shall that appear? There is nothing in the text to intimate any such diversity. For our parts, by *all men* we understand some of all sorts throughout the world, not doubting but that, to the equal reader, we have made it so appear from the context and circumstances of the place, the will of God there being that mentioned by our Saviour, John vi. 40. That which follows in the close of this proof, of God's "not being wanting in the sufficiency of helpfulness to them who, as light comes, suffer themselves to be wrought upon and receive it," is a poisonous sting in the tail of the serpent, wherein is couched the whole Pelagian poison of free-will and Popish merit of congruity, with Arminian sufficient grace, in its whole extent and universality; to neither of which there is the least witness given in the place produced.

The sum and meaning of the whole assertion is, that there is a universality of sufficient grace granted to all, even of grace subjective, enabling them to obedience, which receives addition, increase, degrees, and augmentation, according as they who have it do make use of what they presently enjoy; which is a position so contradictory to innumerable places of Scripture, so derogatory to the free grace of God, so destructive to the efficacy of it, such a clear exaltation of the old idol free-will into the throne of God, as any thing that the decaying estate of Christianity hath invented and broached. So far is it from being "plain and clear in Scripture," that it is universally repugnant to the whole dispensation of the new covenant revealed

to us therein; which, if ever the Lord call me to, I hope very clearly to demonstrate: for the present, it belongs not immediately to the business in hand, and therefore I leave it, coming to—

*Proof* 2. "Jesus Christ, the Son of God, came into the world to save the world, John xii. 47; to save sinners, 1 Tim. i. 15; to take away our sins, and destroy the works of the devil, 1 John iii. 5, 8; to take away the sins of the world, John i. 29: and therefore died for all, 2 Cor. v. 14, 15; and gave himself a ransom for all, 1 Tim. ii. 6; to save that which was lost, Matt. xviii. 11. And so his propitiation was made for the world, 2 Cor. v. 19; the whole world, 1 John ii. 2. And all this is full and plain in Scripture."

*Ans.* Those places of this proof where there is mention of *all* or *world*, as John xii. 47, i. 29; 2 Cor. v. 14, 15; 1 Tim. ii. 6; 2 Cor. v. 19; 1 John ii. 2, have been all already considered, and I am unwilling to trouble the reader with repetitions. See the places, and I doubt not but you will find that they are so far from giving any strength to the thing intended to be proved by him, that they much rather evert it. For the rest, 1 Tim. i. 15; Matt. xviii. 11; 1 John iii. 5, 8, how any thing can be extracted from them to give colour to the universality of redemption I cannot see; what they make against it hath been declared. Pass we then to—

*Proof* 3. "God in Christ doth, in some means or other of his appointment, give some witness to all men of his mercy and goodness procured by Christ, Ps. xix. 4; Rom. x. 18; Acts xiv. 17; and therethrough, at one time or other, sendeth forth some stirrings of his Spirit, to move in and knock at the hearts of men, to invite them to repentance and seeking God, and so to lay hold on the grace and salvation offered: and this not in a show or pretence, but in truth and good-will, ready to bestow it on them. And this is all fully testified in Scripture, Gen. vi. 3; Isa. xlv. 22; Acts xvii. 30, 31; John i. 19."

*Ans.* First, "Parvas habet spes Troja, si tales habet." If the universality of redemption have need of such proofs as these, it hath indeed great need and little hope of supportment. *Universal vocation* is here asserted, to maintain *universal redemption.* "Manus manum fricat," or rather, "Muli se mutuo scabiunt;" this being called in oftentimes to support the other; and they are both the two legs of that idol free-will, which is set up for men to worship, and when one stumbles the other steps forward to uphold the Babel. Of *universal vocation* (a gross figment) I shall not now treat, but only say, for the present, that it is true that God at all times, ever since the creation, hath called men to the knowledge of himself as the great Creator, in those things which of him, by the means of the visible creation, might be known, "even his eternal power and Godhead," Rom. i. 19, 20; Ps. xix. 1, 2; Acts xiv. 17. Secondly, That after the death of Christ, he did, by preaching of the gospel extended far and wide,

call home to himself the children of God, scattered abroad in the world, whereas his elect were before confined almost to one nation; giving a right to the gopsel to be preached to "every creature," Mark xvi. 15; Rom. x. 18; Isa. xlv. 22; Acts xvii. 30, 31. But, thirdly, That God should at all times, in all places, in all ages, grant means of grace or call to Christ as a redeemer, or to a participation of his mercy and goodness in him manifested, with strivings and motions of his Spirit for men to close with those invitations, is so gross and groundless an imagination, so opposite to God's distinguishing mercy, so contradictory to express places of Scripture and the experience of all ages, as I wonder how any man hath the boldness to assert it, much more to produce it as a proof of an untruth more gross than itself. Were I not resolved to tie myself to the present controversy, I should not hold from producing some reasons to evert this fancy; something may be done hereafter, if the Lord prevent not. In the meantime, let the reader consult Ps. cxlvii. 19, 20; Matt. xi. 25, xxii. 14; Acts xiv. 16, xvi. 7; Rom. x. 14, 15. We pass to—

*Proof* 4. "The Holy Ghost, that cometh from the Father and the Son, shall reprove the world of sin (even that part of the world that refuseth now to believe that they are under sin), because they believe not on Christ, and that it is their sin that they have not believed on him. And how could it be their sin not to believe in Christ, and they for that cause under sin, if there were neither enough in the atonement made by Christ for them, nor truth in God's offer of mercy to them, nor will nor power in the Spirit's moving in any sort sufficient to have brought them to believe, at one time or other? And yet is this evident in Scripture, and shall be by the Holy Spirit, to be their great sin, that fastens all other sins on them, John iii. 18, 19, viii. 24, xii. 48, xv. 22, 24, xvi. 7–11."

*Ans.* The intention of this proof is, to show that men shall be condemned for their unbelief, for not believing in Christ; which, saith the author, cannot be unless three things be granted,—First, That there be enough in the atonement made by Christ for them. Secondly, That there be truth in God's offer of mercy to them. Thirdly, That there be sufficient will and power given them by the Spirit, at some time or other, to believe. Now, though I believe no man can perceive what may be concluded hence for the universality of redemption, yet I shall observe some few things: and to the first thing required do say, That if, by "Enough in the atonement for them," you understand that the atonement, which was made for them, hath enough in it, we deny it; not because the atonement hath not enough in it for them, but because the atonement was not for them. If you mean that there is a sufficiency in the merit of Christ to save them if they should believe, we grant it, and affirm that this sufficiency is the chief ground of the proposing it unto them (understanding those

to whom it is proposed, that is those to whom the gospel is preached). To the second, That there is truth, as in all the ways and words of God, so in his offer of mercy to whomsoever it is offered. If we take the command to believe, with the promise of life upon so doing, for an offer of mercy, there is an eternal truth in it; which is, that God will assuredly bestow life and salvation upon all believers, the proffers being immediately declarative of our duty; secondly, of the concatenation of faith and life, and not at all of God's intention towards the particular soul to whom the proffer is made: "For who hath known the mind of the Lord, and who hath been his counsellor?" To the third, the Spirit's giving will or power, I say,—*First*, That ye set the cart before the horse, placing will before power. *Secondly*, I deny that any internal assistance is required to render a man inexcusable for not believing, if he have the object of faith propounded to him, though of himself he have neither power nor will so to do, having lost both in Adam. *Thirdly*, How a man may have given him a will to believe, and yet not believe, I pray, declare the next controversy ye undertake. This being observed, I shall take leave to put this proof into such form as alone it is capable of, that the strength thereof may appear, and it is this: "If the Spirit shall convince all those of sin to whom the gospel is preached, that do not believe, then Christ died for all men, both those that have the gospel preached unto them and those that have not; but the first is true, for their unbelief is their great sin: ergo, Jesus Christ died for all." Which, if any, is an argument "a baculo ad angulum, "from the beam to the shuttle." The places of Scripture, John iii. 18, 19, viii. 24, xii. 48, xv. 22, 24, prove that unbelief is a soul-condemning sin, and that for which they shall be condemned in whom it is privative, by their having the gospel preached to them. But *quid ad nos?*

One place is more urged, and consequently more abused, than the rest, and therefore must be a little cleared; it is John xvi. 7–11. The words are, "I will send the Comforter to you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not in me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." First, It is uncertain whether our author understands the words of the Spirit in and with Christ at the last day, or in and with the ministry of the word now in the days of the gospel. If the first, he is foully mistaken; if the latter, then the conviction here meant intends only those to whom the gospel is preached,—and what that will advantage universal redemption, which compriseth all as well before as after the death of Christ, I know not. But, secondly, It is uncertain whether he supposeth this conviction of the Spirit to attend the preaching of the

gospel only, or else to consist in strivings and motions even in them who never hear the word of the gospel; if he mean the latter, we wait for a proof. Thirdly, It is uncertain whether he supposeth those thus convinced to be converted and brought to the faith by that conviction and that attending effectualness of grace, or no.

But omitting those things, that text being brought forth and insisted on, farther to manifest how little reason there was for its producing, I shall briefly open the meaning of the words. Our Saviour Christ intending, in this his last sermon, to comfort his apostles in their present sad condition, whereto they were brought by his telling them that he must leave them and go to his Father,—which sorrow and sadness he knew full well would be much increased when they should behold the vile, ignominious way whereby their Lord and Master should be taken from them, with all those reproaches and persecutions which would attend them so deprived of him,—bids them not be troubled, nor filled with sorrow and fear, for all this; assuring them that all this loss, shame, and reproach should be abundantly made up by what he would do for them and bestow upon them when his bodily presence should be removed from them. And as to that particular, which was the head of all, that he should be so vilely rejected and taken out of the world as a false teacher and seducer, he telleth them he will send them ἄλλον παράκλητον, John xiv. 16, "another Comforter," one that shall "vicariam navare operam," as Tertul.,—be unto them in his stead, to fill them with all that consolation whereof by his absence they might be deprived; and not only so, but also to be present with them in other greater things than any he had as yet employed them about. This again he puts them in mind of, chap. xvi. 7. Now, ὁ παράκλητος, who is there promised, is properly "an advocate,"—that is, one that pleadeth the cause of a person that is guilty or accused before any tribunal,—and is opposed τῷ κατηγόρῳ, Rev. xii. 10; and so is this word by us translated, 1 John ii. 1. Christ, then, here telleth them, that as he will be their advocate with the Father, so he will send them an advocate to plead his cause, which they professed, with the world; that is, those men in the world, which had so vilely traduced and condemned him as a seducer, laying it as a reproach upon all his followers. This, doubtless, though in some respect it be continued to all ages in the ministry of the word, yet it principally intended the plentiful effusion of the Spirit upon the apostles at Pentecost, after the ascension of our Saviour; which also is made more apparent by the consideration of what he affirmeth that the advocate so sent shall do, namely,—1. "He shall reprove," or rather, evidently, "convince, the world of sin, because they believed not on him;" which, surely, he abundantly did in that sermon of Peter, Acts ii., when the enemies themselves and haters of Christ were so reproved and convinced of their sin, that, upon the

pressing urgency of that conviction, they cried out, "Men and brethren, what shall we do to be saved?" Then was the world brought to a voluntary confession of the sin of murdering Jesus Christ. 2. He shall do the same of "righteousness, because he went to his Father;"—not of its own righteousness, to reprove it for that, because it is not; but he shall convince the men of the world, who condemned Christ as a seducer, of his righteousness,—that he was not a blasphemer, as they pretended, but the Son of God, as himself witnessed: which they shall be forced to acknowledge when, by the effusion and pouring out of the Spirit upon his apostles, it shall be made evident that he is gone to and received of his Father, and owned by him, as the centurion did presently upon his death. 3. He shall "convince the world of judgment, because the prince of this world is judged;" manifesting to all those of whom he speaketh, that he whom they despised as the carpenter's son, and bade come down from the cross if he could, is exalted to the right hand of God, having all judgment committed to him, having beforehand, in his death, judged, sentenced, and overcome Satan, the prince of this world, the chief instigator of his crucifiers, who had the power of death. And this I take to be the clear, genuine meaning of this place, not excluding the efficacy of the Spirit, working in the same manner, though not to the same degree, for the same end, in the majesty of the word, to the end of the world. But what this is to universal redemption, let them that can understand it keep it to themselves, for I am confident they will never be able to make it out to others.

*Proof* 5. "God hath testified, both by his word and his oath, that he would that his Son should so far save as to work a redemption for all men, and likewise that he should bring all to the knowledge of the truth, that there-through redemption might be wrought in and upon them, 1 Tim. ii. 4, with John iii. 17. So he willeth not, nor hath any pleasure in, the death of him (even the wicked) that dieth, but rather that he turn and live, Ezek. xviii. 23, 32, xxxiii. 11. And dare any of us say, the God of truth saith and sweareth that of which he hath no inward and serious meaning? O far be such blasphemy from us!"

*Ans.* First, This assertion, "That God testifieth, by his word and oath, that he would that Christ should so far save us," etc., is a bold calling of God to witness that which he never affirmed, nor did it ever enter into his heart; for he hath revealed his will that Christ should save to the utmost them that come to him, and not save so far or so far, as is boldly, ignorantly, and falsely intimated. Let men beware of provoking God to their own confusion; he will not be a witness to the lie of false hearts. Secondly, "That Christ should so bring all to the knowledge of the truth, that there-through re-

demption might be wrought in and upon them," is another bold corruption of the word, and false-witness-bearing in the name of God. Is it a small thing for you to weary and seduce men? will you weary our God also? Thirdly, For places of Scripture corrupted to the sense imposed: In John iii. 17, God is said to "send his Son, that the world through him might be saved;" not be saved so far or so far, but saved "from their sins," Matt. i. 21, and "to the uttermost," Heb. vii. 25: so that the world of God's elect, who only are so saved, is only there to be understood, as hath been proved. In 1 Tim. ii. 4, there is something of the will of God for the saving of all sorts of men, as hath been declared; nothing conducing to the bold assertion used in this place. Fourthly, To those are added that of Ezek. xviii. 23, that God hath no "pleasure at all that the wicked should die;" and, verse 32, "no pleasure in the death of him that dieth." Now, though these texts are exceeding useless to the business in hand, and might probably have some colour of universal vocation, but none possibly of universal redemption, there being no mention of Christ or his death in the place from whence they are cited; yet because our adversaries are frequently knitting knots from this place to inveigle and hamper the simple, I shall add some few observations upon it to clear the meaning of the text, and demonstrate how it belongs nothing at all to the business in hand.

First, then, let us consider to whom and of whom these words are spoken. Is it to and of all men, or only to the house of Israel? Doubtless these last; they are only intended, they only are spoken to: "Hear now, O house of Israel," verse 25. Now, will it follow that because God saith he delights not in the death of the house of Israel, to whom he revealed his mind, and required their repentance and conversion, that therefore he saith so of all, even those to whom he never revealed his will by such ways as to them, nor called to repentance, Ps. cxlvii. 19, 20? So that the very ground-work of the whole conclusion is removed by this first observation. Secondly, "God willeth not the death of a sinner," is either, "God purposeth and determineth he shall not die," or, "God commandeth that he shall do those things wherein he may live." If the first, why are they not all saved? why do sinners die? for there is an immutability in the counsel of God, Heb. vi. 17; "His counsel shall stand, and he will do all his pleasure," Isa. xlvi. 10. If the latter way, by commanding, then the sense is, that the Lord commandeth that those whom he calleth should do their duty, that they may not die (although he knows that this they cannot do without his assistance); now, what this makes to general redemption, I know not. Thirdly, To add no more, this whole place, with the scope, aim, and intention of the prophet in it, is miserably mistaken by our adversaries, and wrested to that whereof there is not the least thought in the text. The

words are a part of the answer which the Lord gives to the repining Jews, concerning their proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Now, about what did they use this proverb? Why, "concerning the land of Israel," verse 2, the land of their habitation, which was laid waste by the sword (as they affirmed) for the sins of their fathers, themselves being innocent. So that it is about God's temporal judgments in overturning their land and nation that this dispute is; wherein the Lord justifieth himself by declaring the equity of these judgments by reason of their sins, even those sins for which the land devoured them and spewed them out; telling them that his justice is, that for such things they should surely die, their blood should be upon them, verse 13,—they shall be slain with the sword, and cut off by those judgments which they had deserved: not that the shedding of their blood and casting out of their carcases was a thing in itself so pleasurable or desirable to him as that he did it only for his own will, for let them leave their abominations, and try whether their lives were not prolonged in peace. This being the plain, genuine scope and meaning of this place, at the first view presenting itself to every unprejudiced man, I have often admired how so many strange conclusions for a general purpose of showing mercy to all, universal vocation and redemption, have been wrested from it; as also, how it came to be produced to give colour to that heap of blasphemy which our author calleth his fifth proof.

*Proof* 6. "The very words and phrases used by the Holy Ghost in Scripture, speaking of the death of Christ, and the ransom and propitiation, to whom it belongs, and who may seek it, and in believing find life, implies no less than all men. As to instance: "All nations," Matt. xxviii. 19, 20; "the ends of the earth," Isa. xlv. 22, xlix. 6; "every creature," Mark xvi. 15; "all," 2 Cor v. 14, 15, 1 Tim. ii. 6; "every man," Heb. ii. 9; "the world," John iii. 16, 17, 2 Cor. v. 19; "the whole world," 1 John ii. 2; "that which was lost," Luke xix. 10; "sinners," Matt. ix. 13; "unjust," 1 Pet. iii. 18; "ungodly," Rom. v. 6; and that whosoever of these repent and believe in Christ shall receive his grace, John iii. 16, 18, Acts x. 43. Now, all these so often and indifferently used, were it not pride and error to devise glosses to restrain the sense the Scripture holdeth forth, so full and large for all men?"

*Ans.* First, This argument, taken from the words and phrases whereby the object of the death of Christ is in the Scripture expressed, is that which filleth up both pages of this book, being repeated, and most of the places here cited urged, a hundred times over; and yet it is so far from being any pressing argument, as that indeed it is nothing but a bare naked repetition of the thing in debate, concluding according to his own persuasion; for the main *quæro*

between us is, whether the words *all* and *the world* be to be taken universally? He saith so, and he saith so; which is all the proof we have, repeating over the thing to be proved instead of a proof. Secondly, For those places which affirm Christ to die for "sinners," "ungodly," "that which was lost," etc.,—as Luke xix. 10; Matt. ix. 13; 1 Pet. iii. 18; Rom. v. 6,—I have before declared how exceedingly unserviceable they are to universal redemption. Thirdly, For those places where the words "all," "every man," "the world," "the whole world," are used, we have had them over and over; and they likewise have been considered. Fourthly, For those expressions of "all nations," Matt. xxviii. 19, 20, "every creature," Mark xvi. 15, used concerning them to whom the gospel is preached, I say,—*First*, That they do not comprise all individuals, nay, not all nations at all times, much less all singular persons of all nations if we look upon the accomplishment and fulfilling of that command; neither, *de facto*, was the gospel ever so preached to all, although there be a fitness and a suitableness in the dispensation thereof to be so preached to all, as was declared. *Secondly*, The command of preaching the gospel to all doth not in the least manner prove that Christ died with an intention to redeem all; but it hath other grounds and other ends, as hath been manifested. *Thirdly*, That the ransom belongs to all to whom it is proposed we deny; there be other ends of that proposal; and Christ will say to some of them that he never knew them: therefore, certainly, he did not lay down his life for them. *Fourthly*, "The ends of the earth," Isa. xlv. 22, are those that look up to God from all parts, and are saved; which surely are not all and every one. And Christ being given to be a "salvation unto the end of the earth," chap. xlix. 6, is to do no more among the Gentiles than God promiseth in the same place that he shall do for his own people,—even "gather the preserved of Israel;" so shall he bear forth the salvation of God, and gather the preserved remnant of his elect to the ends of the earth.

And now, I hope, I need not mind the intelligent reader that the author of these collections could not have invented a more ready way for the ruin of the thesis which he seeks to maintain than by producing those places of Scripture last recounted for the confirmation of it, granting that *all* and *the world* are no more than "all the ends of the earth," mentioned in Isa. xlv. 22, xlix. 6; it being evident beyond denial that by these expressions, in both these places, only the elect of God and believers are clearly intimated: so that, interpreting the one by the other, in those places where *all* and *the world* are spoken of, those only are intended. "If pride and error" had not taken full possession of the minds of men, they could not so far deny their own sense and reason as to contradict themselves and the plain texts of Scripture for the maintenance of their false and corrupt opinions.

*Proof* 7. "That whereas there are certain high and peculiar privileges of the Spirit contained in the New Testament, sealed by the blood of Christ, which belong not to all men, but only to the saints, the called and chosen of the Lord, and when they are alone distinctly mentioned, they are even so spoken of as belonging to them only, Matt. xiii. 11; John xiv. 17, 21–23, xvi. 13–15, xvii. 19, 20; Acts ii. 38, 39; 1 Cor. ii. 9, 14; Heb. ix. 15, viii.; 1 Pet. ii. 3, 9; yet many of these peculiar privileges are so spoken of as joined together with the ransom and propitiation, which belongs to all. Then are they not spoken of in such a restraining and exclusive manner, or with such appropriating words, but so, and with such words, as room is left to apply the ransom to all men, in speech; and withal, so hold out the privileges to them that believe that are proper to them, that they may both have their comfort and especial hope, and also hold forth the ransom and keep open the door for others, in belief and receipt of the propitiation, to come in and partake with them. And so it is said for his "sheep," and for "many;" but nowhere but only for his sheep, or but only for many: which is a strong proof of the ransom for all men, as is shown, chap. iii. x."

*Ans.* The strength of this proof, as to the business in hand, is wholly hid from me; neither do I perceive how it may receive any such tolerable application as to deserve the name of a proof, as to the main thesis intended to be maintained. The force which it hath is in an observation which, if it hath any sense, is neither true nor once attempted to be made good; for,—First, That there are peculiar high privileges belonging to the saints and called of God is a thing which needs no proof. Amongst these is the death of Christ for them, not as saints, but as elect, which, by the benefit of that death and blood-shedding, are to be made saints, and accounted to be the holy ones of God: for "he redeemed his church with his own blood," Acts xx. 28; he "loved and gave himself for it," Eph. v. 25; even "us," Tit. ii. 14;—even as divers of those [privileges] here intimated are expressly assigned unto them, as elect, such as those, John xvii. 19, 20; amongst which also, as in the same rank with them, is reckoned Jesus' "sanctifying himself for their sakes," that is to be an oblation, verse 19. In a word, all peculiar saving privileges belong only to God's elect, purchased for them, and them alone, by the blood of Jesus Christ, Eph. i. 3, 4. Secondly, For the other part of the observation, that where mention is made of these together with the ransom, there is room left to extend the ransom to all, I answer,—*First,* This is said, indeed, but not once attempted to be proved. We have but small cause to believe the author, in any thing of this importance, upon his bare word. *Secondly,* For the "leaving of room for the application," I perceive that if it be not left, ye will make it, though ye justle the true sense of the Scripture quite out

of its place. *Thirdly*, I have already showed that where "many" are mentioned, the ransom only (as ye use to speak) is expressed, as also where "sheep" are spoken of; the like is said where the word "all" is used;—so that there is not the least difference. *Fourthly*, In divers places the ransom of Christ and those other peculiar privileges (which indeed are fruits of it) are so united together, as it is impossible to apply the latter to *some* and the other to *all*, being all of them restrained to his saved ones only, Rev. v. 9, 10. The redemption of his people by the ransom of his blood, and their making kings and priests, are united, and no room left for the extending of the ransom to all, it being punctually assigned to those saved crowned ones, distinguished from the rest of the nations and languages from among whom they were taken, who were passed by in the payment of the ransom; which is directly opposite to all the sense which I can observe in this observation. *Fifthly*, Of "sheep, and sheep only," enough before.

*Proof* 8. "The restoration wrought by Christ in his own body for mankind is set forth in Scripture to be as large and full for all men, and of as much force, as the fall of the first Adam, by and in himself, for all men; in which respect the first Adam is said to have been a figure of Christ, the second Adam, Rom. iii. 22–25, v. 12, 14, 18; 1 Cor. xv. 21, 22, 45–47: as is before shown, chap. viii."

*Ans.* First, It is most true that Christ and Adam are compared together (in respect of the righteousness of the one, communicated to them that are his, and the disobedience and transgression of the other, in like manner communicated to all them that are of him) in some of the places here mentioned, as Rom. v. 12, 18. But evidently the comparison is not instituted between the righteousness of Christ and the disobedience of Adam *extensively*, in respect of the *object*, but *intensively*, in respect of the *efficacy* of the one and the other; the apostle asserting the effectualness of the righteousness of Christ unto justification, to answer the prevalency of the sin of Adam unto condemnation,—that even as the transgression of Adam brought a guilt of condemnation upon all them that are his natural seed, so the righteousness of Christ procured the free gift of grace unto justification towards all them that are his, his spiritual seed, that were the children given unto him of his Father.

Secondly, 1 Cor. xv. 21, 22, speaketh of the resurrection from the dead, and that only of believers; for though he mentions them all, verse 22, "In Christ shall all be made alive," yet, verse 23, he plainly interprets those *all* to be all that are "Christ's:" not but that the other dead shall rise also, but that it is a resurrection to glory, by virtue of the resurrection of Christ, which the apostle here treats of; which certainly all shall not have.

Thirdly, The comparison between Christ and Adam, verse 45 (to

speak nothing of the various reading of that place), is only in respect of the principles which they had, and were intrusted withal to communicate to others: "Adam a living soul," or a "living creature;" there was in him a principle of life natural, to be communicated to his posterity;—"Christ a quickening Spirit," giving life, grace, and spirit to his. And here I would desire that it may be observed, that all the comparison that is anywhere instituted between Christ and Adam still comes to one head, and aims at one thing,—namely, that they were as two common stocks or roots, communicating to them that are ingrafted into them (that is, into Adam *naturally*, by generation; into Christ *spiritually*, by regeneration) that wherewith they were replenished;—Adam, sin, guilt, and disobedience; Christ, righteousness, peace, and justification. [As] for the number of those that do thus receive these things from one and the other, the consideration of it is exceedingly alien from the scope, aim, and end of the apostle in the places where the comparison is instituted.

Fourthly, It is true, Rom. iii. 23, it is said, "All have sinned, and come short of the glory of God," which the apostle had at large proved before, thereby to manifest that there was no salvation to be attained but only by Jesus Christ; but if ye will ask to whom this righteousness of Christ is extended, and that redemption which is in his blood, he telleth you plainly, it is "unto all and upon all them that believe," verse 22, whether they be Jews or Gentiles, "for there is no difference."

*Proof* 9. "The Lord Jesus Christ hath sent and commanded his servants to preach the gospel to all nations, to every creature, and to tell them withal that whoever believeth and is baptized shall be saved, Matt. xxviii. 19, 20; Mark xvi. 15, 16: and his servants have so preached to all, 2 Cor. v. 19; Rom. x. 13, 18. And our Lord Jesus Christ will make it to appear one day that he hath not sent his servants upon a false errand, nor put a lie in their mouths, nor wished them to dissemble, in offering that to all which they knew belonged but to some, even to fewest of all, but to speak truth, Isa. xliv. 26, lxi. 8; 1 Tim. i. 12."

*Ans.* The strength of this proof is not easily apparent, nor manifest wherein it lieth, in what part or words of it: for,—First, It is true, Christ commanded his apostles to "preach the gospel to all nations and every creature,"—to tell them "that whosoever believeth shall be saved," Matt. xxviii. 19, 20, Mark xvi. 15, 16; that is, without distinction of persons or nations, to call all men to whom the providence of God should direct them, and from whom the Spirit of God should not withhold them (as from them, Acts xvi. 6, 7), warning them to repent and believe the gospel. Secondly, It is also true, that, in obedience unto this command, his servants did beseech men so to do, and to be reconciled unto God, even all over the nations, without distinction of any, but where they were forbidden, as above, labour-

ing to spread the gospel to the ends of the earth, and not to tie it up to the confines of Jewry, 2 Cor. v. 19, 20; Rom. x. 18. Most certain also it is, that the Lord Jesus Christ sent not his servants with a lie, to offer that to all which belonged only to some, but to speak the truth; of which there needs no proof. But now, what can be concluded from hence for universal redemption is not easily discernible.

Perhaps some will say it is in this, that if Christ did not die for all to whom the word is preached, then how can they that preach it offer Christ to all? A poor proof, God wot! For,—First, The gospel was never preached to all and every one, nor is there any such thing affirmed in the places cited; and ye are to prove that Christ died for all, as well those that never hear of the gospel as those that do. Secondly, What do the preachers of the gospel offer to them to whom the word is preached? Is it not life and salvation through Christ, upon the condition of faith and repentance? And doth not the truth of this offer consist in this, that every one that believeth shall be saved? And doth not that truth stand firm and inviolable, so long as there is an all-sufficiency in Christ to save all that come unto him? Hath God intrusted the ministers of the gospel with his intentions, purposes, and counsels, or with his commands and promises? Is it a lie, to tell men that he that believeth shall be saved, though Christ did not die for some of them? Such proofs as these had need be well proved themselves, or they will conclude the thing intended very weakly.

*Proof* 10. "The Lord willeth believers to pray even for the unjust and their persecutors, Matt. v. 44, 48; Luke vi. 28; yea, even 'for all men;' yea, even 'for kings and all in authority,' when few in authority loved Christianity. Yet he said not, some of that sort, but, 'For all in authority;' and that on this ground,—it is good in the sight of God, 'who will have all men saved, and come to the knowledge of the truth,' Luke x. 5; 1 Tim. ii. 1–4. Surely there is a door of life opened for all men, 2 Tim. i. 10; for God hath not said to the seed of Israel, 'Seek ye me in vain,' Isa. xliv. 19. He will not have his children pray for vain things."

*Ans.* The strength of this proof lieth in supposing,—First, That *indefinite* assertions are to be interpreted as equivalent to *universal;* which is false, Rom. iv., v. Secondly, That by "all," 1 Tim. ii. 1, is not meant all sorts of men, and the word *all* is not to be taken distributively, when the apostle, by an enumeration of divers sorts, gives an evident demonstration of the distribution intended. Thirdly, That we are bound to pray for every singular man that he may be saved; which,—1. We have no warrant, rule, precept, or example for; 2. It is contrary to the apostolical precept, 1 John v. 16; 3. To our Saviour's example, John xvii. 9; 4. To the counsel and purpose of God,

in the general made known to us, Rom. ix. 11, 12, 15, xi. 7, where evidently our praying for all is but for all sorts of men, excluding none, and that those may believe who are ordained to eternal life. Fourthly, It supposeth that there is nothing else that we are to pray for men but that they may be saved by Christ; which is apparently false, Jer. xxix. 7. Fifthly, That our ground of praying for any is an assurance that Christ died for them in particular; which is not true, Acts viii. 22, 24. Sixthly, It most splendidly takes for granted that our duty is to be conformed to God's secret mind, his purpose and counsel. Until every one of these supposals be made good, (which never a one of them will be very suddenly), there is no help in this proof nor strength in this argument, "We must pray for all; therefore God intends by the death of Christ to save all and every one," its sophistry and weakness being apparent. From our duty to God's purpose is no good conclusion, though from his command to our duty be most certain.

*Proof* 11. "The Lord hath given forth his word and promise to be with his servants so preaching the gospel to all, and with his people so praying for all where they come, that they may go on with confidence in both, Matt. xxviii. 20; 1 Tim. ii. 3, 8; Luke x. 5; Isa. liv. 17.

*Ans.* That God will be with his people, whether preaching or praying, according to his will and their own duty, is as apparent as it is that this makes nothing for universal redemption; than which what can be more evident.

*Proof* 12. "The Lord hath already performed and made good his word to his servants and people, upon some of all sorts of men and all sorts of sinners, showing them mercy to the very end, that none might exclude themselves, but all be encouraged to repent, believe, and hope thereby, Acts ii., iii., viii.–xi., xvi., xix., xxviii.; 1 Cor. vi. 10, 11; 1 Tim. i. 13–16."

*Ans.* If ye had told us that God had already made good his word to his servants, in saving all and every man, and proved it clearly, ye had evidently and undeniably confirmed the main opinion; but now, affirming only that he hath showed mercy to some of all sorts, and all sorts of sinners, that others of the like sort (as are the remainder of his elect, yet uncalled) might be induced to believe, ye have evidently betrayed your own cause, and established that of your adversaries, showing how the Lord in the event declareth on their side, saving in the blood of Jesus only some of all sorts, as they affirm, not all and every one, which your tenet leads you to.

*Proof* 13. "The blessing of life hath streamed in this doctrine of the love of God to mankind; yea, in the tender and spiritual discovery of the grace of God to mankind (in the ransom given and atonement made by Christ for all men, with the fruits thereof) hath God, in the

first place, overcome his chosen ones to believe and turn to God, Acts xiii. 48; Titus ii. 11, 13, iii. 4, 5."

*Ans.* First, That the freedom of God's grace, and the transcendency of his eternal love towards men, with the sending of his Son to die for them, to recover them to himself from sin and Satan, is a most effectual motive, and (when set on by the Spirit of grace) a most certain operative principle of the conversion of God's elect, we most willingly acknowledge. It is that wherein our hearts rejoice, whereby they were endeared, and for which we desire to return thankful obedience every moment. But that ever this was effectual, extending this love to all, or at least that any effectualness is in that aggravation of it, we utterly deny; and that,—1. Because it is false, and a corrupting of the word of God, as hath been showed; and of a lie there can be no good consequence. 2. It quite enervates and plucks out the efficacy of this heavenly motive, by turning the most intense and incomparable love of God towards his elect into a common desire, wishing, and affection of his nature (which, indeed, is opposite to his nature), failing of its end and purpose; which might consist with the eternal destruction of all mankind, as I shall abundantly demonstrate, if Providence call me to the other part of this controversy, concerning the cause of sending Jesus Christ. Secondly, There is nothing of this common love to all in the places urged; for,—1. The "grace" mentioned, Tit. ii. 11, 13, is the grace that certainly brings salvation, which that common love doth not, and was the cause of sending Christ, "that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works;" where our redemption and sanctification are asserted to be the immediate end of the oblation of Jesus Christ; which how destructive it is to universal redemption hath been formerly declared. 2. So also is that "love and kindness" mentioned, chap. iii. 4, 5, such as by which we receive the "washing of regeneration and renewing of the Holy Ghost," verse 5; and justification, and adoption to heirship of eternal life, verse 7;—which, whether it be a common or a peculiar love, let all men judge. 3. Acts xiii. 47 (for verse 48, there cited, contains as clear a restriction of this love of God to his elect, as can be desired) sets out the extent of the mercy of God in Christ, through the preaching of the gospel to the Gentiles also, and not only to the Jews, as was foretold by Isaiah, chap. xlix. 6; which is far enough from giving any colour to the universality of grace, it being nothing but the same affirmation which ye have John xi. 52, of "gathering together in one the children of God that were scattered abroad."

*Proof* 14. "Those that, when the gospel comes, and any spiritual light therein, to them, when they refuse to believe, and suffer themselves to be withdrawn by other things, they are affirmed to love or choose "darkness rather than light," John iii. 19, (which how could it

be, if no light in truth were for them?) in following lying vanities; to forsake their own mercies, Jonah ii. 8; to harden their own hearts, Rom. ii. 5; to lose their souls, Matt. xvi. 26; and to destroy themselves, Hos. xiii. 9. And they being from Adam fallen into darkness, hardness, and their souls [lost], and death passed on them, how could these things be if by Jesus Christ no life had been attained, no atonement made, no restoration of their souls, nor means procured and used, that they might be saved? God is no hard master, to gather where he hath not strown."

*Ans.* The sum of this argument is, That those who do not believe upon the preaching of the gospel are the cause of their own ruin and destruction; therefore, Jesus Christ died for all and every man in the world. Now, though it cannot but be apprehended that it is time cast away and labour lost, to answer such consequences as these, yet I must add a few observations, lest any scruple should remain with the weakest reader; as,—First, All have not the gospel preached to them, nay, from the beginning of the world, the greatest part of men have been passed by in the dispensation of the means of grace, Rom. ii. 14; Acts xiv. 16, xvii. 30,—"winked at." All these, then, must be left out in this conclusion, which renders it altogether useless to the business in hand; for the universality of redemption falls to the ground if any one soul be not intended in the payment of the ransom. Secondly, It is not the disbelieving the death of Christ for every individual soul that ever was or shall be (which to believe is nowhere in Scripture required) that is the cause of man's destruction, but a not-believing in the all-sufficiency of the passion and oblation of Jesus Christ for sinners, so as to accept of the mercy procured thereby, upon those terms and conditions that it is held forth in the gospel; which doth not attend the purpose and intention of God for whom Christ should die, but the sufficiency and efficacy of his death for all that receive him in a due manner, he being the only true way, life, and light, no other name being given under heaven whereby men may be saved. It is a "loving darkness rather than light," as in John iii. 19, the place urged in the proof; which word μᾶλλον, "rather," there, doth not institute a comparison between their love of darkness and light, as though they loved both, but darkness chiefly; but plainly intimates an opposition unto the love of light by a full love of darkness. And this "men" are said to do; which being spoken indefinitely, according to the rules of interpreting Scripture followed by this author, should be taken universally, for all men: but we are contented that it be the most of those men to whom Christ preached; for some also of them "received him," to whom he "gave this privilege, that they should become the sons of God," John i. 12.

Why ye should interpret "love" here by "choose," as though either the words were equivalent, or the word in the original would signify

either, I can see no reason, for both these are exceeding false. There is a difference between loving and choosing; and as for ἠγάπησαν, he would be as bad a translator as ye are an interpreter that should render it "they choose." Now, what is this loving of darkness more than light, but a following and cleaving in affection and practice to the ways wherein they were, being alienated from the life of God, labouring in the unfruitful works of darkness, and refusing to embrace the heavenly doctrine of the gospel, holding forth peace and reconciliation with God through Christ, with life and immortality thereby. To conclude from hence, [that] therefore Christ died for all and every man in the world, because the greatest part of them to whom he preached the gospel did not believe, is a wild kind of reasoning; much better may we infer, that therefore he died not for all men, because it is not "given unto them, for his sake, to believe on him," Phil. i. 29.

Neither will that parenthesis—"Which how could it be, if no light in truth were for them?"—give any light to the former inference; for if the word "for" should denote the intention and purpose of God, the truth is, we dare not say that God intends and purposeth that they should receive light who do not, lest by so saying we should make the Strength of Israel to be like to ourselves, and contradict him who hath said, "My counsel shall stand, and I will do all my pleasure," Isa. xlvi. 10. "The counsel of the LORD standeth for ever," Ps. xxxiii. 11; he being "the LORD, and changing not," Mal. iii. 6; James i. 17; 2 Tim. ii. 19; Rom. ix. 11. If by "for them," ye mean such a stock and fulness of light and grace as there is of light in the sun for all the men in the world, though some be blind and cannot see it, then we say that such a light there is for all in the gospel to whom it is preached, and their own blindness is the sole cause of their not receiving it: so that this hath not got the stone a step forward, which still rolls back upon him.

Thirdly, The other scriptures urged have not so much as any colour that should give advantage to consider them, as with any reference to the business in hand. That of Jonah ii. 8 is concerning such as forsake the true God to follow idols, so forfeiting the mercies, temporal and spiritual, which from the true God they had before received. Rom. ii. 5 speaks of the Gentiles who had the works of God to teach them, and the patience of God to wait upon them, yet made no other use of them both than, by vile rebellions, to add new degrees of farther hardness upon their own hearts. That of men's losing their souls, Matt. xvi. 26, and destroying themselves (Hos. xiii. 9) by sin, is of equal force with what went before.

But, fourthly, The close of this reason seems to intimate a farther view of the author, which at the first view doth not appear,—namely, that all men are in a restored condition by Christ; not a door of

mercy opened for them all, but that they are all actually restored into grace and favour, from which if they do not fall, they shall surely be saved. And the argument whereby he proves this is, because, being lost in Adam, they could not be said to lose themselves unless they were restored by Christ; being darkness and hardness in him, unless all were enlightened and mollified by Christ, they could not be said to love darkness nor to harden themselves. Now, if this be his intention (as it is too apparent that so it is), I must say something,—first, To the argument; secondly, To the thing itself. And,—

*First*, For the argument, it is this:—Because by original sin men are guilty of death and damnation, therefore they cannot by actual sins make sure of and aggravate that condemnation, and so bring upon themselves a death unto death: or, Because there is a native, inbred hardness of heart in man, therefore, none can add farther degrees of contracted hardness and induration by actual rebellions; that because men are blind, therefore they cannot undervalue light (when indeed the reason why they do so is because they are blind); that men who have time, and opportunity, and means, to save their souls, cannot be said to lose them, that is, to be condemned, unless their souls were in a saved condition before. Now, this is one of the proofs which, in the close, is called "plain, and according to Scripture;" when, indeed, nothing can be more contrary to reason, Scripture, and the principles of the oracles of God, than this and some other of them are. I shall add no more, knowing that no reader can be so weak as to conceive that the refusing of a proposed remedy, accompanied with infinite other despites done to the Lord, is not sufficient to make men guilty of their own condemnation. I speak of those that enjoy the preaching of the gospel.

*Secondly*, For the thing itself, or an actual restoration of all men by Christ into such a state (as is intimated) as they had at the first in Adam (I mean in respect of covenant, not innocency), which I take to be the meaning of the author, and that because in another place he positively affirms that it is so, and that all are justified by Christ, though how it should be so he is not able to declare. To this, then, I say,—1. That there is nothing in the Scripture that should give the least colour to this gross error, nor can any thing be produced so much as probably sounding that way. 2. It is contrary,—(1.) To very many places, affirming that we are "dead in trespasses and sins," Eph. ii. 1; that "except we be born again, we cannot see the kingdom of God," John iii. 3; that until we come by faith to Christ, "the wrath of God abideth on us," chap. iii. 36; with those innumerable places which discover the universal alienation of all men from God, until actual peace and reconciliation be made through Christ. (2.) To the very nature and essence of the

new covenant of grace, proceeding from the free mercy of God to his elect, carried along with distinguishing promises from the first to the last of them, putting a difference between the seed of the woman and the seed of the serpent, as well in the members as in the Head; being effective and really working every good thing it promised in and towards all to whom it doth belong (which certainly it doth not in all), and being everywhere said to be made with the people of God, or those whom he will own, in opposition to the world;—of all which, and divers other things, so plentifully affirmed of it in the Scripture, not one can be true if all men receive a restoration by Christ into covenant. (3.) To the eternal purpose of God in election and reprobation; of which the latter is a resolution to leave men in their fallen condition, without any reparation by Christ. (4.) It is attended with very many strange, absurd, groundless consequences; as,—

[1.] That all infants dying before they come to the use of reason and the committing of actual sin must necessarily be saved (although our Saviour hath said, that "except a man be born again, he cannot see the kingdom of God," John iii. 3; and Paul from him, that the children of infidels are "unclean," 1 Cor. vii. 14;—now no unclean thing shall enter the new Jerusalem, Rev. xxi. 27), whereby the infants of Turks, Pagans, infidels, persecutors, are placed in a far more happy condition than the apostles of Christ, if they depart in their infancy,—than the best of believers, who are not, according to the authors of this doctrine, out of danger of eternal perishing. [2.] That there is no more required of any to be saved than a continuance in the estate wherein he was born (that is, in covenant, actually restored by Christ thereunto), when the whole word of God crieth out that all such as so abide shall certainly perish everlastingly. [3.] That every one that perisheth in the whole world falls away from the grace of the new covenant, though the promises thereof are, that there shall never be any total falling away of them that are in covenant. [4.] That none can come unto Christ but such as have in their own persons fallen from him, for all others abide in him.

Innumerable other such consequences as these do necessarily attend this false, heretical assertion, that is so absolutely destructive to the free grace of God. I doubt not but that such proofs as these will make considering men farther search into the matter intended to be proved, and yield them good advantages to discover the wretched lie of the whole.

Fifthly, To the last words of the proof I answer, that God sowed that seed in Adam, and watered it with innumerable temporal blessings towards all, and spiritual in some, whose fruit he will come to require from the world of unbelievers, and not in the blood of Jesus

Christ, any farther than as it hath been certainly proposed to some of them and despised.

*Proof* 15. "God's earnest expostulations, contendings, charges, and protestations, even to such as whereof many perished, Rom. ix. 27; Isa. x. 22. As, to instance:—'O that there were such an heart in them, that they would fear me,' etc., 'that it might be well with them!' Deut. v. 29. 'What could have been done more to my vineyard, that I have not done in it?' etc., Isa. v. 4, 5. 'What iniquity have your fathers found in me, that they are gone far from me?' Jer. ii. 5. 'Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?' verse 31. 'O my people, what have I done unto thee? wherein have I wearied thee? testify against me,' Mic. vi. 3. 'How often would I have gathered,' etc., 'and ye would not!' Matt. xxiii. 37. 'O that my people had hearkened unto me!' etc., 'I should soon have subdued their enemies,' etc., Ps. lxxxi. 13, 14. 'Because I have called, and ye refused; I have stretched out my hand, and no man regarded,' etc., Prov. i. 24–31. 'Because, when they knew God, they glorified him not as God,' etc., Rom. i. 21, 28. 'Therefore thou art inexcusable, O man,' etc. 'Thou, after thy hardness and impenitent heart, treasurest up unto thyself wrath,' etc., Rom. ii. 1, 5. No Christian, I hope, will reply against God, and say, 'Thou never meantest us good; there was no ransom given for us, no atonement made for us, no good done us, no mercy shown us,—nothing, in truth, whereby we might have been saved, nothing but an empty show, a bare pretence.' But if any should reason so evilly, yet shall not such answers stand."

*Ans.* To this collection of expostulations I shall very briefly answer with some few observations, manifesting of how little use it is to the business in hand; as,—First, That in all these expostulations there is no mention of any ransom given or atonement made for them that perish (which is the thing pretended in the close), but they are all about temporal mercies, with the outward means of grace. To which [add] what we observed in the argument last foregoing,—namely, that as God doth not expostulate with them about it, no more shall they with God about it at the last day. Not that I deny that there is sufficient matter of expostulation with sinners about the blood of Christ and the ransom paid thereby, that so the elect may be drawn and wrought upon to faith and repentance, and believers more and more endeared to forsake all ungodliness and worldly lusts, to live unto him who died for them, and that others may be left more inexcusable; only for the present there are no such expostulations here expressed, nor can any be found holding out the purpose and intention of God in Christ towards them that perish. Secondly, That all these places urged (excepting only those of Rom. i. 28, ii. 5, which apparently and evidently lay the inexcusableness of sin upon

that knowledge which they might have had, by the works of creation and providence, of God, as eternal, almighty, and powerful, without the least intimation of any ransom, atonement, and redemption),—that all the rest, I say, are spoken to and of those that enjoyed the means of grace, who, in the days wherein those expostulations were used towards them, were a very small portion of all men; so that from what is said to them nothing can be concluded of the mind and purpose of God towards all others, Ps. cxlvii. 19, 20,—which is destructive to the general ransom. Thirdly, That there are no men, especially none of those that enjoy the means of grace, but do receive so many mercies from God, as that he may justly plead with them about their unthankfulness and not returning of obedience proportionable to the mercies and light which they received. Fourthly, It is confessed, I hope by all, that there are none of those things for the want whereof God expostulateth with the sons of men, but that he could, if it so seemed good before him, effectually work them in their hearts, at least, by the exceeding greatness of his power: so that these things cannot be declarative of his purpose, which he might, if he pleased, fulfil; "for who hath resisted his will," Rom. ix. 19. Fifthly, That desires and wishings should properly be ascribed unto God is exceedingly opposite to his all-sufficiency and the perfection of his nature; they are no more in him than he hath eyes, ears, and hands. These things are to be understood θεοπρεπῶς. Sixthly, It is evident that all these are nothing but pathetical declarations of our duty in the enjoyment of the means of grace, strong convictions of the stubborn and disobedient, with a full justification of the excellency of God's ways to draw us to the performance of our duties; *ergo*, Christ died for all men, ὅπερ ἔδει δεῖξαι. Seventhly, Some particular places, that seem to be of more weight than the rest, have been already examined.

*Proof* 16. "The Scripture's manner of setting forth the sin of such as despise and refuse this grace, and their estate, and the persons perishing; as to say they 'turn the grace of God into wantonness,' Jude 4; 'tread under foot the Son of God, profane the blood of the covenant, with which they were sanctified, offer despite to the Spirit of grace,' Heb. x. 29; 'deny the Lord that bought them,' 2 Pet. ii. 1; 'they perish for whom Christ died,' 1 Cor. viii. 11; 'trees twice dead, plucked up by the roots,' Jude 12, 13; 'and bring upon themselves swift destruction,' 2 Pet. ii. 1. And how could all this be if God had given his Son in no sort for them? if Christ had shed no blood to procure remission for them? if he had not bought them, nor had any grace or life by his Spirit to bestow on them?"

*Ans.* First, There are in this proof three places of Scripture which are frequently urged in this cause,—namely, Heb. x. 29; 2 Pet. ii. 1; 1 Cor. viii. 11: and, therefore, they have been considered already

apart at large; where it was evidenced that they no way incline to the assertion of that whereunto they are violently wrested, and their sense for that end perverted. Secondly, For those other places out of Jude 4, 12, 13, I cannot perceive how they can be hooked into the business in hand. Some are said, verse 4, to "turn the grace of God into wantonness,"—that is, to abuse the doctrine of the gospel and the mercy of God revealed thereby, to encourage themselves in sin; whence to conclude that therefore Jesus Christ died for all men is an uncouth inference, especially the apostle intimating that he died not for these abusers of his grace, affirming that they were "before of old ordained to condemnation;" which ordination standeth in direct opposition to that love which moved the Lord to send his Son Christ to procure the salvation of any. The strength of the proof lieth in the other places, which have been already considered.

*Proof* 17. "Jesus Christ, by virtue of his death, shall be their judge, and by the gospel, in which they might have been saved, will he judge them to a second death; and how can that be, if he never died the first death for them, and if there were not truth in his gospel preached to them? Rom. xiv. 9–12; Phil. ii. 7–11; Rom. ii. 16; John xii. 47, 48, 50."

*Ans.* First, That Jesus Christ shall be judge of all, and that all judgment is already committed to him, is confessed: that it doth not hence follow that he died for all hath been already declared, unless ye will affirm that he died for the devils also, because they also must be judged by him. Secondly, That all shall be judged by the gospel, even such as never heard word of it, is directly contrary to the gospel: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law," Rom. ii. 12. Every man, doubtless, shall be judged according to the light and rule which he did or might have enjoyed, and not according to that whereof he was invincibly deprived. Thirdly, That Christ should be said to die only the first death is neither an expression of the word, nor can be collected from thence; he died the death which was in the curse of the law: but of this only by the way. Fourthly, Ye intimate as though there were no truth in the gospel preached unless Christ died for all, when indeed there is no assertion more opposite to the truth of the gospel. The places urged mention Christ being Lord of all, exalted above all, being Judge of all, judging men according to the gospel,—that is, those men who enjoy it; but how they may be wrested to the end proposed I know not.

*Proof* 18. "Believers are exhorted to contend for the faith of this common salvation, which was once delivered to the saints; which some having heard oppose, and others turn the offers of it into wantonness, and, through not heeding and not walking in the faith of

this salvation, already wrought by Christ for men, they deprive themselves of, and wind out themselves from, that salvation, which Christ by his Spirit, in application of the former, hath wrought in them, and so deprive themselves of the salvation to come, Jude 3–5.

"And every [one] of these proofs be plain and according to Scripture, and each of force, how much more altogether!—still justifying the sense that 1 Tim. ii. 6 and Heb. ii. 9 importeth, and the truth of the proposition in the beginning."

*Ans.* I can see nothing in this proof, but only that the salvation purchased by Christ is called "common salvation;" which if ye conclude from thence to be common to all, ye may as well conclude so of faith that it belongs to all, because it is called the "common faith," Tit. i. 4, though termed the "faith of God's elect," verse 1. Doubtless there is a community of believers, and that is common amongst them which is extended to the whole church of God; there is *totus mundus ex toto mundo;* and that common salvation is that whereby they are all saved, without any colour of that strange common salvation whereby no one is saved, maintained by this disputer. The remainder of this proof is a fulness of words, suitable to the persuasion of the author, but in no small part of them exceedingly unsuitable to the word of God and derogatory to the merits of Christ, making the salvation purchased by him to be in itself of no effect, but left to the will of sinful, corrupted, accursed men, to make available or to reject.

And these are the proofs which this author calls "*plain* and according to Scripture," being a recapitulation of almost all that he hath said in his whole book; at least, for the argumentative part thereof, there is not any thing of weight omitted: and therefore this chapter I fixed on to return a full and punctual answer unto. Now, whether the thing intended to be proved, namely, *The paying of a ransom by Christ for all and every man, be plainly, clearly, and evidently* from the Scripture *confirmed,* as he would bear us in hand; or whether all this heap of words, called arguments, reasons, and proofs, be not, for their manner of expression, obscure, uncouth, and ofttimes unintelligible,—for their way of inference, childish, weak, and ridiculous,—in their allegations and interpretations of Scripture, perverse, violent, mistaken, through ignorance, heedlessness, and corruption of judgment, in direct opposition to the mind and will of God revealed therein,—is left to the judgment of the Christian reader that shall peruse them, with the answers annexed.

## CHAPTER VII.

### The removal of other remaining objections.

THE removal of some usual sophisms and captious arguments of the Arminians, of late made common and vulgar, shall be the close of our treatise, and wind up the whole controversy, which hath drawn us with violence thus far. And in this performance I shall labour to be as brief as possible; partly because these things have been handled at large by others; partly because all colour of opposition to the truth by us maintained from the Scriptures being removed, all other objections will indeed naturally sink of themselves. Yet, because great boastings and swelling words of vanity have been used concerning some that follow, it is necessary that something be said to show the emptiness of such flourishes, that the weakest may not be entangled by them.

OBJECTION I. That which we shall begin withal is an argument of as great fame and as little merit as any that, in this cause, or indeed in any other controversy, hath been used of late days; and it is this:—"That which every one is bound to believe is true; but every one is bound to believe that Jesus Christ died for him: therefore it is true, namely, that Jesus Christ died for every one."

This is an argument which, to discover their conviction of the weakness of the rest of their arguments, the Arminians and their friends never use, but withal they add some notable encomium of it, with some terms of affront and threatening to their adversaries; insomuch as, by consent on both sides, it hath obtained the name of the Remonstrants' Achilles. Now, truly, for my part, as I shall not transcribe any thing hither out of the many full answers given to it by our divines, by which this Achilles, or rather Goliath, hath been often cast to the ground, so I heartily wish that the many operose, prolix answers which the boasting of our adversaries hath drawn forth had not got, [for] this poor nothing, more repute a thousand times than its own strength, or any addition of force from the managers of it could have procured unto it. Supposing then, first, That the term "believe," be used in the same sense in both propositions (for if otherwise the syllogism is false in the form of it); secondly, That by *believing* is understood *a saving application of Christ to the soul, as held out in the promise*, for to believe that Christ died for me in particular, as is asserted to be the duty of every one, can be nothing else but such a saving application; thirdly, That believing that Christ died for any, according to the business in question, must be with reference to the purpose of the Father and intention of Jesus Christ himself, for that is it which, with regard to any *universality*, is by

us opposed; fourthly, For the term "every one," it must relate unto all men as considered in an *alike condition*, for several respects and conditions of the same persons may cause them to come under several obligations unto duties: now, there is no one condition common unto all but only the state of wrath and death, Eph. ii. 3, and therefore every man must be considered as in that condition; so that, in sum, the sense of the minor proposition is, "All men in the world, as considered in a state of wrath and unregeneracy, are bound to believe, as before described, that it was the intention of God that Christ should die for every one of them in particular."

Now, not to say any thing to the major proposition, which yet is false, that which men are bound to believe in this sense being, as hath been observed by many, neither *true* nor *false*, but *good*, the assumption is absolutely false, and hath not the least colour of reason or Scripture to support it; and (taking "every one" for every individual in the world) when our adversaries prove it, I engage myself to be their proselyte: for,—First, Then must some be bound to believe that which is false; which cannot be, every obligation to believe being from the God of truth. Now, it is false that Christ died for all and every individual of human kind, as hath been before proved at large. Secondly, Then should men be bound immediately to believe that which is not revealed, though *divine revelation* be the object of all faith; for the Scriptures do not hold out anywhere that Christ died for this or that particular man as *such*, but only for sinners indefinitely, specified ofttimes antecedently by God's purpose, and *consequently* by their own purchased obedience. Thirdly, Neither, indeed, is the *intention* and *purpose* of God, concerning which we now inquire, proposed as the object of the faith of any; but only his commands, promises, and threatenings,—the other being left to be collected and assured to the soul by an experience and sense of some sweet infallible issue and effect thereof in the heart actually enjoyed. Nor, fourthly, can any command in the Scripture to believe be interpreted by the purpose and intention of God, as though the meaning of it should be, "God intended that Christ should die for thee in particular;" nor doth any promise contain that sense. Besides, fifthly, which of itself is enough to break the neck of this argument, all have not any such object of faith as Christ's death at all proposed to them. How can they believe unless they hear? Can they be bound to believe that of which they never heard the least rumour? How many millions of infants and others, in barbarous nations, go to their "own place" without hearing the least report of Jesus Christ, or his sufferings for them or others, even in these days of the gospel! how much more, then, before the coming of Christ in the flesh, when the means of grace were restrained to one small nation, with some few proselytes! Were all these, are they that remain, all and

every one, bound to believe that Christ died for them, all and every one in particular? Those that think so are, doubtless, bound to go tell all of them so; I mean those that are yet in the land of the living. Is not *unbelief* the great damning sin, where faith is required? John iii. 36? and yet doth not Paul prove that many shall be condemned for sinning against the light of nature, Rom. ii. 12? an evident demonstration that faith is not required of all,—all are not bound to believe.

But perhaps our adversaries will except, as they must except if they intend to have any colour or show of strength left unto this argument, that they mean it only in respect of them who are called by the word, and so it is of force; to which end let it be thus proposed:—

"That which every one called by the word, to whom the gospel is preached, is bound to believe, is true; but that Christ died for him in particular, every one so called is bound to believe: *ergo*," etc.

*Ans.* 1. Only the last exception foregoing is taken off by this *reformed argument;* all the rest stand in their full force, which are sufficient to evert it. 2. Who seeth not that this very reforming of the argument hath made it altogether useless to the cause in whose defence it was produced? for if any one, much more the greatest part of men, be excepted, which are now excluded from the verge of this argument, the *general ransom* falls to the ground. From the *innumerable multitudes of all*, we are come to the *many that are called*, and doubt not but that we shall instantly descend to the *few that are chosen.* Unto the exception, that that which is true in respect of them to whom it is proposed would also be true in respect of all if it should be proposed to them, I answer, by the way,—First, That the argument is to be taken from the scriptural obligation to believe, and can be extended no farther than it is actually extended. Secondly, That it is no safe disputing of what would be or should be, if things were not as God hath appointed and ordained them. We see the will of God for the present; neither are we to suppose so as to make our supposal a bottom for any argument that they could have been otherwise disposed. Thirdly, That if the gospel should be preached to all the world, or all in the world, this is all the mind and will of God that would or can in general be signified to them by it, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned;" or, that God hath concatenated and knit these two things together, *faith* and *salvation*, so that whosoever will enjoy the latter must perform the former. If the gospel should now be preached to the Turks and the Indians, and they should reject it, certainly they should be damned for not believing that which they were, upon the preaching of it, bound to believe. Now, what is this? that Christ died for every one of them in particular? No,

doubtless; but this, "There is none other name under heaven given among men, whereby we must be saved," but only by the name of Christ, made known to us in the gospel, Acts iv. 12. [They would be damned] for rejecting the counsel and wisdom of God to save sinners by the blood of Jesus; for not believing the necessity of a Redeemer, and that Jesus of Nazareth was that Redeemer,—according to his own word to the Jews, "If ye believe not that I am he, ye shall die in your sins;" as, indeed, the peculiar infidelity of that people was their not believing him to be their Messiah, whom they saw to be declared to be the Son of God with power. The not believing these things would be the soul-damning infidelity of such obstinate refusers to come in upon the call of the gospel, and not a refusing to believe that Christ died for every one of them in particular; which could not, by the rule of the gospel, be proposed unto them, and which they never come so far as to question or esteem.

Still, then, we deny the minor proposition of the reduced syllogism; and that partly for the reasons before produced, partly for these subjoined:—

1. They to whom the gospel is preached are bound to believe with that faith which is required to justification only. Now, this is not a full persuasion that Christ died for any one in particular, in the intention and purpose of God, which revealeth not the object of justification, nor the way whereby a sinner may be justified.[1]

2. Because there is an order, natural in itself, and established by God's appointment, in the things that are to be believed; so that until some of them are believed the rest are not required (a man is not commanded, nor can he reasonably, to get to the top of a ladder by skipping all the lower rounds),—namely, (1.) Repent, and believe the gospel to be the word of God, to contain his will, and that Jesus Christ, therein revealed, is the wisdom and power of God unto salvation. (2.) That there is an inseparable connection, by God's appointment, between faith and salvation, gospel faith carrying a sinner quite out of himself and from off his own righteousness. (3.) That there be a particular conviction, by the Spirit, of the necessity of a Redeemer to their souls in particular; whereby they become weary, heavy laden, and burdened. (4.) A serious full recumbency and rolling of the soul upon Christ in the promise of the gospel, as an all-sufficient Saviour, able to deliver and save to the utmost them that come to God by him; ready, able, and willing, through the preciousness of his blood and sufficiency of his ransom, to save every soul that shall

[1] The last clauses of this sentence are obscure. In the edition by the Rev. Adam Gib, 1755, it is proposed to render them,—"which is not revealed to the object of justification, or in the way whereby a sinner may be justified." If we were at liberty to change the "nor" into "but," a meaning sufficiently intelligible would be obtained, without any violent alteration of the text, and quite in harmony with the scope of the reasoning.—Ed.

freely give up themselves unto him for that end, amongst whom he is resolved to be. And in doing of all this, there is none called on by the gospel once to inquire after the purpose and intention of God concerning the particular object of the death of Christ, every one being fully assured that his death shall be profitable to them that believe in him and obey him.

Now, fourthly, after all this, and not before, it lies upon a believer to assure his soul, according as he finds the fruit of the death of Christ in him and towards him, of the good-will and eternal love of God to him in sending his Son to die for him in particular. What a preposterous course, and how opposite to the rule of the gospel, were it, to call upon a man to believe that it was the intention and purpose of God that Christ should die for him in particular, and desire him to assure his soul thereof, before he be convinced either,—1. Of the truth of the gospel in general; or, 2. That faith is the only way of salvation; or, 3. That himself standeth in need of a Saviour; or, 4. That there is enough in Christ to save and recover him if he give up himself unto him in his own way! Now, it is most apparent that it is only such as these that are bound to believe that whereof we discourse.

The argument, then, must be once again reformed, and thus proposed:—

"That which every one, convinced of the necessity of a Saviour, and of the right way of salvation, hungering, thirsting, and panting after Jesus Christ, as able alone to give him refreshment, is bound to believe, is true; but every such a one is bound to believe that Christ died for him in particular: *ergo*, it is true." And some grant the whole without any prejudice to the cause we have undertaken to defend. It is most apparent, then,—1. That all that are called by the word are not, in what state or condition soever they continue, bound to believe that Christ died for them; but only such as are so qualified as before described. 2. That the precept of believing, with fiduciary confidence, that Christ died for any in particular is not proposed nor is obligatory to all that are called; nor is the non-performance of it any otherwise a sin, but as it is in the root and habit of unbelief, or not turning to God in Christ for mercy. 3. That no reprobate, for whom Christ died not, shall be condemned for not believing that Christ died for him in particular, which is not true; but for not believing those things whereunto he was called, before related, which are all most true, and that in reference to him. 4. That the command of believing in Christ, which is especially urged as given unto all, is not, in that particular contended about, obligatory unto any but upon fulfilling of the conditions thereto required. 5. To "believe on the name of Jesus Christ," which is the command, 1 John iii. 23, is not to believe that it was the intention

of God that Christ should die for us in particular, but to rest upon him for salvation, as Isa. l. 11. Neither,—6. Is the testimony of God, to which we ought to set our seal that it is true, any other but this, "He that hath the Son hath life, but he that hath not the Son of God hath not life," 1 John v. 12; which reprobates disbelieving, do what in them lies to make God a liar, and are justly condemned for it. He that desireth to see more of this argument, let him consult, if he please, Piscator, Perkins, Twisse, Synod of Dort, Du Moulin, Baronius, Rutherford, Spanheim, Amesius, others, etc.

Obj. II. "That doctrine which fills the minds and souls of poor miserable sinners with doubts and scruples whether they ought to believe or no, when God calls them thereunto, cannot be agreeable to the gospel. But this doth the doctrine of the particularity of redemption. It fills the minds of sinners with scruples and fears whether they may believe or no, and that because they are uncertain whether it was the intention of God that Christ should die for them in particular or no, seeing it is supposed that he died not for all, but only for his elect; whereupon the soul, when it is called upon to believe, may justly fall a-questioning whether it will be available or no for him so to do, and whether it be his duty or no, seeing he knoweth not whether Christ died for him or no."

*Ans.* 1. That scruples, doubts, and fears, the proper issue of unconquered remaining unbelief, will often arise in the hearts of sinners, sometimes against, sometimes taking occasion from, the truth of the gospel, is too evident upon experience. All the question is, whether the doctrine itself scrupled or stumbled at do of itself, in its own nature, give cause thereto unto those who rightly perform their duty? or whether all those fears and scruples be the natural product and issue of corruption and unbelief, setting up themselves against the truth as it is in Jesus? The first we deny, concerning the doctrine of the particularity of effectual redemption; the latter God alone can remedy.

2. This objection supposeth that a man is bound to know and be persuaded (that is, to believe) that Jesus Christ died by the appointment of God for him in particular, before he believe in Jesus Christ. Nay, this they make the bottom of their argument, that men, according to our persuasion, may scruple whether they ought to believe or no, because they are not assured before that Christ died for them in particular, by the designation and appointment of God. Now, if this be not to involve themselves in a plain contradiction, I know not what is; for what, I pray, is it, according to Scripture, for a man to be assured that Christ died for him in particular? Is it not the very highest improvement of faith? doth it not include a sense of the spiritual love of God shed abroad in our hearts? Is it not the top of the apostle's consolation, Rom. viii. 34, and the bottom of all his joyful assurance, Gal. ii. 20? So that they evidently require that a man must believe before

he do believe,—that he cannot believe, and shall exceedingly fear whether he ought to do so or no, unless he believe before he believe! Methinks such removing of scruples were the ready way to entangle doubting consciences in farther inextricable perplexities.

3. We deny that a persuasion that it was the will of God that Christ should die for him in particular either is or can be any way necessary that a sinner be drawn to believe. For, considering sinners as such whose duty it is to believe the call of Christ, Matt. xi. 28, Isa. lv. 1; that command of God, 1 John iii. 23; that promise of life upon believing, John iii. 36; that threat of unbelief, *ibid;* the all-sufficiency of the blood of Christ to save all believers, Acts xx. 21, Eph. v. 2; the assured salvation of all believers without exception, Mark xvi. 16, and the like, are enough to remove all doubts and fears, and are all that the Scripture holds out for that purpose.

4. That persuasion which (1.) asserts the certainty of salvation by the death of Christ unto all believers whatsoever; (2.) that affirms the command of God and the call of Christ to be infallibly declarative of that duty which is required of the person commanded and called,—which, if it be performed, will be assuredly acceptable to God; (3.) that holds out purchased free grace to all distressed, burdened, consciences in general; (4.) that discovers a fountain of blood, all-sufficient to purge all the sin of every one in the world that will use the appointed means for coming unto it;—that doctrine, I say, cannot possibly be the cause of any doubt or scruple in the minds of convinced, burdened sinners, whether they ought to believe or no. Now, all this is held forth by the doctrine of particular effectual redemption, in the dispensation of the gospel suitable thereto.

I shall, then, let go this objection without farther pursuit, only attended with this query, What it is that, according to the authors of universal redemption, men are bound to believe, when they know beforehand that Christ died for them in particular? A persuasion of the love of God and good-will of Christ it cannot be; that they have beforehand, John iii. 16; Rom. v. 8: nor a coming to God by Christ for an enjoyment of the fruits of his death; for what is that, I pray? No fruits of the death of Christ, according to them, but what are common to all; which may be damnation as well as salvation, for more are damned than saved,—infidelity as well as faith, for the most are unbelievers. The immediate fruits of the death of Christ can be nothing but that which is common to them with those that perish. Plainly, their faith in Christ will at length appear to be Socinian obedience.

There be two[1] things that remain, about which there is no small contention, both things in themselves excelling and valuable, both laid claim to by the several persuasions concerning which we treat;

[1] From the particulars enumerated in the following sentence, and the three objections that are considered, "two" seems to have been written, by an oversight, for "three."—Ed.

but with such an unequal plea, that an easy judgment might serve to decide the controversy. Now, these are, first, the exaltation of God's free grace, the merit of Christ, and the consolation of our souls. Let us consider them in order, and let each persuasion take its due.

OBJ. III. For the first, or the *exaltation of God's free grace.* I know not how it comes to pass, but so it is, men have entertained a persuasion that the opinion of *universal redemption* serveth exceedingly to set forth the *love and free grace of God,* yea, they make free grace, that glorious expression, to be nothing but that which is held forth in this their opinion,—namely, that God loveth *all,* and gave Christ to die for *all,* and is ready to save *all,* if *they will come to him.* "Herein," say they, "is *free grace* and love magnified indeed; this is the universality of free grace,"—and such other flourishing expressions; "whereas the contrary opinion chains up the love and grace of God to a few."

But stay a little. What, I pray, is this your grace, free grace, that is universal? Is it the grace of election? Truly no; God hath not chosen all to salvation, Rom. ix. 11, 12; Eph. i. 4; Rom. viii. 28. Is it the grace of effectual vocation? No, neither. Doubtless that it cannot be; for "whom God calls he also justifies," and "glorifies," Rom. viii. 30, xi. 25, 26, 29. Nay, all have not been, are not, outwardly called, chap. x. 14. Is it the grace of cleansing and sanctification? Why, are all purged? are all washed in the blood of Jesus? Or is it the church only, Eph. v. 25–27. Some, sure, are also defiled still, Tit. i. 15. Faith is the principle of the heart's purification, and "all men have not faith." Is it the grace of justification, —the free love and mercy of God in pardoning and accepting sinners? But, friends, is this universal? Are all pardoned? are all accepted? see Rom i. 17, iii. 22, v. 1. Is it the grace of redemption in the blood of Christ? see, I pray, Rev. v. 9. What then, I pray, is this your universal free grace? Is it not universally a figment of your own brains? or is it not a new name for that old idol free-will? Is it not destructive to free grace in every branch of it? Doth it not tend to the eversion of the whole covenant of distinguishing grace, evidently denying that the conditions thereof are wrought in any of the federates by virtue of the promise of the covenant? Are not the two great aims of their free grace to mock God and exalt themselves? Do not they propose the Lord as making a pretence of love, good-will, free grace, and pardon unto all, yet never once acquainting incomparably the greatest number of them with any such love or good-will at all, although he know that without his effecting of it they can never come to any such knowledge? For those that are outwardly called to the knowledge of these things, do they not, by their universal grace, feign the Lord to pretend that he loves them all, has sent his Son to die for them all, and to desire that they all may

be saved, yet upon such a condition as, without him, they can no more effect than to climb to heaven by a ladder, which yet he will not do? Do not they openly make God to say, "Such is this my love, my universal grace, that by it I will freely love them, I dare joyfully embrace them, in all things but only that which will do them good?" Would not they affirm him to be a grossly counterfeiting hypocrite that should go to a poor blind man, and tell him, "Alas, poor man, I pity thy case, I see thy want, I love thee exceedingly; open thine eyes, and I will give thee a hundred pounds?" And dare they assign such a deportment to the most holy God of truth? Is their universal grace any thing but a mock? Did that ever do good to any, as to salvation, which is common to all? Are they not the two properties of the grace of God in the Scripture, that it is discriminating and effectual? And is not their grace any thing else but these? Let it be granted that all is true which they say concerning the extent of grace; is it such grace as that ever any soul was saved by? Why, I pray, then, are not all? "Why," they will say, "because they do not believe." So, then, the bestowing of faith is no part of this free grace. See your second aim, even to exalt yourselves and your free-will into the room of grace; or, at least, leaving it room to come in, to have the best share in the work of salvation,—namely, believing itself, that makes all the rest profitable. See, now, what your universality of free grace leads and tends to. Are not the very terms opposite to one another? In a word, to bring in reprobates to be objects of free grace, you deny the free grace of God to the elect; and to make it universal, you deny it to be effectual. That all may have a share of it, they deny any to be saved by it; for saving grace must be restrained.

On the other side; in what one tittle, I pray you, doth the doctrine of the effectual redemption of God's elect only, in the blood of Jesus, impair the free grace of God? Is it in its *freedom?* Why, we say it is so free, that if it be not altogether free it is no grace at all. Is it in its *efficacy?* Why, we say that by grace we are saved, ascribing the whole work of our recovery and bringing to God, in "solidum," thereto. Is it in its *extent?* We affirm it to be extended to every one that is, was, or ever shall be delivered from the pit. It is true, we do not call grace that goeth into hell free grace, in a gospel notion; for we deem the free grace of God so powerful, that wherever it hath designed and chosen out itself a subject, that it brings God, and Christ, and salvation with it, to eternity.

"But you do not extend it unto all; you tie it up to a few." *De te largitor, puer.* Is the extending of the love and favour of God in our power? Hath he not mercy on whom he will have mercy, and doth he not harden whom he will? Yet, do not we affirm that it is extended to the universality of the saved ones? Should we

throw the children's bread to dogs? Friends, we believe that the grace of God in Christ worketh faith in every one to whom it is extended; that the conditions of that covenant which is ratified in his blood are all effectually wrought in the heart of every covenantee; that there is no love of God that is not effectual; that the blood of Christ was not shed in vain; that of ourselves we are dead in trespasses and sins, and can do nothing but what the free grace of God worketh in us: and, therefore, we cannot conceive that it can be extended to all. [As] for you, who affirm that millions of those that are taken into a new covenant of grace do perish eternally, that it is left to men to believe that the will of God may be frustrate and his love ineffectual, that we distinguish ourselves one from another,—you may extend it whither you please, for it is indifferent to you whether the objects of it go to heaven or to hell.

But in the meanwhile, I beseech you, friends, give me leave to question whether this you talk of be God's free grace, or your fond figment? his love, or your wills? for truly, for the present, it seems to me the latter only. But yet our prayers shall be that God would give you infinitely more of his love than is contained in that ineffectual universal grace wherewith you so flourish. Only, we shall labour that poor souls be not seduced by you with the specious pretences of free grace to all,—not knowing that this your free grace is a mere painted cloth, that will give them no assistance at all to deliver them from that condition wherein they are, but only give them leave to be saved if they can; whereas they are ready, by the name you have given to the brat of your own brain, to suppose you intend an effectual, almighty, saving grace, that will certainly bring all to God to whom it is extended, of which they have heard in the Scripture; whilst you laugh in your sleeves, to think how simply these poor souls are deluded with that empty show, the substance whereof is this, "Go your ways; be saved if you can, in the way revealed; God will not hinder you."

Obj. IV. Each party contests about the *exaltation of the merit of Christ;* for so are their mutual pretences. Something hath been said to this before, so that now I shall be brief. Take, then, only a short view of the difference that is between them, where each pretends to exalt the merit of Christ in that which is by the other denied, and this plea will suddenly be at an end.

There is but one only thing that concerns the death of Christ in which the authors of the *general ransom* are upon the affirmative, and whereby they pretend to set forth the excellency of his death and oblation, namely, that the benefits thereof are extended unto all and every one, whereas their adversaries straiten it unto a few, a very few,—none but the elect; which, they say, is derogatory to the honour of the Lord Jesus Christ. And this is that wherein they pretend so exceedingly to advance his name and merit above the

pitch that they aim at who assert the effectual redemption of the elect only. The truth is, the measure of the honour of Jesus Christ is not to be assigned by us, poor worms of the dust; that he takes to be honour which he gives and ascribes unto himself, and nothing else. He hath no need of our lie for his glory: so that if *this* did, in our eyes, seem for the exaltation of the glory of Christ, yet, arising from a lie of our own hearts, it would be an abomination unto him. Secondly, We deny that this doth any way serve to set out the nature and dignity of the death of Christ; because the extent of its efficacy to all (if any such thing should be) doth not arise from its own innate sufficiency, but from the free pleasure and determination of God: which how it is enervated by a pretended universality was before declared. Thirdly, The value of a thing ariseth from its own native sufficiency and worth unto any purpose whereunto it is to be employed; which the maintainers of effectual redemption do assert, in the death of Christ, to be much above what any of their adversaries ascribe unto it.

Should I now go about to declare in how many things the honour of Christ, and the excellency of his death and passion, with the fruits of it, is held forth in that doctrine which we have sought to open from the Scriptures, above all that can be assigned to it agreeable to their own principal maxims who maintain universal redemption (and that according to truth itself), I should be forced to repeat much that hath already been spoken, so that it shall suffice me to present the reader with this following antithesis:—

| Universalists. | Scriptural Redemption. |
|---|---|
| 1. Christ died for all and every one, elect and reprobate. | 1. Christ died for the elect only. |
| 2. Most of them for whom Christ died are damned. | 2. All those for whom Christ died are certainly saved. |
| 3 Christ, by his death, purchased not any saving grace for them for whom he died. | 3. Christ by his death purchased all saving grace for them for whom he died. |
| 4. Christ took no care for the greatest part of them for whom he died, that ever they should hear one word of his death. | 4. Christ sends the means and reveals the way of life to all them for whom he died. |
| 5. Christ, in his death, did not ratify nor confirm a covenant of grace with any federates, but only procured by his death that God might, if he would, enter into a new covenant with whom he would, and upon what condition he pleased. | 5. The new covenant of grace was confirmed to all the elect in the blood of Jesus. |

| Universalists. | Scriptural Redemption. |
| --- | --- |
| 6. Christ might have died, and yet no one be saved. | 6. Christ, by his death, purchased, upon covenant and compact, an assured peculiar people. the pleasure of the Lord prospering to the end in his hand. |
| 7. Christ had no intention to redeem his church, any more than the wicked seed of the serpent. | 7. Christ loved his church, and gave himself for it. |
| 8. Christ died not for the infidelity of any. | 8. Christ died for the infidelity of the elect. |

Divers other instances of the like nature might be easily collected, upon the first view whereof the present difference in hand would quickly be determined. These few, I doubt not, are sufficient, in the eyes of all experienced Christians, to evince how little the *general ransom* conduceth to the honour and glory of Jesus Christ, or to the setting forth of the worth and dignity of his death and passion.

OBJ. V. The next and last thing which comes under debate in this contest is *gospel consolation*, which God in Christ is abundantly willing we should receive. A short disquisition whether of the two opinions treated on doth give the firmest basis and soundest foundation hereunto, will, by the Lord's assistance, lead us to an end of this long debate. THE GOD OF TRUTH AND COMFORT GRANT THAT ALL OUR UNDERTAKINGS, OR RATHER HIS WORKINGS IN US, FOR TRUTH, MAY END IN PEACE AND CONSOLATION!

To clear this, some things are to be premised; as,—

1. All true evangelical consolation belongeth only to believers, Heb. vi. 17, 18,—God's people, Isa. xl. 1, 2; upon unbelievers the "wrath of God abideth," John iii. 36.

2. To make out consolation unto them to whom it is not due is no less a crime than to hide it from them to whom it doth belong, Isa. v. 20; Jer. xxiii. 14; Ezek. xiii. 10.

3. T. M[ore]'s attempt to set forth the death of Christ so that all might be comforted, meaning all and every one in the world, as appeareth, is a proud attempt to make that straight which God hath made crooked, and most opposite to the gospel.

4. That doctrine which holds out consolation from the death of Christ to unbelievers, cries, "Peace, peace," when God says, "There is no peace."

These things being premised, I shall briefly demonstrate these four following positions:—1. That the extending of the death of Christ unto a universality, in respect of the object, cannot give the least ground of consolation to them whom God would have to be comforted by the gospel. 2. That the denying of the efficacy of the

death of Christ towards them for whom he died cuts the nerves and sinews of all strong consolation, even such as is proper to believers to receive, and peculiar to the gospel to give. 3. That there is nothing in the doctrine of redemption of the elect only that is yet in the least measure to debar them from consolation to whom comfort is due. 4. That the doctrine of the effectual redemption of the sheep of Christ, by the blood of the covenant, is the true solid foundation of all durable consolation.

1. Begin we with the first,—that the extending of the death of Christ unto a *universality*, in respect of the object, hath nothing in it, as peculiar unto it, that can give the least ground of consolation unto them whom God would have to be comforted. That gospel consolation, properly so called, being a fruit of actual reconciliation with God, is proper and peculiar only to believers, I laid down before, and suppose it to be a truth out of all question and debate. Now, that no consolation can be made out to them as such, from any thing which is peculiar to the persuasion of a general ransom, is easily proved by these following reasons:—

(1.) No consolation can arise unto believers from that which is nowhere in the Scripture proposed as a ground, cause, or matter of consolation, as the general ransom is not: for,—first, That which hath no being can have no affection nor operation; secondly, All the foundations and materials of consolation are things particular, and peculiar only to some, as shall be declared.

(2.) No consolation can accrue unto believers from that which is common unto them with those whom,—first, God would not have comforted; secondly, that shall assuredly perish to eternity; thirdly, that stand in open rebellion against Christ; fourthly, that never hear one word of gospel or consolation. Now, to all these, and such as these, doth the foundation of *consolation*, as proposed with and arising from the *general ransom*, equally appertain with the choicest of believers.

(3.) Let a man try in the time, not of disputation, but of desertion and temptation, what consolation or peace to his soul he can obtain from such a collection as this, "Christ died for all men; I am a man: therefore, Christ died for me." Will not his own heart tell him, that notwithstanding all that he is assured of in that conclusion, the wrath of God may abide on him for evermore? Doth he not see that, notwithstanding this, the Lord showeth so little love unto millions of millions of the sons of men, of whom the former collection (according to the present opinion) is true as well as of himself, as that he doth not once reveal himself or his Son unto them? What good will it do me to know that Christ died for me, if notwithstanding that I may perish for ever? If you intend me any consolation from that which is common unto all, you must tell me what it

is which all enjoy which will satisfy my desires, which are carried out after assurance of the love of God in Christ. If you give me no more to comfort me than what you give, or might have given, to Judas, can you expect I should receive settlement and consolation? Truly, miserable comforters are ye all, physicians of no value, Job's visitors,—skilful only to add affliction unto the afflicted.

"But be of good comfort," will Arminians say; "Christ is a propitiation for all sinners, and now thou knowest thyself so to be." *Ans.* True; but is Christ a propitiation for all the sins of those sinners? If so, how can any of them perish? If not, what good will this do me, whose sins perhaps (as unbelief) are such as for which Christ was not a propitiation? "But exclude not thyself; God excludeth none; the love which caused him to send his Son was general towards all." Tell not me of God's excluding; I have sufficiently excluded myself. Will he powerfully take me in? Hath Christ not only purchased that I shall be admitted, but procured me ability to enter into his Father's arms? "Why, he hath opened a door of salvation to all." Alas! is it not a vain endeavour, to open a grave for a dead man to come out? Who lights a candle for a blind man to see by? To open a door for him to come out of prison who is blind, and lame, and bound, yea dead, is rather to deride his misery than to procure him liberty. Never tell me that will yield me strong consolation, under the enjoyment whereof the greatest portion of men perish everlastingly.

2. The opinion concerning a general ransom is so far from yielding firm consolation unto believers from the death of Christ, that it quite overthrows all the choice ingredients of strong consolation which flow therehence; and that,—first, By strange divisions and divulsions of one thing from another, which ought to be conjoined to make up one certain foundation of confidence; secondly, By denying the efficacy of his death towards them for whom he died: both which are necessary attendants of that persuasion.

First, They so divide the *impetration* of redemption and the *application* thereof,—the first being in their judgments the only proper immediate fruit and effect of the death of Christ,—that the one may belong to millions who have no share in the other; yea, that redemption may be obtained for all, and yet no one have it so applied unto them as to be saved thereby. Now, the first of these, such as it is, is an ineffectual possible redemption, notwithstanding which all the sons of men might perish everlastingly, being the whole object of the death of Christ (as is asserted), separated and divided from all such application of redemption unto any as might make it profitable and useful in the least measure (for they deny this application to be a fruit of the death of Christ; if it were, why is it not common to all for whom he died?) What comfort this can in the least degree afford

to any poor soul will not dive into my apprehension. "What shall I do?" saith the sinner; "the iniquity of my heels compasseth me about. I have no rest in my bones by reason of my sin: and now, whither shall I cause my sorrow to go?" Be of good cheer; Christ died for sinners. "Yea, but shall the fruits of his death be certainly applied unto all them for whom he died? If not, I may perish for ever." Here let them that can, answer him, according to the principles of Universalists, without sending him to his own strength in believing, or that which, in the close, will be resolved into it, "et erit mihi magnus Apollo:" and if they send him thither, they acknowledge the consolation concerning which they boast properly to proceed from ourselves, and not from the death of Christ.

Secondly, Their separating between the oblation and intercession of Jesus Christ makes little for the consolation of believers, yea, indeed, quite everts it.

There are, amongst others, two eminent places of Scripture wherein the Holy Ghost holdeth forth consolation to believers, against these two general causes of all their troubles and sorrows,—namely, their afflictions and their sins. The first is Rom. viii. 32–34, the other 1 John ii. 1, 2; in both which places the apostles make the bottom of the consolation which they hold out to believers in their afflictions and failings to be that strait bond and inseparable connection that is between these two, with the identity of their objects, —namely, the oblation and intercession of Jesus Christ. Let the reader consult both the texts, and he shall find that on this lies the stress, and herein consists the strength, of the several proposals for the consolation of believers; which, in both places, is principally intended. A more direct undertaking for this end and purpose cannot be produced. Now, the authors of universal redemption do all of them divide and separate these two; they allow of no connection between them, nor dependence of one upon another, farther than is effected by the will of man. His oblation they stretch to all; his intercession to a few only. Now, the death of Christ, separated from his resurrection and intercession, being nowhere proposed as a ground of consolation, yea, positively declared to be unsuitable to any such purpose, 1 Cor. xv. 14, certainly they who hold it out as so done are no friends to Christian consolation.

Thirdly, Their denial of the procurement of faith, grace, holiness, —the whole intendment of the new covenant,—and perseverance therein, by the death and blood-shedding of Jesus Christ, unto all them, or any of them, for whom he died, doth not appear to be so suitable an assertion for to raise consolation from his cross as is vainly pretended. I pray, what solid consolation can be drawn from such dry breasts as from whence none of these things do flow? That they have not immediate dependence on the death of Christ, according to

the persuasion of the assertors of universal grace, hath been before declared, and is by themselves not only confessed, but undertaken to be proved. Now, where should a soul look for these things, but in the purchase of Christ? Whence should they flow, but from his side? Or is there any consolation to be had without them? Is not the strongest plea for these things, at the throne of grace, the procurement of the Lord Jesus? What promise is there of any thing without him? Are not all the promises of God yea and amen in him? Is there any attainment of these things in our own strength? Is this the consolation you afford us, to send us from free grace to free will? Whither, I pray, according to this persuasion, should a poor soul go that finds himself in want of these things? "To God, who gives all freely." But doth God bless us with any spiritual blessings but only in Jesus Christ? Doth he bless us with any thing in him but what he hath procured for us? Is not all grace as well procured by as dispensed in a Mediator? Is this a way to comfort a soul, and that from the death of Christ, to let him know that Christ did not procure those things for him without which he cannot be comforted? "Credat Apella."

It is, then, most apparent, that the general ransom (which is pretended) is so far from being the bottom of any solid consolation unto them whose due it is, that it is directly destructive of, and diametrically opposed unto, all those ways whereby the Lord hath declared himself willing that we should receive comfort from the death of his Son, drying up the breast from whence, and poisoning the streams whereby, it should be conveyed unto our souls.

3. The next thing we have to do is, to manifest that the doctrine of the effectual redemption of the elect only by the blood of Jesus is not liable to any just exception as to this particular, nor doth any way abridge believers of any part or portion of that consolation which God is willing they should receive. That alone which, by the opposers of it, with any colour of reason, is objected (for as for the exclamation of shutting out innumerable souls from any share in the blood of Christ, seeing confessedly they are reprobate unbelievers and persons finally impenitent, we are not at all moved at it), comes to this head:—"That there is nothing in the Scripture whereby any man can assure himself that Christ died for him in particular, unless we grant that he died for all."

First, That this is notoriously false, the experience of all believers who, by the grace of God, have assured their hearts of their share and interest in Christ as held out unto them in the promise, without the least thought of universal redemption, is a sufficient testimony. Secondly, That the assurance arising from a practical syllogism, whereof one proposition is true in the word, and the second by the witness of the Spirit in the heart, is infallible, hath hitherto been acknowledged

by all. Now, such assurance may all believers have that Christ died for them, with an intention and purpose to save their souls. For instance: all believers may draw out the truth of the word and the faith created in their hearts into this conclusion:—[*First,*] "Christ died for all believers,"—that is, all who choose him and rest upon him as an all-sufficient Saviour; not that he died for them as such, but that all such are of those for whom he died. He died not for believers as believers, though he died for all believers; but for all the elect as elect, who, by the benefit of his death, do become believers, and so obtain assurance that he died for them. [As] for such of those that are elected who are not yet believers, though Christ died for them, yet we deny that they can have any assurance of it whilst they continue such. You suppose it a foul contradiction, if a man should be said to have assurance that Christ died for him in particular, and yet continue an unbeliever. This first proposition, as in the beginning laid down, is true in the word, in innumerable places. *Secondly,* The heart of a believer, in the witness of the Spirit, assumes, "But I believe in Christ;" that is, "I choose him for my Saviour, cast and roll myself on him alone for salvation, and give up myself unto him, to be disposed of unto mercy in his own way." Of the truth of this proposition in the heart of a believer, and the infallibility of it, there are also many testimonies in the word, as is known to all; from whence the conclusion is, "Therefore the Lord Jesus Christ died for me in particular, with an intention and purpose to save me."

This is such a collection as all believers, and none but believers, can justly make, so that it is peculiar to them alone; and unto those only is this treasure of consolation to be imparted. The sufficiency of the death of Christ for the saving of every one, without exception, that comes unto him, is enough to fill all the invitations and entreaties of the gospel unto sinners, to induce them to believe; which when, by the grace of Christ, they do, closing with the promise, the fore-mentioned infallible assurance of the intention and purpose of Christ to redeem them by his death, Matt. i. 21, is made known unto them. Now, whether this be not a better bottom and foundation for a man to assure his soul unto rest and peace upon, than that reasoning which our opposers in this business must, suitably to their own principles, lay as a common stone,—namely, "Christ died for all men; I am a man: therefore Christ died for me,"—let any man judge; especially considering that indeed the first proposition is absolutely false, and the conclusion, if it could be true, yet, according to their persuasion, can be no more ground of consolation than Adam's fall. All this is spoken not as though either one opinion or other were able of itself to give consolation, which God alone, in the sovereignty of his free grace, can and doth create; but only to

show what principles are suitable to the means whereby he worketh on and towards his elect.

4. The drawing of gospel consolation from the death of Christ, as held out to be effectual towards the elect only, for whom alone he died, should close up our discourse; but considering, first, how abundantly this hath been done by divers eminent and faithful labourers in the vineyard of the Lord already; secondly, how it is the daily task of the preachers of the gospel to make it out to the people of God; thirdly, how it would carry me out, besides my purpose, to speak of things in a *practical*, so *atheological* way, having designed this discourse to be purely *polemical;* and, fourthly, that such things are no more expected nor welcome to wise and learned men, in controversies of this nature, than knotty, crabbed, scholastic objections in popular sermons and doctrinal discourses, intended merely for edification,—I shall not proceed therein. Only, for a close, I desire the reader to peruse that one place, Rom. viii. 32–34; and I make no doubt but that he will, if not infected with the leaven of the error opposed, conclude with me, that if there be any comfort, any consolation, any assurance, any rest, any peace, any joy, any refreshment, any exultation of spirit, to be obtained here below, it is all to be had in the blood of Jesus long since shed, and his intercession still continued; as both are united and appropriated to the elect of God, by the precious effects and fruits of them both drawn to believe and preserved in believing, to the obtaining of an immortal crown of glory, that shall not fade away.

Μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

W.B. 2/19/29

# POSTHUMOUS SERMONS.

## SERMON I.

### THE STRENGTH OF FAITH.

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."—ROM. iv. 20.

IN this chapter the apostle singleth out a signal example, to make good the conclusion which, by sundry convincing demonstrations, he had proved in the foregoing chapter; namely, that the justification of a sinner could by no means be brought about nor accomplished but by the righteousness of faith in Christ. This, I say, in the example of Abraham, and from the testimonies given concerning him, and the way whereby he was justified before God, the apostle proves from the beginning of the chapter to the end of verse 17. From thence to the end of verse 22 he describes that faith of Abraham whereby he obtained acceptation with God; that in all things he might propose him as an example and an encouragement unto us.

Among the many excellencies which are given in, in the description of this faith of his, arising from its cause, object, matter, and manner, not now to be insisted on, this is none of the least which is mentioned in my text, "He staggered not."

There is a μείωσις in the words, wherein, by a negation, the contrary to what is denied is strongly asserted: "He staggered not by unbelief;" that is, he was steadfast in believing, or, as it is expounded in the close of the verse, "he was strong in faith."

The words may yield us these two observations:—

*Observation* 1. All staggering at the promises of God is through unbelief.

Saith the apostle, "He staggered not through unbelief." Men are apt to pretend many other reasons, and do use other pleas; but the truth is, all our staggering is through unbelief. But this proposition from these words I have long since, in another way, proved, evinced, and applied.[1]

[1] See the sermon on this text, vol. viii. p. 207.

There is another proposition lies in the text, and that I shall now apply myself unto, which is this:—

*Obs. 2. Steadfastness in believing the promises is exceeding acceptable unto God.*

In treating upon this subject, I shall do these two things:—I. Explain the terms of the proposition. II. Give the proof of it.

I. As to the former of these,—

1. There is the object concerning which the affirmation is laid down: "The promises," the promises of God. The promises of God are the declaration of the purposes of his grace towards his elect, according to the tenor of the covenant. That pointed unto in my text was the old great promise of Christ, which contains in it all others; because "in him all the promises of God are yea and amen," 2 Cor. i. 20. So that although I shall speak nothing but what will be true with reference to every promise of God whatever, yet I shall bear a chief respect to the promises that exhibit Christ and the free grace of God in him unto sinners;—steadfastness in believing these promises.

2. There is the act that is exercised about this object; and that is, *believing*. It is steadfastness in believing we speak of.

I shall not make it my design to insist much on the nature of faith, and to debate the differences that are among men about it. Only so much must be spoken concerning it as may give us an acquaintance with that whereof we are treating.

How many have been the disputes of men about the nature of faith—the subject, proper object, formal reason of it—all know. And how little the church of God is beholding to men, who have made it their business to involve things of general duty, and absolute necessity unto all believers, in intricate disputes,—men that will duly weigh it may easily know. By some men's too much understanding, others are brought to understand nothing at all. He that would have the things of his own spiritual experience and daily duty made unintelligible to him, let him consider them as stated in men's philosophical disputes about them. Thus, some place faith in one distinct faculty of the soul, some in another, and some say there are no such things as distinct faculties in the soul. Some place it in both the chief,—the understanding and the will; and some say, it is impossible that one habit should have its residence in two faculties.

For my part, my intention principally is, to speak to such as God chooseth,—the poor and foolish of the world. And the means whereby he will bring them to himself are not, I am sure, above that understanding which the Son of God hath given them, 1 John v. 20. And whereas the general way, in treating of faith, is, for the most part, to use strictness of expression, that so it may be delivered in a

philosophical exactness; the constant way of the Holy Ghost is, by metaphorical expressions, accommodations of it to things of sense and daily usage in the meanest, to give a relish and perception of it to all that are interested in it. And so shall I labour to speak, that every one that doth believe may know what it is to believe.

Only observe this, by the way,—that I speak of believing and of faith in respect of that end, and to that purpose only, in reference whereunto Paul here treats of it; that is, in respect of justification and our acceptation with God. I say, then,—

(1.) That faith, or *believing*, in this restrained sense, doth not consist solely in the assent of the mind to the truth of the promises, or of any promise. When one affirms any thing to us, and we say we believe him,—that is, that the thing he speaks is true,—then there is this assent of the mind. Without this there is no faith. But this alone is not the faith we speak of. This alone and solitary the devils have, and cannot choose but have it, James ii. 19. They believe that which makes them tremble, on the authority of God who revealeth it.

But you will say, "The devil believes only the threats of God,—that which makes him tremble; and so his belief is not a general assent, but partial;—and is thereby distinguished from our assent; which is to all that God hath revealed, and especially the promises."

I answer, The devil believes the promises no less than he doth the threats of God; that is, that they are true, and shall be accomplished. It is part of his misery, that he cannot but believe them. And the promises of God are as much suited to make him tremble as his threatenings. The first promise to us was couched in a threatening to him, Gen. iii. 15. And there is no promise wherein a threatening to him is not couched. Every word concerning Christ, or grace by him, speaks his downfall and ruin. Indeed, his destruction lies more in promises than threats. Promises are what weakens him daily, and gives him a continual foretaste of his approaching destruction.

On this consideration it is evident, that believing, or faith, cannot be solely an assent to the truth of these promises upon the fidelity of the promiser; but this it is also, or originally. Hence it is called, "the receiving the testimony of God," and, therein, "setting to our seal that God is true," John iii. 33. But yet, I think there is somewhat more in receiving of the testimony of God, and setting our seal to it (agreeing, as in contracts, that so it is, and so it shall be), than the bare assent of the mind to the truth of the promises; although, in ordinary speech, to receive a man's testimony, is no more than to believe [that] what he saith, of that concerning which he speaks, is true. But there seems, moreover, in the annexed expression of "setting to our seal," that that is included which he speaks of to Job, chap. v. 27, "Hear it, and know it for thy good." There is a receiving of

it for ourselves, in those expressions; which adds much to a bare assent. I say, then, this assent is of faith, though it be not faith. And in saying it is not justifying faith, we do not deny it, but affirm it to be faith in general. The addition of a peculiar assent destroys not the nature of a thing. Now, faith in general is such an assent as hath been described.

(2.) It is not in the sole consent of the will to close with the promise, as containing that which is good and suitable. There is the matter of the promise to be considered in believing, as well as the promise itself. Christ, with his righteousness and benefits, is, as it were, tendered unto us therein. Whence, by believing we are said to accept of, to "receive the atonement," Rom. v. 11. Now, to consent that the matter of the promise—that which is exhibited in the word of it—is good and desirable, and [that it is] so to us, and to choose it on that account, is required to believing also; and it is properly the receiving of Christ, John i. 12. But yet it is not only precisely and exclusively this. Sarah's faith, Heb. xi. 11, is described by this, that she "judged him faithful who had promised." And this is of the nature of faith, as was said before, the judging him faithful that promiseth, and assenting to the truth of his promises on that account. Now, the first of these may be without the second,—our assent may be without the consent of the will; but the latter cannot be without the former. But yet, there is such an assent as will certainly produce this choice also.

(3.) I suppose I need not say, it doth not entirely consist in the good-liking of the affections, and embracing the things promised. The stony ground received the word presently, and with joy, Matt. xiii. 20. It is said, verse 5, that the seed sprung up immediately, because it had not depth of earth. Where men have warm affections, but not thoroughly-prepared minds and hearts, they presently run away with the word, and profess great matters from it; but where it is laid in deep, it is longer commonly before it appears. When a man receives the word only in the affections, the first touch of them cannot be hid; instantly he will be speaking of it, melt under it, and declare how he is affected with it: "Oh, this sermon hath done me good indeed!" But yet this is not faith, when it is alone. They receive the word with joy, but have not root in themselves, verses 20, 21. When Christ promised "the bread of life,"—that is, himself,—John vi., how many were instantly affected with it, and carried out to strong desires of it! "Lord," say they, "evermore give us this bread," verse 34. They like it, they desire it, at that season; their affections are taken with it: but yet they were but πρόσκαιροι, "temporary," not true believers; for after a season "they went back, and walked no more with Christ," verse 66. Those "who have a taste of the heavenly gift," Heb. vi. 4,

do you not think they like the taste, and are affected with it? There are, indeed, innumerable deceits in this business. I might show on how many false and corrupt accounts, on what sandy foundations, many men's affections may be exceedingly taken with the word of promise, preached or considered; so that there is no concluding of believing to lie in any such thing. When affections go before believing, they are little worth; but when they follow it, they are exceeding acceptable and precious in the sight of God.

(4.) It is not solely "fiducia,"—a *trust*, affiance, or confidence. There is a twofold fiducial trust;—one whereby we trust in Christ for the forgiveness of sin; which you may call adherence. It is such a cleaving to Christ, as that we trust in him for the forgiveness of sins, and acceptation with God. And so much as we trust, so much we adhere, and no more. There is also a trust that our sins are forgiven us; we trust or rest upon it. Now, it cannot be that either of these should be faith entirely, and that the whole of it should be included in them. There is something more in believing than in trusting; and something more in trusting than is absolutely necessary to preserve the entire notion of believing: for we may believe that wherein we do not trust. But yet this I grant, that where there is believing in Christ, there will be trusting in him, more or less. And when faith is increased to some good height, strength, and steadfastness, it is mainly taken up in trust and confidence, John xiv. 1. So to believe as to free our hearts from trouble and disquietment, upon any account whatever, is to trust properly; and that doubting, and staggering, and fear, which in Scripture we find condemned as opposite to faith, are indeed directly opposite to this fiduciary reposing our souls on Christ. So the apostle describes his faith or believing, 2 Tim. i. 12. So to believe as to be persuaded that God is able to keep what we commit to him, is to put our trust in him.

(5.) Having spoken thus much of these particulars, waiving all the arbitrary determinations of the schools, and exactness of words, as to philosophical rules and terms, I shall give you such a general description of faith, or believing, as may answer in some measure the proper and metaphorical expressions of it in the Scriptures; where it is termed, *looking* or *seeing*, *hearing*, *tasting*, *resting*, *rolling* ourselves, *flying for refuge*, *trusting*, and the like.

[1.] There must be, what I spake of in the first place, an assent to the whole truth of the promises of God, upon this ground and bottom,—that he is able and faithful to accomplish them. This certainly is in, if it be not all, our *receiving the testimony* or witness of God, John iii. 33. Sarah, of whom we spake before, received the testimony of God. How did she do it? She "judged him faithful who had promised," Heb. xi. 11. This God proposes to us in the

first place. Eternal life is promised by God, who cannot lie, Tit. i. 2; that is, who is so faithful, as that it is utterly impossible he should deceive any. So Heb. vi. 17, 18, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." The design of God is, that we may receive encouragement in our flying for refuge to the hope set before us,—that is, in believing. What doth he propose to this end? Why, his own faithfulness and immutability, on the account of the engagement of his word and oath. Abraham's faith spoken of, Rom. iv., compriseth this,—yea, is commended from it, verse 21.

The Scripture, indeed, mentions sundry properties of God, on the credit whereof, if I may so speak, our souls are to assent to the truth of his promises, and to acquiesce therein. Two especially are usually named:—

1*st.* His power: "He is able." So Rom. iv. 21, xi. 23.

2*dly.* His faithfulness: as in the places before mentioned, and sundry others.

The sum is, that on the account of God's faithfulness and power, this we are to do, if we will believe;—we are to assent to the truth of his promises, and the certainty of their accomplishment. If this be not done, it is in vain to go forward. Let, then, those who intend any advantage by what shall afterward be spoken, stay here a little, and consider how they have laid this foundation. Many there are who never come to any stability all their days, and yet are never able to fix on any certain cause of their shaking and staggering. The foundation was laid disorderly. This first closing with the faithfulness and power of God in the promises, was never distinctly acted over in and by their souls. And if the foundation be weak, let the building be never so glorious, it will totter, if not fall. Look, then, tc this beginning of your confidence, that this fail you not. And when all other holds fail, this will support you from utter sinking, if at any time you are reduced to that condition that you have nothing else.

[2.] Over and above this, faith, in the Scripture, is expressed (and we find it by experience) to be the will's consent unto, and acceptance of, the Lord Jesus Christ as mediator,—he that accomplished his work as the only way of going to the Father, as the sole and sufficient cause of our acceptation with him, as our only righteousness before him.

It hath been said, that faith is the receiving of Christ as a priest and a lord, to be saved by him, and ruled by him. This sounds excellent well. Who is so vile that, endeavouring to believe, is not willing to be ruled by Christ, as well as saved by him? A faith that

would not have Christ to be Lord to rule us, is that faith alone which James rejects. He that would be saved by Christ, and not ruled by him, shall not be saved by him at all. We are to receive a whole Christ, not by halves;—in regard of all his offices, not one or another.

This sounds well, makes a fair show, and there is, in some regard, truth in what is spoken; but "Latet anguis in herba,"—Let men explain themselves, and it is this: The receiving of Christ as a king, is the yielding obedience to him. But that subjection is not a fruit of the faith whereby we are justified, but an essential part of it; so that there is no difference between faith and works or obedience, in the business of justification, both being alike a condition of it.

When I lately read one saying, "That this was one principle that the Church of England went on, in the Reformation, that faith and works have the same consideration in the business of justification," I could not but stand amazed, and conclude that either he or I had been asleep ever since we were born; or that there were two Churches of England,—one that I never knew, and another that he never knew; or else that prejudice is powerful, and makes men confident. Is that the doctrine of the Church of England, as they call it? When, where, by whom was it taught, but by Papists and Socinians, until within a very few years, in England? What place hath it in confessions, homilies, liturgies, controversy writers, or any else of repute for learning and religion in England? But this is no place for contest.

Others at length mince the matter, and say, that faith and works have the same respects to our justification that shall be public and solemn at the last day, at the day of judgment. And is this all that they have intended? How they will justify themselves at the day of judgment for troubling the peace of the saints of God, and shaking the great fundamental articles of the Reformation, I know not; but it is no news, for men loving novelties to dispute themselves they know not whither, and to recoil or retire unhandsomely.

It is true, then, we acknowledge, that faith receives Christ as a lord, as a king; and it is no true faith that will not, doth not do so, and put the soul upon all that obedience which he, as the captain of our salvation, requires at our hands. But faith, as it justifies (in its concurrence, whatever it be, thereunto), closeth with Christ for righteousness and acceptation with God only. And, give me leave to say, it is in that act no less exclusive of good works than of sin. It closeth with Christ in and for that, on the account whereof he is our righteousness, and for and by which we are justified.

But you will say, "This makes you Solifidians;[1] and are you not justly so accounted?"

I say, So was Paul a Solifidian, whose epistles will confute all the

[1] A name derived from two Latin words, signifying *faith alone*.—Ed.

formalists and self-justiciaries in the world. We are Solifidians as to justification:—Christ, grace, and faith are all. We are not Solifidians as to salvation nor gospel conversation, nor the declaration of the efficacy of our believing. Such Solifidians as exclude every thing from an influence in our justification but our acceptation by the grace of God, on faith's receiving of Christ for righteousness and salvation, were all the apostles of Jesus Christ. Such Solifidians as exclude or deny the necessity of works and gospel obedience to him that is justified,—or that say, a true and justifying faith may consist without holiness, works, and obedience,—are condemned by all the apostles, and James in particular.

This, then, I say, is required to faith, or believing,—that we thus receive Christ. John i. 11, "His own received him not." The not receiving of Christ for such purposes as he is sent unto us by the Father, is properly unbelief; and therefore, as it follows, the so receiving him is properly faith, or believing, verse 12. Thus, in preaching the gospel, we are said to make a tender or proffer of Christ, as the Scripture doth, Rev. xxii. 17. Now, that which answers a tender or proffer, is the acceptance of it. So that the soul's willing acceptance of the Lord Jesus Christ for our righteousness before God, being tendered to us in the promises of the gospel for that end and purpose, from the love of the Father, is the main of that believing which is so acceptable unto God.

[3.] Add hereunto that which I cannot say is absolutely of the nature of faith, but in some degree or other (secret or more known to the soul) a necessary concomitant of it; and that is, the soul's resting and quieting itself, and satisfying its affections, in its interest in and enjoyment of a sweet, desirable Saviour. This is called, "cleaving unto the LORD," Josh. xxiii. 8,—the fixing and fastening our affections on God, as ours in covenant. This is the soul's resting in God, its affiance and trusting in him.

And in these three things, which are intelligible to the meanest soul, and written evidently in the words of the Scripture, and in the experience of those who have to do with God in Christ, do I place the believing which is so acceptable to God.

3. There is, next, the qualification of this believing, as laid down in the proposition; and that is, steadfastness,—steadfastness in believing. This is included in the negative. It is said of Abraham that "he staggered not;" that is, he was steadfast. To clear this up a little, take these few observations:—

(1.) Faith, or believing, consists in such an habitual frame of heart, and such actings of the soul, as are capable of degrees of straitening or enlargement, of strength and weakness. Hence there is mention in the Scripture of great faith, "O woman, great is thy faith;" and

of little faith, "O ye of little faith;"—of strong faith, Abraham "was strong in faith;" and of weak faith, or being weak in faith, "him that is weak in the faith receive;"—of faith with doubting, "O ye of little faith, why did ye doubt?" and of faith excluding doubting, "Being strong in faith, he staggered" or "doubted not."

(2.) That faith in every respect is equal as unto sincerity, and differs only in degrees; yea, it is equal in respect of the main effects and advance of it,—in justification, perseverance, and salvation. A little faith is no less faith than a great faith; yea, a little faith will carry a man as safely to heaven, though not so comfortably, nor so fruitfully, as a great faith. Now,—

(3.) Steadfastness respects those different degrees of faith. It is not of the nature of faith, but bespeaks such a degree of it as is acceptable to God that we should have, and every way advantageous to ourselves. It is mentioned by Peter, 2 Epist. iii. 17, "Beware lest ye fall from your own steadfastness," or decline from that stability in believing which you have attained; and by Paul, Col. ii. 5. So that,—

(4.) There may be a true faith, that yet may have many troublesome, perplexing doubtings accompanying it, many sinful staggerings and waverings attending it; and yet not be overthrown, but continue true faith still. Men may be true believers, and yet not strong believers. A child that eats milk hath as truly the nature of a man, as he that, being grown up, lives on strong meat. Now, steadfastness denotes stability in believing, in respect of the three things before mentioned, and by it faith is denominated strong and effectual. And it argues,—

[1.] A well-grounded, firm, unshaken assent to the truth of the promises; and so it is opposed to wavering, James i. 5, 6.

[2.] A resolved, clear consent to receive and close with Christ, as tendered in the promise, for life; and so it is opposed to doubting,—that is, troublesome, disquieting, perplexing doubts.

[3.] The settled acquiescence of the soul in the choice made and the close consented unto; and so it is opposed to abiding trouble, John xiv. 1.

This steadfastness in believing doth not exclude all temptations from without. When we say a tree is firmly rooted, we do not say that the wind never blows upon it. The house that is built on the rock is not free from assaults and storms. The Captain of our salvation, the beginner and ender of our faith, was tempted; and we shall be so, if we follow him. Nor doth it exclude all doubting from within. So long as we have flesh, though faith be steadfast, we shall have unbelief; and that bitter root will bring forth some fruit, more or less, according as Satan gets advantage to water it. But it excludes a falling under temptation, and consequently that trouble and dis-

quietness which ensues thereon: as likewise abiding perplexing doubts, which make us stagger to and fro between hope and fear, questioning whether we close with Christ or not,—have any interest in the promise or not; and is attended with disconsolation and dejectedness of spirit, with real uncertainty of the event.

This, then, is that which I intend by *steadfastness in believing,*—the establishment of our hearts in the receiving of Christ, as tendered by the love of the Father, to the peace and settlement of our souls and consciences. And that our hearts should be thus fixed, settled, and established,—that we should live in the sense and power of it,—is, I say, exceeding acceptable unto God.

There is a twofold evil and miscarriage among us, in the great foundation business of closing with Christ in the promise. Some spend all their days in much darkness and disconsolateness,—disputing it to and fro in their own thoughts, whether their portion and interest lie therein or not. They are off and on, living and dying, hoping and fearing, and commonly fear most when they have best hold,—for that is the nature of doubting. When they are quite cast down, then they set themselves a-work to get up; and when they are up to any comfortable persuasion, instantly they fear that all is not well and right,—it is not so with them as it should be: and thus they stagger to and fro all their lives, to the grief of the Spirit of God, and the discomfort of their own souls.

Others, beginning a serious closing with Christ, upon abiding grounds, and finding it a work of difficulty and tediousness to flesh and blood, relapse into generals, inquire no more, but take it for granted that as much is done as they can accomplish; and so grow formal and secure.

To obviate both these evils, I shall confirm the proposition laid down; but before I proceed to that, I shall draw some corollaries that arise from what hath been spoken in the explication of the proposition already insisted on:—

*Corollary* 1. *Though a little weak faith, where steadfastness is wanting, will carry a man to Christ in heaven, yet it will never carry him comfortably nor pleasantly thither.*

He who hath but a weak faith shall be put to many desperate plunges; every blast of temptation shall cast him down from his consolation, if not turn him aside from his obedience. At best, he is like a man bound in a chain on the top of a high tower; though he cannot fall, yet he cannot but fear. However, it will have a good issue.

*Corol.* 2. *The least true faith will do its work safely, though not so sweetly.*

True faith in the least degree, gives the soul a share in the first resurrection. It is of the vital principle which we receive when we

are quickened. Now, be it never so weak a life we have, yet it is a life that shall never fail. It is of the seed of God, which abideth,—incorruptible seed, that dieth not. A believer is spirit,—is quickened from the dead; be he never so young, never so sick, never so weak, he is still alive, and the second death shall have no power over him. A little faith gives a whole Christ. He that hath the least faith hath as true an interest, though not so clear an interest, in the righteousness of Christ as the most steadfast believer. Others may be more holy than he, but not one in the world is more righteous than he; for he is righteous with the righteousness of Christ. He cannot but be low in sanctification, for a little faith will bring forth but little or low obedience; if the root be weak, the fruit will not be great. But he is beneath none in justification. The most imperfect faith will give present justification, because it interests the soul in a present Christ. The lowest degree of true faith gives the highest completeness of righteousness, Col. ii. 10. You, who have but a weak faith, have yet a strong Christ. So that, though all the world should set itself against your little faith, it should not prevail. Sin cannot do it; Satan cannot do it;—hell cannot do it. Though you take but weak and faint hold on Christ, he takes sure, strong, and unconquerable hold on you. Have you not often wondered, that this spark of heavenly fire should be kept alive in the midst of the sea? It is everlasting; a spark that cannot be quenched,—a drop of that fountain that can never be wholly dried up. Jesus Christ takes special care of them that are weak in faith, Isa. xl. 11. On what account soever they are sick, and weak, and unable, this good Shepherd takes care of them. He shall rule, and they shall abide, Mic. v. 4.

*Corol.* 3. *There may be faith, a little faith, where there wants steadfastness, and* [*where there*] *is much doubting.*

Steadfastness is an eminent qualification, that all attain not to; so that there may be faith where there is doubting, though I do not say there must be. Doubtings in themselves are opposite to believing. They are, if I may so say, unbelieving. A man can hardly believe all his days, and never doubt; but a man may doubt all his days, and never believe. If I see a field overgrown with thistles and weeds, I can say, There may be corn there; but yet the thistles and weeds are not corn. I speak this, because some have no better bottom for their quiet, than that they have been disquieted,—that they have doubted. Doubting may be where faith is; but we cannot conclude that where there is doubting, there is faith; for it may rise against presumption and security as well as against believing. Yet observe, there is a twofold doubting:—

(1.) Of the end. Men question what will become of them in the close; they fluctuate about what will be their latter end. Did not

Balaam do so when he cried, "Let me die the death of the righteous, and let my latter end be like his"? That wretched man was tossed up and down between hopes and fears. This is common to the vilest person in the world. It is but the shaking of their security, if they be alone.

(2.) About the means. The soul doubts whether it loves Christ, and whether Christ loves it or not. This is far more genuine than the former. It discovers, at least, that such a soul is convinced of the excellency and usefulness of Christ, and that it hath a valuation for him; yea, perhaps this may be jealousy from fervency of love sometimes, and not always from weakness of faith. But, however, with these doubtings, faith, at least a little faith, may consist. So was it with the poor man who cried out, "Lord, I believe; help thou mine unbelief." There is believing and unbelieving, faith and doubting, both at work at the same time in the same person,—Jacob and Esau struggling in the same womb.

*Use.* Let not men from their doubting conclude to their believing. He that satisfies himself that his field hath corn because it hath thistles, may come short of a harvest. If thy fears be more about the end than the means,—more about future happiness than present communion with God,—thou canst scarce have a clearer argument of a false, corrupt frame of heart. Some flatter themselves with this, that they have doubted and trembled; but now they thank God they are quiet and at rest. How they came to be so, they cannot tell; only, whereas they were disquieted and troubled, now all is well with them. How many of this sort have I known, who, whilst convictions have been warm upon them, have had many perplexing thoughts about their state and condition; after a while, their convictions have worn off, and their doubtings thence arising departed, and they have sunk down into a cold, lifeless frame! This is a miserable bottom of quiet. If there were no way of casting out doubts and fears but by believing, this were somewhat; but presumption and security will do it also, at least for a season.

But these things fall in only by the way, in reference to what was spoken before.

II. I proceed now to confirm the proposition laid down, according to the explanation given of it before:—

1. And this I shall do first from Scripture testimonies:—

(1.) Take the text itself: "He was strong in faith, giving glory to God." All that God requires of any of the sons of men is, his glory; —that he will not give unto another, Isa. xlii. 8. Let God have his glory, and we may take freely whatever we will;—take Christ, take grace, take heaven,—take all. The great glory which he will give to us, consists in giving him his glory, and beholding of it. Now, if this be

the great thing, the only thing, that God requires at our hands,—if this be the all which he hath reserved to himself, that he be glorified as God, as our God,—he that gives him that, gives him what is acceptable to him. Thus Abraham pleased God by being strong or steadfast in believing. He was strong in faith, and gave glory to God.

The glory of God is spoken of in various senses in the Scripture:—

[1.] The Hebrew word כָּבוֹד, signifies "pondus," or "weight;" whereunto the apostle alludes when he speaks of "an eternal weight of glory," 2 Cor. iv. 17. This is the glory of the thing itself. It likewise signifies splendour, or brightness, where the apostle, in like manner, speaks of "the brightness of glory," Heb. i. 3; which is the greatness and excellency of beauty in all perfections. In this sense, the infinite excellency of God, in his inconceivable perfections, raised up in such brightness as utterly exceeds all our apprehensions, is called his "glory." And so he is "The God of glory," Acts vii. 2, or, the most glorious God; and our Saviour is called "The Lord of glory," 1 Cor. ii. 8, in the same sense. In this respect we can give no glory to God; we can add nothing to his excellencies, nor the infinite, inconceivable brightness of them, by any thing we do.

[2.] Glory relates not only to the thing itself that is glorious, but to the estimation and opinion we have of it,—that is, δόξα; when that which is in itself glorious is esteemed so. The philosopher saith, "Gloria est frequens de aliquo fama cum laude;" or, "Consentiens laus bonorum, incorrupta vox bene judicantium de excellenti virtute." And, in this respect, that which is infinitely glorious in itself, may be more or less glorious in its manifestation and the estimation of it. So glory is not any of God's excellencies or perfections; but it is the esteem and manifestation of them amongst and unto others.

This God declares to be his glory, Exod. xxxiii. 19. Moses desires to see the "glory" of God. This God calls his "face;" that is, the glory of God in itself. "This," saith God, "thou canst not see: 'Thou canst not see my face,'—or, the brightness of my essential glory, the splendour of my excellencies and perfections." Well, what then? shall he have no acquaintance with it? After this God places him in a rock, and tells him, there he will show him his glory. And this he doth under the name of his "back parts;" that is, he will declare to him wherein and how his glory is manifested. Now, this Rock that followed them was Christ, 1 Cor. x. 4. The Lord places Moses in that rock to show him his glory; intimating that there is no glimpse of it to be obtained but only by them who are placed in Christ Jesus. Now, what is this glory of God which he thus showed to Moses? That he declares, Exod. xxxiv. 6;—causing his majesty, or some visible signs of his presence, "to pass before him," he proclaims the name of God, with many gracious properties of his nature and blessedness.

As if he should say, "Moses, wouldst thou see my glory? This is it, that I may be known to be 'the LORD, the LORD God, merciful and gracious;'—let me be known to be this, and thus, and this is the glory I aim at from the sons of men."

See, now, how steadfastness in believing gives glory to God. It advanceth and magnifieth all these properties of God, and gives all his attributes their due exaltation. An excellent estimation of them is included in it. Might I here descend to particulars, I could manifest that there is not any property of God, whereby he hath made himself known to us, but steadfastness in believing gives it the glory which in some measure is due unto it; and that all doubting arises from our calling some divine attribute into question. It were easy to show how this gives God the glory of his faithfulness, truth, power, righteousness, grace, mercy, goodness, love, patience, and whatever else God hath revealed himself to be.

This, then, is the force of this first testimony: If the glory of God be all that he requires at our hands, and this steadfastness in believing gives him this glory, and this alone doth so, it must needs be acceptable unto him.

(2.) A testimony of the same importance[1] is Heb. vi. 17, 18. "The heirs of the promise," those to whom it is made (the great promise of Christ), are believers; these are said here, "to fly for refuge," καταφυγόντες, "the fliers with speed." The expression is evidently metaphorical. The allusion, say some, is taken from those who ran in a race for a prize. This, they say, the word κρατῆσαι that follows, (which signifies "to take fast hold on") doth import. Men that run in a race, when they attain the end, seize on, and lay fast hold of the prize.

Our translators, by rendering the word "flying for refuge," manifest that they had respect to the manslayers flying to the city of refuge under the Old Testament: and this way go sundry interpreters. And I am inclined to this acceptation of the metaphor upon a double account:—

[1.] Because I think the apostle would more willingly allude to a Hebrew custom, writing to the Hebrews touching an institution of God, and that directly typical of the matter he had in hand, than to a custom of the Greeks and Romans in their races, which hath not so much light in it, as to the business in hand, as the other.

[2.] Because the design of the place doth evidently hold out a flying from something, as well as a flying to something; in which regard it is said, that there is "consolation" provided for them; namely, in their deliverance from the evil which they feared and fled from. Now, in a race there is indeed a prize proposed, but there is no evil

[1] *Importance* sometimes occurs in the writings of Owen, under a signification attached to it by some old English writers, and according to which it is equivalent to *import, meaning, signification.*—ED.

avoided. It was otherwise with him that fled for refuge; for as he had a city of safety before him, so he had the avenger of blood behind him; and he fled with speed and diligence to the one, that he might avoid the other. Now, these cities of refuge were provided for the manslayer, who, having slain a man at unawares, and being thereby surprised with an apprehension of danger—it being lawful for the avenger of blood to slay him—fled with all his strength to one of those cities, where he was to enjoy immunity and safety.

Thus a poor sinner, finding himself in a condition of guilt, surprised with a sense of it, seeing death and destruction ready to seize upon him, flies with all his strength to the bosom of the Lord Jesus,—the only city of refuge from the avenging justice of God and curse of the law. Now, this *flying* to the bosom of Christ,—the hope set before us for relief and safety,—is believing. It is here called *flying* by the Holy Ghost, to express the nature of it to the spiritual sense of believers. What, now; doth he declare himself to be affected with their "flying for refuge,"—that is, their believing? Why, he hath taken all means possible to show himself abundantly willing to receive them. He hath engaged his word and promise, that they may not in the least doubt or stagger, but know that he is ready to receive them, and give them "strong consolation." And what is this consolation? Whence may it appear to arise? Whence did consolation arise to him who, having slain a man at unawares, should fly to a city of refuge? Must it not be from hence,—the gates of the city would certainly be open to him, that he should find protection there, and be safe-guarded from the revenger? Whence, then, must be our strong consolation, if we thus fly for refuge by believing? Must it not be from hence, that God is freely ready to receive us,—that he will in no wise shut us out, but that we shall be welcome to him; and with the more speed we come, the more welcome we shall be? This he convinces us of, by the engagement of his word and oath to that purpose. And what farther testimony would we have that our believing is acceptable to him?

It is said, Heb. x. 38, "If any man draw back, my soul [the Lord's] shall have no pleasure in him." What is it to draw back? It is to decline from his steadfastness of believing. So the apostle interprets it, verse 39, "We are not of them who draw back unto perdition; but of them that believe." Drawing back is opposed to believing. In these drawers-back that come not up to steadfastness in believing, nor labour so to do, the Lord's "soul hath no pleasure;"—that is, he exceedingly abhors and abominates them; which is the force of that expression. His delight is in those who are steadfast in adhering to the promises; in them his soul takes pleasure.

When the Jews treated with our Saviour about salvation, they ask

him, "What shall we do, that we might work the work of God?" John vi. 28,—that work of God by which they might come to be accepted with him; which is the cry of all convinced persons. Our Saviour's answer is, verse 29, "This is the work of God, that ye believe." "Will ye know the great work, wherein God is so delighted?" "It is this," saith he, "that ye 'believe,' and be steadfast therein."

Hence, also, are many exhortations that are given us by the Holy Ghost to come up hereunto; as Heb. xii. 12; Isa. xxxv. But I shall not farther insist on testimonies, which exceedingly abound to this purpose. The farther demonstrations of the point ensue:—

2. The next shall consist in the farther improvement of the first testimony concerning the glory of God, arising from our being steadfast in believing.

This is granted by all, that God's ultimate end in all things he doth himself, and in all that he requires us to do, is his own glory. It cannot be otherwise, if he be the first, only independent being, and prime cause of all things, and their chiefest good. God having, then, placed his glory in that which cannot be attained and brought about without believing, in answer to his present constitution of things, it must needs be acceptable to him; as is a suitable means to a designed end to any one's acting in wisdom and righteousness.

Bear in mind, I pray, what it is that I mean by believing. Though the word be general and large, yet in my intendment it is restrained to the particulars insisted on,—namely, the constant establishment of our souls in receiving the Lord Jesus, tendered unto us in the truth and from the love of the Father, for the pardon of sins, and acceptation of our persons before God. This, I say, according to God's constitution of things in the covenant of grace, is necessary to bring about that end of glory to himself which he aims at. Hence he sums up his whole design to be "the praise of his glorious grace," Eph. i. 6.

In Prov. xxv. 2, if I mistake not, this is clearly asserted, "It is the glory of God to conceal a thing," or "to cover a matter." I told you before what is the glory of God. It is not the splendour and majesty of his infinite and excellent perfections, which arise not from any thing he doth, but from what he is; but it is the exaltation, manifestation, and essence of those excellencies. When God is received, believed, known to be such as he declares himself,—therein is he glorified; that is his glory. This glory, saith the Holy Ghost, arises from the covering a matter.

What matter is this? It is not the glory of God to cover every matter, all things whatever; yea, it is his glory to "bring to light the hidden things of darkness." The manifestation of his own works "declares his glory," Ps. xix. 1. So doth the manifestation of the good works of his people, Matt. v. 16. It is, then, things of some

peculiar kind that are here intended. The following opposition discovers this, "The honour of kings is to search out a matter." What matter is it that it is the glory of the king to find out? Is it not faults and offences against the law? Is it not the glory of magistrates to find out transgressions, that the transgressors may be punished? This is the glory of the magistrate, to inquire, find out, and punish offences, transgressions of the law. It is, then, in answer hereunto, a sinful thing, sin itself, that is the matter or thing which it is the glory of God to cover. But what is it to cover a sinful matter? It is that which is opposed to the magistrate's finding it out;—what that is, we have a full description in Job xxix. 16, 17, "The cause I knew not, I searched out, and I brake the jaws of the wicked." It is to make judicial inquisition after, to find out hidden transgressions, that the offenders may be brought to condign punishment; so that God's concealing a matter is his not searching, with an intention of punishment, into sins and sinners, to make them naked to the stroke of the law. It is his hiding of sin from the condemning power of the law.

The word here used is the same with that of David, Ps. xxxii. 1, "Blessed is the man whose sin is covered." And in sundry other places is it used to the same purpose; which is expressed, Mic. vii. 19, by "casting all our sins into the bottom of the sea." That which is so disposed of is utterly covered from the sight of men. So doth God express the covering of the sins of his people, as to their not appearance to their condemnation,—they shall be "cast into the bottom of the sea." Hence are our sins, in the New Testament, said ἀφίεναι, which we translate "forgiven," and "to forgive;" and ἄφεσις, "forgiveness," in twenty places. The word signifies properly to "remove" or "dismiss" one; ἁμαρτήματα ἀφίεναι, is "peccata missa facere,"—"to send or remove away our sins out of sight;" the same in substance with that which is here called "to cover." And so is the word used in another business, Matt. xxiii. 23, Ἀφήκατε τὰ βαρύτερα τοῦ νόμου,—"You have omitted the weightier things of the law;" that is, you have laid them aside, as it were, out of sight, taking no care of them. Now, the bottom of all these expressions of *removing, hiding, covering,* and *concealing* sin, which gives life and significancy to them, making them import forgiveness of sin, is the allusion that is in them to the mercy-seat under the law. The making and use of it we have, Exod. xxv. 17, 18. It was a plate of pure gold, lying on the ark, called כַּפֹּרֶת, or "a covering." In the ark was the law, written on tables of stone. Over the mercy-seat, between the cherubims, was the oracle representing the presence of God. By which the Holy Ghost does signify, that the mercy-seat was to cover the law, and the condemning power of it, as it were, from the eye of God's justice, that we be not consumed. Hence is God said to cover sin, because

by the mercy-seat he hides that which is the strength and power of sin, as to its guilt and tendency unto punishment. The apostle calls this "mercy-seat," τὸ ἱλαστήριον, Heb. ix. 5. That word is used but once more in the New Testament, and then Christ is called so, Rom. iii. 25, or ὃν προέθετο ὁ Θεὸς ἱλαστήριον,—"whom God hath proposed as a mercy-seat." Christ alone is that mercy-seat by whom sin, and the law from whence sin hath its rigour, is hidden. And from that typical institution is that expression in the Old Testament, "Hide me under thy wings,"—the wings of the cherubims, where the mercy-seat was; that is, in the bosom of Christ.

Now, saith the Holy Ghost, thus to hide, to cover, to pardon sin by Christ, is the glory of God, wherein he will be exalted and admired, and for which he will be praised. Give him this, and you give him his great aim and design. Let him be believed in, trusted on, as God in Christ pardoning iniquity, transgression, and sin,—so reconciling the world to himself, and manifesting his glorious properties therein,—and he hath his end.

Should I now proceed to show what God hath done, what he doth, and will do, to set up his glory, it would make it evident, indeed, that he aimed at it. His eternal electing love lies at the bottom of this design. This is the tendency of it,—that God may be glorified in the forgiveness of sin. The sending of his Son,—a mystery of wisdom, goodness, and righteousness past finding out,—with all that, by his authority and commission, he did, suffered, and doth, was, that his name might be glorified in this thing. Hath the new covenant of grace any other end? Did not God on purpose propose, make, and establish that covenant in the blood of his Son; that whereas he had, by his works of creation and providence, by the old covenant and law, given glory to himself in other respects, he might by this glorify himself in the hiding of iniquity? The dispensation of the Spirit for the conversion of sinners, with all the mighty works ensuing thereupon, is to the same and no other purpose. Wherefore doth God exercise patience, forbearance, long-suffering towards us,—such as he will be admired for to eternity,—such as our souls stand amazed to think of? It is only that he may bring about this glory of his,—the covering of iniquity and pardoning of sin.

Now, what is it that on our part is required, that this great design of God for his glory may be accomplished in and towards us? Is it not our believing, and steadfastness therein? I need not stay to manifest it; nor yet give farther light or strength to our inference from what hath been spoken,—namely, that if these things are so, then our believing and steadfastness therein is exceeding acceptable to God.

3. For the last demonstration of the point, I shall add the consideration of one particular that God useth in the pursuit of his glory,

before mentioned; and that is, his institution and command of preaching the gospel to all nations, and the great care he hath taken to provide instruments for the propagation of it, and promulgation therein of the word of his grace, Matt. xxviii. 19, "Go preach the gospel to 'all nations;'—'to every creature,'" Mark xvi. 15. What is this gospel, which he will have preached and declared? Is it any thing but a declaration of his mind and will concerning his gracious acceptation of believing, and steadfastness therein? This God declares of his purpose, his eternal, unchangeable will,—that there is, by his appointment, an infallible, an inviolable connection between believing on Jesus Christ, the receiving of him, and the everlasting fruition of himself. This he declares to all; but his purpose to bestow faith effectually relates only to some: they "believe who are ordained to eternal life." But this purpose of his will—that believing in Christ shall have the end mentioned, righteousness and salvation in the enjoyment of himself—concerns all alike. Now, to what end hath the Lord taken care that this gospel shall be so preached and declared, and that to the consummation of the world, but that indeed our believing is acceptable to him?

But I shall desist from the pursuit of this demonstration, wherein so many things offer themselves to consideration, as that the naming of them must needs detain me longer from my principal aim than I am willing.

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## SERMON II.

The use of the point insisted on is, to encourage to the duty so commended and exalted; or, it contains motives unto steadfastness in believing the promises. Amongst the many that are usually insisted on to this purpose, I shall choose out some few that seem to be most effectual thereunto:—

*Use* 1. We shall begin with the consideration of God himself, even the Father; and that declaration of his love, kindness, tenderness, readiness, and willingness to receive poor believers, which he hath made of himself in Christ Jesus. According as our apprehensions are of him, and his heart towards us, so will the settlement of our souls in cleaving to him by believing be. We are, amongst men, free and easy with them whom we know to be of a kind, loving, compassionate disposition; but full of doubts, fears, and jealousies, when we have to deal with those who are morose, peevish, and froward. Entertaining hard thoughts of God, ends perpetually in contrivances to fly and keep at a distance from him, and to employ ourselves about

any thing in the world rather than to be treating and conversing with him. What delight can any one take in him whom he conceives to be always furious, wrathful, ready to destroy? or, what comfortable expectation can any one have from such a one? Consider, then, in some particulars, what God declares of himself, and try, in the exercising of your thoughts thereon, whether it be not effectual to engage your hearts to steadfastness in believing the promises, and closing with the Son of his love tendered in them:—

(1.) He gives us his name for our support, Isa. l. 10. He speaks to poor, dejected, bewildered, fainting sinners: "Give not over; let not go your hold; though you be in darkness to all other means of support and consolation, yet 'trust in the name of the LORD.' And," saith he, "in case you do so, this 'name shall be a strong tower unto you,'" Prov. xviii. 10. And what this name of God, which is such a stay and safe defence, is, is declared at large, Exod. xxxiv. 6, 7. This name of his, is that glory which he promised to show to Moses, chap. xxxiii. To be known by this name is that great glory of God which he aims to be exalted in; yea, and God is so fully known by his name, and the whole of the obedience he requireth of us is so ordered and disposed in the revelation thereof, that when our Saviour had made him and his whole will known from his bosom, he sums up his whole work in this, "I have manifested thy name unto the men which thou gavest me out of the world," John xvii. 6. The manifestation of the name of God to the elect was the great work of Christ on the earth, as he was the prophet and teacher of his church. He declared the name of God,—his gracious, loving, tender nature,—his blessed properties, that were fit to encourage poor creatures to come to him, and to trust in him. This, then, is his name with whom we have to do in this matter;—the name he hath given himself for us to know him and call him by,—that we may deal with him as such, as his name bespeaks him to be. He is gracious, loving, ready to pity, help, receive us; delighting in our good, rejoicing in our approach to him. This he hath proclaimed of himself,—this his only Son hath revealed him to be. He is not called Apollyon, a destroyer; but, the Saviour of men. Who would not venture on him, in and by the way which himself hath appointed and approved?

(2.) As is his name, so is his nature. Saith he of himself, Isa. xxvii. 4, "Fury is not in me." He speaks with reference to his church, to believers, of whom we are speaking. There is no such thing as that anger and wrath in God in reference to thee whereof thou art afraid. Hast thou had hard thoughts of him? Hast thou nothing but entertained affrighting reports concerning him, as though he were a devouring fire and endless burnings? "Be not," saith he, "mistaken; 'fury is not in me.'" He hath not one wrathful, revengeful thought

towards thee. No; take hold of his strength, and you shall have peace, verse 5. Nay, he is "love," 1 John iv. 8, 16;—of an infinitely loving and tender nature,—all love. There is nothing in him that is inconsistent with love itself. We see how a little love, that is but a weak affection in the nature of a man, will carry a tender father towards a child. How did it melt, soften, reconcile the father of the prodigal in the parable! "O my son Absalom! would God I had died for thee!" saith David, a poor father in distress for the death of a rebellious child. How will a child bear himself above dread and terror, under many miscarriages, upon the account of the love of a tender father! What, then, shall we say or think of Him who is love in the abstract,—whose nature is love? May we not conclude that certainly he "is merciful and gracious, slow to anger, and plenteous in mercy," as the psalmist speaks? Ps. ciii. 8. According as we are, by degrees, led into an acquaintance with God in his properties (for we are led into it by degrees and steps, not being able at once to bear all the glory which he is pleased here to shine upon us with), so are we amazed with his several excellencies. Experience of any property of God as engaged in Christ, and exercising itself for our good, is greatly conquering to the soul; but none so much as this,—his being love, and ready to forgive on that account. Such is the frame of the church, Mic. vii. 18, "Who is a God like unto thee, that pardoneth iniquity, and passeth by transgression?" Can it enter into the heart of man? O who is like to him! Is it possible he should be thus to sinners! This discovery overwhelms the soul, and strengthens it in faith and trust in him.

There is a general compassion in God, by which he proceeds in the dispensation of his providence, that is too hard for the apprehensions of men when they come to be concerned in it. Poor Jonah was angry that he was so merciful, chap. iv. 2, "I knew that thou wast not one for me to deal with: thou art so gracious and merciful, slow to anger, of such kindness, and repentest thee of the evil, that it is not for me, with any credit or reputation, to be engaged and employed in thy work and service." And if God be thus full of compassion to the world, which to-day is, and to-morrow shall be cast into the fire, is he not much more loving and tender unto you, "O ye of little faith?" Suit, then, the thoughts of your hearts, in your dealing with God, to this revelation which he hath made of his own nature. He is good,—love and kindness itself; fury is not in him,—he is ready to forgive, accept, embrace. And,—

(3.) According to his name and nature, so are his dealings with us, and his actings towards us. From him who is so called, so disposed, we may expect that what he doth in a suitableness thereunto he will do with great readiness and cheerfulness, that so he may answer his

name, and express his nature. "How, then, will he show and manifest these things?" See Isa. lv. 7, He will have mercy: he is love,—he will have mercy; yea, "he will abundantly pardon." "But how will he do it?" Verse 8, Alas! you cannot think how: his thoughts are not as your thoughts. You have poor, low, mean thoughts of God's way of pardoning; you can by no means reach to it, or comprehend it: raise your apprehensions to the utmost, yet you come not near it. Verse 9, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "But doth not God, then, pardon as we do?—come hardly to it, through many persuasions, and at length do it ἑκὼν ἀέκοντί γε θυμῷ,—'with an unwilling kind of willingness,' that ingenuous spirits had almost as willingly have our wrath as our pardon?" No such thing. What he doth, he doth with his whole heart, and his whole soul, Jer. xxxii. 41; and rejoices in the doing of it, Zeph. iii. 17. He will have mercy, he will abundantly pardon; he will do it with his whole soul; he will rejoice in his so doing, and rest in his love. I know not what we can desire more, to assure us of free acceptance with him. You will say, perhaps, that this is but sometimes; and it is well if we can come nigh him in that season. Nay, but he is acting herein suitably to his name and nature; his whole soul and his whole heart is in it: and therefore he will take a course for the accomplishing of it. Isa. xxx. 18, He will wait to be gracious. His heart is set upon it, and he will take advantage to accomplish his desire and design. And if our stubbornness and folly be such as to be ready to wear out his patience,—to make him weary, as he complains, Isa. xliii. 24, and to cause him to serve beyond the limits of his patience,—he will be exalted, take to himself his great power for the removal of our stubbornness, that he may be merciful unto us. One way or other he will accomplish the desire of his heart, the design of his grace.

For the farther clearing of this truth, take along with you these few considerations of God's dealing with us, and his condescension therein, that he may act suitably to his own nature and name:—

[1.] His comparing himself to creatures of the most tender and boundless affection, Isa. xlix. 15, 16. This is as high as we can go. The affection of a mother to a sucking child, the child of her womb, is the utmost instance that we can give of love, tenderness, and affection. "This," says God, "you cannot think, you ought not to imagine, that a tender, loving mother, should not have compassion on 'a sucking child, the son of her womb.' Things will act according to their natures,—even tigers love their own offspring; and shall 'a woman forget her sucking child?' But yet," saith God, "raise up your apprehensions to this, take it for granted that she may do so,—which yet, without offering violence to nature, cannot be imagined,—'yet I

will not forget you;'—this will not reach my love, my affection." Were we as secure of the love of God to us, as we are of the love of a good, gracious mother to her sucking child, whom we see embracing of it, and rejoicing over it all the day long, we would think our estate very comfortable and secure. But, alas! what is this to the love of God to the meanest saint on the earth! What is a drop to the ocean! what is a little dying, decaying affection, to an infiniteness, an eternity of love! See the working of this love in God, Hos. xi. 8, 9; Jer. xxxi. 20.

[2.] His condescension to entreat us that it may be so,—that he may exercise pity, pardon, goodness, kindness, mercy towards us. He is so full, that he is, as it were, pained until he can get us to himself, that he may communicate of his love unto us. "We pray you," says the apostle, "in Christ's stead, as if God by us did beseech you." What to do? what is he so earnest about? what would God have of us? Some great thing, some difficult service assuredly. "No," says he, "but, 'be reconciled to God,'" 2 Cor. v. 20. Says God, "O ye sons of men, 'why will ye die?' I beseech you, be friends with me; let us agree;—accept of the atonement. I have love for you; take mercy, take pardon; do not destroy your own souls." "This is the rest wherewith ye may cause the weary to rest; and this is the refreshing," Isa. xxviii. 12. Remember how the Scripture abounds with exhortations and entreaties to this purpose.

[3.] In condescension to our weakness, he hath added his oath to this purpose. Will we not yet believe him? will we not yet venture upon him? Are we afraid that if we put ourselves upon him, into his hand, he will kill us, we shall die? He gives us this last possible relief against such misgiving thoughts. "Swear unto me that I shall not die, is the utmost that any one requires, when, with the greatest ground of mistrust, he gives up himself to him that is mightier than he. "Now, 'as I live, saith the LORD,' I would not the death of a sinner," Ezek. xxxiii. 11. Methinks this should put an end to all strife. We have his promise and oath, Heb. vi. 18, and what would we have more? He is of an infinite loving and tender nature; he entreats us to come to him, and swears we shall not suffer by our so doing. Innumerable other instances of the like kind might be given, to evidence the actings of God towards us to be suitable to his name and nature, before insisted on.

Now the end aimed at, as you know, in these considerations, is, by them to encourage our hearts in the belief of the promises. It is God with whom therein we have to do. The things we receive by our believing are excellent, desirable, what alone we want, and which will do us good to eternity. The difficulties of believing arise from our unworthiness, and the terror of him with whom we have to do.

To disentangle our souls from under the power of such fears and considerations, this, in the first place, is proposed,—the tender, gracious, loving nature of Him with whom herein we have to do. Fill your hearts, then, with such thoughts of God as these; exercise your minds with such apprehensions of him. The psalmist tells you what will be the issue of it, Ps. ix. 10, "They that know thy name will put their trust in thee;"—establishment in believing will ensue. If we know the name of God, as by himself revealed,—know the love and kindness wrapped up therein,—we cannot but trust him. Let us be always thinking of God, with a clear persuasion that so it is; that he is gracious, loving, ready to receive us, delighting, rejoicing to embrace us, to do us good, to give us mercy and glory,—whatever he hath promised in Christ; and it will exceedingly tend to the establishment of our hearts

But now, concerning the things that have been spoken, great caution is to be used. It is not a general notion of the nature of God that I have been insisting on; but the goodness and love of God to his in Christ Jesus. Wherefore, farther, to clear this whole business, and that a sure foundation may be laid of this great thing, I desire to add the following observations:—

1*st.* I acknowledge that all that can be said, by all or any of the sons of men, concerning the goodness, loveliness, kindness of God in his own blessed nature, is inconceivably, infinitely below what it is in itself. What a little portion is it that we all know of his goodness! Though we have all his works and his whole word to teach us, yet, as we have no affections large enough to entertain it, so no faculty to receive or apprehend it. Admiration—which is the soul's "nonplus," its doing it knows not what, the winding of it up until it stands still, ready to break—is all that we can arrive unto in the consideration hereof. His excellencies and perfections in this kind are sufficient, superabundant, for the engagement of the love and obedience of all rational creatures; and when they can go no farther, they may, with the psalmist, call in all their fellow-creatures to the work. Nor can any man exercise himself in a more noble contemplation than that of the beauty and loveliness of God. "How great is his goodness! how great is his beauty!" They who have nothing but horrid, harsh apprehensions of the nature of God,—that he is insupportably severe and wrathful,—know him not. To have thoughts of him as cruel and sanguinary; to make use of his greatness and infinite excellencies only to frighten, terrify, and destroy the work of his hands, who is good, and doth good,—who made all things good, in beauty and order, and who loves all the things he hath made,—who hath filled all that we see or can think on with the fruits of his goodness,—is unreasonable, unjust, and wicked. Consider God and his works to-

gether as he made them, and in the order by him assigned to them; —there is nothing in his nature towards you but kindness, benignity, goodness, power (exerted to continue to you the goodness first imparted), grace, and bounty, in daily, continual additions of more.

But, alas! they are sinners of whom we speak. It is true, in God, as he is by nature, there is an abundant excellency and beauty, a ravishing goodness and love, for the endearing of his creatures. As he made them, they could desire no more: the not loving him above all for his loveliness, for the suitableness of his excellencies to bind their hearts to him as their chiefest and only good, was the sin of some of them; but now the whole state of things is changed, upon a supposition of the entrance of sin. God, indeed, is not changed;—his excellencies and perfections are the same from eternity to eternity: but the creature is changed; and what was desirable and amiable before to him, ceases to be so to him, though it continue to be so in itself. He who, whilst he stood in the law of his creation, had boldness with God,—was neither afraid nor ashamed,—after he had sinned, trembled at the hearing of his voice; yea, endeavoured to part with him for ever, and to hide himself from him. What property of God was more endearing to his creatures than his holiness? How is he glorious, lovely, desirable above all, to them who abide in his image and likeness! But as for sinners, they cannot serve him, because of his holiness, Josh. xxiv. 19. In the revelation of God to sinners, together with the discovery of the excellencies before mentioned,—of his goodness, kindness, graciousness,—there is also a vision given of his justice, wrath, anger, severity, and indignation, against sin. These unconquerably interpose between the sinner and all emanations and fruits of goodness and love. Whence, instead of being endeared to God, their contrivance is that of Micah vi. 6, 7; and upon a conviction of the successlessness of any such attempts, they cry out, "Who among us shall dwell with everlasting burnings?" Isa. xxxiii. 14. A desire to avoid him to all eternity is all that a sinner's most choice consideration of God, in his own essential excellencies, can lead him to. For who will set the thorns in battle against him? who will bring the stubble that is fully dry to a consuming fire? And therefore it is that those who propose general grace, from a natural goodness in God, as a ground of consolation to sinners, when they come to answer that objection, "Yea, but God is just, as well as merciful," do, with many good words, take away with one hand just as much as they give with the other. "Apprehend," say they, "God's gracious nature; he is good to all; trust upon it: believe not them that say otherwise." But he is just also, and will not let any sin go unpunished; and therefore cannot but punish sin according to its demerit. Where is now the consolation spoken of? Wherefore observe,—

2*dly.* That since the entrance of sin, there is no apprehension—I mean for sinners—of a goodness, love, and kindness in God, as flowing from his natural properties, but upon an account of the interposition of his sovereign will and pleasure. It is most false which by some is said,—that special grace flows from that which they call general grace, and special mercy from general mercy. There is a whole nest of mistakes in that conception. God's sovereign, distinguishing will is the fountain of all special grace and mercy. "I will," saith he, "cause all my glory to pass before thee;" and, "I will have mercy on whom I will have mercy," Exod. xxxiii. 19; Rom. ix. 15. Here is the fountain of mercy, even the will of God. He is of a merciful and gracious nature; but dispenses mercy and grace by his sovereign will. It is electing love that is at the bottom of all special grace, all special kindness; whence the election obtains, when the rest are hardened, Rom. xi. 7 [margin]. He blesseth us with spiritual blessings, according as he hath chosen us, Eph. i. 3, 4. God having made all things good, and imparted of the fruits of his goodness to them, might, without the least injury to, or restraint of, his own goodness, have given over all them who sinned, and came short of his glory, to an everlasting separation from him. That he deals otherwise with any of them, is not from any propensity in his nature and goodness towards their relief; but from his sovereign, wise, gracious will, wherein he most freely purposed in himself to do them good by Christ, Eph. i. 9.

This I say, then, all considerations of the goodness and mercifulness of the nature of God, and of general grace on that account, are so balanced in the soul of a sinner by those of his justice and severity,—so weakened by the experience all men have of the not exerting those properties effectually for the good of all that are pretended to have a right thereunto,—that they are no ground, as so considered, of consolation to sinners. And if any one should venture to draw nigh unto God on the account of such general grace, he would meet the sword of justice before he would lay hold upon Him. So that,—

3*dly.* Where there is mention in the Scripture made of the goodness of God, by which he reveals himself to be love, to be gracious and tender, it is not upon the general account of his perfections considered in himself, but on the new and special account of the free engagement of his attributes in Christ with regard to his elect. Such expressions, as far as they have a spiritual tendency, and are not restrained to the law of providence, belong to the covenant of grace, and God manifested in Christ. And this is that which is intended by our divines, who say that it is not naturally from the goodness of God that he doth good to sinners, but from his gracious will; for were it not for that, all communications of the other unto sinners would be everlastingly shut up.

This, then, is that which we are to close withal,—the gracious nature of God, even the Father, as manifested in Christ, on the ground of the atonement made for sin. This is he whom the poor, weak believer hath to dó withal. This is he who invites us to the acceptation of Christ in the promises,—he with whom we have principally to do in all this affair. He is love,—ready, willing to receive and embrace those who come to him by Christ. Be convinced of his goodwill and kindness, his patience to us-ward, and we cannot but be established in closing with his faithfulness in his promises.

4*thly*. Observe who it is of whom I am speaking. It is believers, those who are interested in God by Christ. Let others, then (such as are not so), take heed lest they abuse and wrest the doctrine of the grace of God to their own destruction. I know nothing is more common with men of vain and light spirits, formalists, yea, and open presumptuous sinners, than to say and think, "God is merciful; there is yet good hopes on that account. He made not men to damn them; and whatever preachers say, it will, at least it may, be well with us at last." But, poor creatures! even this God of whom we have been speaking, "is a consuming fire;—a God of purer eyes than to behold iniquity;"—a God that will not let the least sin go unpunished. And the greater is his love, his goodness, his condescension to those who come in unto him upon his own terms by Christ; the greater will be his wrath and indignation against those who refuse his tender of love in his own way, and yet "add drunkenness to thirst, and say they shall have peace, though they walk in the imaginations of their own hearts."

*Use* 2. Let a second motive be taken from the excellencies of the Lord Jesus Christ, whom, by believing, we do close with and receive. Now, the excellencies of his person are such, as not only may engage us to come to him to attain them, but they are all suited to encourage us in our coming,—to support us, and make us steadfast in our believing.[1]

*Use* 3. We may likewise to the same purpose consider the promises of God, wherein both his love and the excellency and suitableness of the Lord Jesus Christ are signally and eminently expressed. Many things to very good purpose are usually spoken of the promises;—their nature, stability, preciousness, efficacy, centring all in one covenant, their confirmation in Christ, are usually insisted on; being those in particular which the soul in believing closes withal. I shall at present pitch on these two things:—(1.) The infinite condescension the Lord useth in them for the obviating [of] all the objections and fears of our unbelieving hearts. (2.) The manifestation of

[1] Upon this head, in its several branches, see his book, "Of Communion with God," part ii., chap. iii., digression 1, in the Doctrinal Division of his works, vol. ii.

his wisdom and love, in suiting them to the most pressing wants, troubles, disquietments, and fears of our souls, [so] that we must needs see his intendment in them to do us good.

(1.) The first of these might be evinced by sundry sorts of instances. I shall insist on one only,—and that is, the unexpected relief that is laid up in them for us, exhibiting grace and mercy when any thing in the world might rather be looked for. This, with the use of it, I shall manifest by an induction of some particular promises which are generally known to all:—

Isa. xliii. 22–26. Here are persons guilty of sundry sinful follies The Lord chargeth them home upon their consciences, to their trouble and disquietment; he makes them go with wounds and blows upon that account. They had neglected his worship, and not called on his name. And whereas they could not utterly cast off all performance of duties, yet what they did abide in the performance of was exceeding burdensome to them; they were weary of it,—yea, weary of God therein, and of all spiritual communion and converse with him:—"Thou hast been weary of me." Their convictions compelled them to do God some service; but it was, as we say, a death to them;—they were weary of it; and most things, either as to the matter or manner that God required, they utterly neglected What, then, says God of himself in reference to this state of theirs? "Notwithstanding all my patience, thou hast made me weary of thee; like one that hath a hard service, that cannot abide in it. It is a bondage," says God, "for me to have any thing to do with thee." Suppose we now a poor soul, fully convinced that thus is the state and condition with him,—so powerful is his unbelief and corruption, that he is weary of God and his ways: it may be he would faintly have it otherwise, and therefore binds himself to the performance of duties, if so be that God thereby may be flattered;—but withal, because of his innumerable follies, God also is weary of him, that he can bear the bondage of him no longer; he is "weary of serving." What can such a one conclude with himself, but that everlasting separation from God will be the close of this dispensation? He is weary of God, and God is weary of him; surely, then, they must part, and that for ever. What remedy is there, or can there be? Poor soul! lie down in darkness.

But see, now, what God says in this case, and what an unexpected condescension there is in the word of promise. Is it, Be gone? Take a bill of divorce? Take thine own course, and I will take mine against thee? No; says God, "This is an estate and condition whereof I am weary, and thou art weary;—I am weary of thy multiplying the guilt of sin; thou art wearied in serving the power of thy sin. I will put an end to this state of things; we will have peace again between us. I will blot out thy sins, and remember thine iniquities no more. I,

even I, will do it." He redoubles the word passionately, emphatically, to call to mind who he is with whom in this condition we have to do: " 'I, even I,'—who am God, and not man; I,—whose thoughts are not as your thoughts; I,—who am great in mercy, and who will abundantly pardon;—I will do it."

Yea, but saith the poor convinced soul, "I know no reason why thou shouldst do so,—I cannot believe it; for I know not upon what account I should be so dealt withal." Says God, " I know full well that there is nothing in thee upon the account whereof I should thus deal with thee; there is nothing in thee, but for what thou deservest to be everlastingly cut off; but quiet thy heart, I will do it for my own sake I have deeper engagements on my own account for this than thou canst look into."

Doubtless, such a word as this, coming in when God and the soul are at the point of giving over and parting fellowship,—when the soul is ready to do so indeed, and hath great cause to think that God will be first therein,—then, contrary to all expectation, and above all hopes, —must needs constrain it to cry out, as Thomas, upon sight of the wounds of Christ, " My Lord and my God." Let the soul that cannot get itself unto any steadfastness in closing with Christ in the promises—that staggers, and is tossed to and fro between hopes and fears, being filled with a sense of sin and unworthiness,—dwell a while upon the consideration of this unexpected surprisal, and give up itself to the power of it.

Isa. lvii. 17, 18, gives me another instance to the same purpose. This seems to be the description of a man totally rejected of God. The most dejected sinner can hardly make a more deplorable description of his condition, though ready enough to speak all the evil of himself that he can think of. Let us see how things are disposed. There is an iniquity found in him and upon him, that the soul of God abhors. In this evil there is a continuance, until God manifest himself to take notice of it, and to be provoked with it: " I was wroth," saith God [according to the sense of the text quoted], " and took a course to let him know so. I laid my hand upon him, and smote him in some outward dispensation, that he could not but take notice that I was wroth. Upon this smiting it may be he begins to seek and pray, but I am not found of him; I hid me,—I let him pray, but took no notice of him, but hid myself in wrath. Surely this will do, he will now leave his iniquity and return to me. Nay," saith God, "he grows worse than ever; neglecting my smiting, hiding, wrath, he goes on frowardly in the ways of his own heart."

God had appointed in the law, that when a son was rebellious against his parents, and grown incorrigible therein, he should be " stoned with stones." What shall be done, then, with this person,

who is thus incorrigible under the hand of God? Says God, "'I have seen his ways,'—it will not be better. Shall I destroy him, consume him, make him as Admah and Zeboim? Ah! 'my bowels are turned in me; my repentings are kindled together: I will heal him.' If he goes on thus, and no outward means will do him good, he must perish; but 'I will heal him.' He wounded his soul; I also wounded him in the blows I gave him when I was wroth. Is he not 'my dear son? . . . . . Since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him,'" Jer. xxxi. 20. He shall have wine and oil, grace and pardon, for all his wounds. But, alas! he is not able to go one step in God's ways, he is so wonted to his own. "Leave that to me," saith God; "'I will lead him;' I will give him strength, guidance, and direction to go in my way. 'I will lead him, yea, and give him comfort' also."

Now, if any one cannot in some measure bring his condition within the verge and compass of this promise, it is hard with him indeed. And as I know the necessity of that duty, and usefulness of searching our hearts for the fruits of the Spirit in us, whereby we are made meet for communion with God,—which are all evidences of our acceptance with God, and pardon of sin thereon; so, I dare say, these are promises that will sufficiently warrant a perplexed soul to close with Christ, as tendered from the love of the Father, even when it can find in itself no other qualifications or conditions, but only such as render it every way unworthy to be accepted. We do not say to a poor, naked, hungry, harbourless man, "Go, get thee clothes, get thee food, get thee a habitation, and then I will give thee an alms: no, but, "Because thou wantest all these, therefore I will give thee an alms." "Because thou art poor, blind, polluted, guilty, sinful, I will give thee mercy," says God.

Yea, but at least a man's sense of his state and condition, with his acknowledgment of it, is needful to precede his closing with the promise. It is so as to his receiving of it,—this oftentimes being the fruit and work of the promise as given itself. But as to the tender of the promise, and Christ in the promise, unto us, it is not so. When did God give the great promise of Christ to Adam? was it when he was sorrowing, repenting, qualifying his soul? No; but when he was flying, hiding, and had no thoughts but of separation from God. God calls him forth, and at once tells him what he had deserved, pronounces the curse, and gives him the blessing. "I raised thee up," saith Christ, "under the apple-tree; there thy mother brought thee forth," Cant. viii. 5. From the very place of sin Christ raiseth up the soul. So Isa. xlvi. 12, "Hearken to me, ye stout-hearted, that are far from righteousness." Here are two notable qualifications,

stout-heartedness, and remoteness from righteousness. What saith God to them? Verse 13, He discourses to them of mercy and salvation; and, chap. lv. 1, "Buy," saith he, "wine and milk." "Yea, but I have nothing to buy withal, and these things require a price." Indeed, so they do; but take them "without money, and without price." "But he calls on them only who are 'thirsty.'" True; but it is a thirst of indigency and total want, not a thirst of spiritual desires; for in whomsoever that is, they have already tasted of this wine and milk, and are blessed, Matt. v. Nay, we may go one step farther. Prov. ix. 4, 5, Christ invites them to his bread and wine who have no heart [חֲסַר־לֵב]. This, commonly, is the last objection that an unbelieving heart makes against itself,—it hath no mind to Christ. Indeed he hath no heart for Christ. "But yet," saith Christ, "thou shalt not thus go off,—I will not admit of this excuse; you that have no heart, 'turn in hither.'"

Now, I say, this obviating of all objections by unexpected appearances of love, mercy, and compassion in the promises, is a strong inducement unto steadfastness in believing. When a soul shall find that God takes for granted that all is true which it can charge itself withal; that its sin, folly, unbelief, heartlessness, is so as he apprehends it, and unconceivably worse than he can think; that he takes for granted all the aggravations of his sins, that lie so dismally in his eye,—his backsliding, frowardness, greatness of sin, impotency, coldness at the present, not answering in affection to the convictions that are upon him; and notwithstanding all this, yet [says,] "Come, let us agree; accept of peace, close with Christ, receive him from my love;" —surely it cannot but in some measure engage it into a rest and acquiescence in the word of promise.

(2.) The second part of this motive is taken from the suitableness of the promises to every real distress and cause of staggering whatever. My meaning is, that whereas we are exercised with great variety of doubts and fears, of pressures and perplexities, God hath tempered his love and mercy in Christ, as prepared in the promises, unto every one of these wants and straits whatever. Had God only declared himself to us as God almighty, God all-sufficient, he might justly require and expect that we should act faith on him in every condition. But, moreover, he hath, as it were, drawn out his own all-sufficiency in Christ into numberless streams, flowing in upon all our particular wants, distresses, and temptations whatever. When God gave manna in the wilderness, it was to be gathered and ground in mills, or beat in mortars, and fried in pans, before it could be eaten, Numb. xi. 8; but the bread which came from heaven, the manna in the promises, is already ground, beaten, baked, ready for every one's hunger. It is useful, if you have a well about your house,

whither you may repair to draw water; but when you have several pipes from a fountain, that convey water to every room, for every particular business, you are greatly to blame if your occasions are not supplied. We have not only a well of salvation to draw water from, but also innumerable streams flowing from that well into every empty vessel.

I shall give one or two instances of this kind:—

Isa. xxxii. 2: Here are four pressures and troubles mentioned, whereunto we may be exposed:—[1.] The *wind;* [2.] A *tempest;* [3.] *Dearth;* [4.] *Weariness.* And unto all these is the man in the promise—the Lord Jesus Christ, the King that "reigns in righteousness," verse 1—suited as a supply in them, or against them.

[1.] The first proposed evil is the *wind;*—and in respect hereof Christ is a "hiding-place." He that was ready to be cast from the top of a rock with a strong wind, would desire nothing more than a hiding-place until the strong blast were over. When fierce winds have driven a vessel at sea from all its anchors, so that it hath nothing to keep it from splitting on the next rock whereunto it is driven, a safe harbour, a hiding-place, is the great desire and expectation of the poor creatures that are in it. Our Saviour tells us what this wind is, Matt. vii. 25. The wind that blows upon and casts down false professors to the ground, is the wind of strong and urging temptations. Is this the condition of the soul? [do] strong temptations beat upon it, which are ready to hurry it down into sin and folly,—that it hath no rest from them, one blast immediately succeeding another,—that the soul begins to faint, to be weary, give over, and say, "I shall perish; I cannot hold out to the end?" Is this thy condition? See the Lord Christ suited unto it, and the relief that is in him in this promise,—he is "a hiding-place." Saith he, "These temptations seek thy life; but with me thou shalt be safe." Fly to his bosom, retreat into his arms, expect relief by faith from him, and thou shalt be safe.

[2.] There is a *tempest;*—in reference whereunto Christ is here said to be "a covert." A tempest, in the Scripture, represents the wrath of God for sin. "He breaketh me," saith Job, "with a tempest," chap. ix. 17, when he lay under a sense of the displeasure and indignation of God. He threatens to rain upon the wicked "an horrible tempest," Ps. xi. 6. A tempest is a violent mixture of wind, rain, hail, thunder, darkness, and the like. Those who have been at sea will tell you what a tempest means. Such was that in Egypt, Exod. ix. 23. There was thunder and hail, and fire running upon the ground; fire or dreadful lightning, mingled with hail, verse 24. What did men now do, upon the apprehension of this tempest? They made their servants and cattle flee into the houses, verse 20; got them into safe covert, that they might not be destroyed;—and they were safe, accordingly.

Suppose a poor creature to be under this tempest, full of sad and dreadful thoughts and apprehensions of the wrath of God; behind, before, round about, he can see nothing but hailstones and coals of fire; heaven is dark and dismal over him; he hath not seen sun, moon, or stars, in many days,—not one glimpse of light from above, or hopes of an end. "I shall perish; the earth shakes under me; the pit is opening for me. Is there no hope?" Why, see how Christ is suited in this distress also. He is "a covert" from this tempest; get into him, and thou shalt be safe. He hath borne all this storm, as far as thou art concerned; abide with him, and not one hurtful drop shall fall upon thee,—not one hair of thy head shall be singed with this fire. Hast thou fears? hast thou a sense of the wrath of God for sin? dost thou fear it will one day fall upon thee, and be thy portion? Behold a covert, a sure defence, is here provided.

[3.] There is *drought*, causing barrenness, making the heart as a dry place, as a heath or a parched wilderness;—in reference whereunto Christ is a river of water, abundantly, plentifully flowing for its refreshment. Drought in the Scripture denotes almost all manner of evil, it being the great, distressing punishment of those countries. When God threatens sinners, he says they "shall be like the heath in the desert, and shall not see when good" (or water) "cometh; but shall inhabit the parched places in the wilderness," Jer. xvii. 6; he shall be left to barrenness and want of all refreshment. And David complains, in his great distress, that his "moisture was turned into the drought of summer," Ps. xxxii. 4.

Two things are evidently in this drought;—want of grace or moisture, to make the soul fruitful; and want of rain or consolation, to make it joyful. Barrenness and sorrow, or disconsolation, are in this dry place. Let us, then, suppose this condition also. Doth the soul find itself like the parched ground? It hath no moisture to enable it to bring forth fruit, but is dry, sapless; all the fruits of the Spirit seem to be withered;—faith, love, zeal, delight in God, not one of them flourishes; yea, it thinks they are quite dead; it hath no showers, not any drop of consolation, no refreshment, but pines away under barrenness and sorrow. What would now best suit such a condition? Why, turn in a stream of water upon this parched ground. Let there be springs in this thirsty place, let "water break out in the wilderness, and streams in the desert," as Isa. xxxv. 6, and how will all things be changed! Those things that hung their heads, and had no beauty, will flourish again; and the things that are ready to die will be revived. Why, in this condition Jesus Christ will be water, and that in abundance,—rivers of water, that there shall be no want. He will, by his Spirit, give supplies of grace to make the soul fruitful; he will give in consolation to make it joyful.

[4.] There is *weariness;*—and in respect hereof Christ is said to be "*the shadow of a great rock.*" Weariness of travel and labour, through heat and drought, is insupportable. He that is to travel in a thirsty land, dry and hungry, the sun beating on his head, will be ready, with Jonah in such a condition, to wish he were dead, to be freed of his misery. Oh, how welcome will "the shadow of a great rock" be to such a poor creature! If Jonah rejoiced in "the shade of a gourd," how much better is "the shadow of a great rock!" Many a poor soul, exercised with temptations, hindered in duties, scorched with a sense of sin, is weary in his journeying towards Canaan, in his course of obedience; and thinks with himself, it were better for him even to die than to live, having no hopes to come to his journey's end. Let now this poor soul lie down and repose himself a little under the shadow and safe-guarding protection of this Rock of ages, the Lord Jesus Christ,—how will his strength and resolution come to him again!

Thus, I say, is Christ in the promises peculiarly suited to all the several distresses that we may at any time fall into. I might multiply instances to this purpose; but this one may suffice to make good the consideration proposed, for the encouraging of us to believe, from the suiting of the grace in the promises to all our wants.

Two things, then, may hence be deducted:—

1*st.* The willingness of God that we should be established in believing. To what end should the Lord thus obviate all objections that can possibly arise in a misgiving heart, and accommodate grace in Christ to all perplexities and troubles we at any time lie under, were he not willing we should lay hold on that grace, own it, accept it, and give him the praise of it? If I should go to a poor man, and tell him, "Thou art poor, but see, here are riches; thou art naked, but here is clothing; thou art hungry and thirsty, here is food and refreshment; thou art wounded, but I have the most precious balm in the world:"—if I have no intent to have him partake of these riches, food, raiment, medicine, do not I egregiously mock and deride the man's misery and sorrow? Will a wise or good man do thus? Though many will deafen their ears to the cries of the poor, yet who almost is so desperately wicked as to delight himself in sporting at their misery, and increasing their sorrow? And shall we think that the God of heaven, "the Father of mercy, and God of all consolation," who is all goodness, sweetness, and truth (as hath been declared), when he doth so suit and temper his fulness to our wants, and suits his grace in Christ to all our fears and troubles for their removal, doth it to increase our misery, and mock our calamity? I speak of the heirs of promise, to whom they are made and do belong. Is it not time for you to leave disputing and questioning the sincerity and faithfulness of God in

all these engagements? What farther, what greater security can we expect or desire? So that,—

*2dly.* All unbelief must needs be at length totally resolved into the stubbornness of the will. "Ye will not come unto me," saith our Saviour, "that ye may have life." When all a man's objections are prevented and answered,—when all his wants are suited,—when a ground is laid that all his fears may be removed, and yet he keeps off and closes not,—what can it be but a mere perverseness of will that rules him? Doth not such an one say, "Let the Lord do what he will, say what he can, though my mouth be stopped, that I have nothing wherewith to wrangle or contend any more, yet I will not believe"? Let this, then, be another motive or encouragement, which, added to what was spoken before concerning God, even the Father, and the Lord Jesus Christ, is all I shall insist upon.

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# SERMON XXVI.

## PERILOUS TIMES.

"This know also, that in the last days perilous times shall come."—2 Tim. iii. 1.

You know, my way and manner upon these occasions is to speak as plainly and familiarly as I can unto what is of our present concernment; and so I design to do at this time, if it shall please God to help under infirmities.

The words contain a warning of imminent dangers. And there are four things in them:—First, The manner of the warning: "This know also." Secondly, The evil itself that they are warned of: "Perilous times." Thirdly, The way of their introduction: "They shall come." Fourthly, The time and season of it: "They shall come in the last days:"—

First. The manner of the warning: "This know also;"—"Thou Timothy, unto the other instructions which I have given thee how to behave thyself in the house of God, whereby thou mayest be set forth as a pattern unto all gospel ministers in future ages, I must also add this, 'This know also.' It belongs to thy duty and office to know and consider the impending judgments that are coming upon churches."

And so, as a justification of my present design, if God enable me unto it, I shall here premise, that it is the duty of the ministers of the gospel to foresee and take notice of the dangers which the churches are falling into. And the Lord help us, and all other ministers, to be awakened unto this part of our duty! You know how God sets it forth (Ezek. xxxiii.) in the parable of the watchman, to warn men of approaching dangers. And truly God hath given us this law:—If we

warn the churches of their approaching dangers, we discharge our duty; if we do not, their blood will be required at our hands. The Spirit of God foresaw negligence apt to grow upon us in this matter; and therefore the Scripture only proposeth duty on the one hand, and on the other requires the people's blood at the hands of the watchmen, if they perform not their duty. So speaks the prophet Isaiah, chap. xxi. 8, "He cried, A lion: My lord, I stand continually upon the watch-tower." A lion is an emblem of approaching judgment. "The lion hath roared; who can but tremble?" saith the prophet Amos. It is the duty of ministers of the gospel to give warning of impending dangers.

Again; the apostle, in speaking unto Timothy, speaks unto us also, to us all, "This know ye also." It is the great concern of all professors and believers, of all churches, to have their hearts very much fixed upon present and approaching dangers. We have inquired so long about signs, tokens, and evidences of deliverance, and I know not what, that we have almost lost the benefit of all our trials, afflictions, and persecutions. The duty of all believers is, to be intent upon present and imminent dangers. "O Lord," say the disciples, Matt. xxiv., "what shall be the sign of thy coming?" They were fixed upon his coming. Our Saviour answers, "I will tell you: 1. There shall be an abounding of errors and false teachers: many shall say, 'Lo, here is Christ,' and, 'Lo, there is Christ.' 2. There shall be an apostasy from holiness: 'Iniquity shall abound, and the love of many shall wax cold.' 3. There shall be great distress of nations: 'Nation shall rise against nation, and kingdom against kingdom.' 4. There shall be great persecutions: 'And they shall persecute you, and bring you before rulers; and you shall be hated of all men for my name's sake.' 5. There shall be great tokens of God's wrath from heaven: 'Signs in the heavens, the sun, moon, and stars.'" The Lord Christ would acquaint believers how they should look for his coming; he tells them of all the dangers. Be intent upon these things. I know you are apt to overlook them; but these are the things that you are to be intent upon.

Not to be sensible of a present perilous season, is that security which the Scripture so condemns; and I will leave it with you, in short, under these three things:—1. It is that frame of heart which, of all others, God doth most detest and abhor. Nothing is more hateful to God than a secure frame in perilous days. 2. I will not fear to say this, and go with it, as to my sense, to the day of judgment: A secure person, in perilous seasons, is assuredly under the power of some predominant lust, whether it appears or not. 3. This secure, senseless frame is the certain presage of approaching ruin. This know, brethren, pray know this, I beg of you, for yours and my

own soul, that you will be sensible of, and affected with, the perils of the season whereinto we are cast. What they are, if God help me, and give me a little strength, I shall show you by-and-by.

Secondly. There is the evil and danger itself thus forewarned of; and that is, καιροὶ χαλεποί,—hard times, perilous times, times of great difficulty, like those of public plagues, when death lies at every door; times that I am sure we shall not all escape, let it fall where it will. I will say no more of it now, because it is that which I shall principally speak to afterward.

Thirdly. The manner of their introduction, ἐνστήσονται,—"shall come." We have no word in our language that will express the force of ἐνίστημι. The Latins express it by "immineo, incido,"—the coming down of a fowl unto his prey. Now, our translators have given it the greatest force they could. They do not say, "Perilous times will come," as though they prognosticated future events; but, "Perilous times shall come." Here is a hand of God in this business; they shall so come, be so instant in their coming, that nothing shall keep them out; they shall instantly press themselves in, and prevail. Our great wisdom, then, will be, to eye the displeasure of God in perilous seasons; since there is a judicial hand of God in them, and we see in ourselves reason enough why they should come. But when shall they come?

Fourthly. They "shall come in the last days,"—ἐν ἐσχάταις ἡμέραις. The words "latter" or "last days" are taken three ways in Scripture;—sometimes for the times of the gospel, in opposition to the Judaical church-state; as in Heb. i. 2, "Hath in these last days spoken unto us by his Son;"—and elsewhere it may be taken (though I remember not the place) for days towards the consummation of all things and the end of the world;—and it is taken often for the latter days of churches; 1 Tim. iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith." And so the apostle John, 1 Epist. ii. 18, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." And that is the season here intended. But yet you may take it in what sense you will: the last days, the days of the gospel; the last days, towards the consummation of all things and the end of the world; the last days, following the days of the profession of churches, those called Reformed Churches, or our own churches, in the ways wherein we walk; and the last days with many of us, with respect to our lives. In whatever sense the words are taken, it is time for us to look what shall come in these last days.

But the observation which at present I shall insist on from the text is this:—

*Observation.* When churches have been continued for a while in their profession, and begin to fall under decays therein, perilous seasons shall overtake them, which it will be hard for them to escape: "This know also, that perilous times shall come."

My design is only to dispose your minds a little to the work of the day: and all I shall do is, to show, in several instances, what are the things that make a season perilous; and what is our duty with reference unto such perilous seasons, both as to particular perils and perilous times in general. And it must not be said, as once it was of the prophet Ezekiel, "He prophesied of things a great way off." We do not prophesy of things a great way off; no, we shall speak of things that are even upon us,—what we see and know, and is as evident as if written with the beams of the sun.

I. The first thing that makes a season perilous is, when the profession of true religion is outwardly maintained under a visible predominancy of horrible lusts and wickedness. And the reason why I name it in the first place is, because it is what the apostle gives his instance in, in this place, "Perilous times shall come." Why? "'For many shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness;'—maintaining their profession of the truth of religion under a predominancy, a visible, open predominancy, of vile lusts, and the practice of horrible sins." This rendered the season perilous. Whether this be such a season or not, do you judge. And I must say, by the way, we may and ought to witness against it, and mourn for the public sins of the days wherein we live. It is as glorious a thing to be a martyr for bearing testimony against the public sins of an age, as in bearing testimony unto any truth of the gospel whatsoever.

Now, where these things are, a season is perilous,—

1. Because of the infection. Churches and professors are apt to be infected with it. The historian[1] tells us of a plague at Athens, in the second and third years of the Peloponnesian war, whereof multitudes died; and of those that lived, few escaped but they lost a limb, or part of a limb,—some an eye, others an arm, and others a finger,—the infection was so great and terrible. And truly, brethren, where this plague comes,—of the visible practice of unclean lusts under an outward profession,—though men do not die, yet one loses an arm, another an eye, another a leg by it: the infection diffuses itself to the best o professors, more or less. This makes it a dangerous and perilous time.

2. It is dangerous, because of the effects; for when predominant

[1] Thucydides.

lusts have broken all bounds of divine light and rule, how long do you think that human rules will keep them in order? They break through all in such a season as the apostle describes. And if they come to break through all human restraints, as they have broken through divine, they will fill all things with ruin and confusion.

3. They are perilous in the consequence; which is, the judgments of God. When men do not receive the truth in the love of it, but have pleasure in unrighteousness, God will send them strong delusion, to believe a lie. So 2 Thess. ii. 10, 11, is a description how the Papacy came upon the world. Men professed the truth of religion, but did not love it,—they loved unrighteousness and ungodliness; and God sent them Popery. That is the interpretation of the place, according to the best divines. Will you profess the truth, and at the same time love unrighteousness? The consequence is, security under superstition and ungodliness. This is the end of such a perilous season; and the like may be said as to temporal judgments, which I need not mention.

Let us now consider what is our duty in such a perilous season:—

(1.) We ought greatly to mourn for the public abominations of the world, and of the land of our nativity wherein we live. I would only observe that place in Ezek. ix., God sends out his judgments, and destroys the city; but before, he sets a mark upon the foreheads of the men that sigh for all the abominations that are done in the midst thereof. You will find this passage referred in your books to Rev. vii. 3, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." I would only observe this, that such only are the servants of God, let men profess what they will, "who mourn for the abominations that are done in the land." The mourners in the one place are the servants of God in the other. And truly, brethren, we are certainly to blame in this matter. We have been almost well contented that men should be as wicked as they would themselves, and we sit still and see what would come of it. Christ hath been dishonoured, the Spirit of God blasphemed, and God provoked against the land of our nativity; and yet we have not been affected with these things. I can truly say in sincerity, I bless God, I have sometimes laboured with my own heart about it. But I am afraid we all of us come exceeding short of our duty in this matter. "Rivers of waters," saith the psalmist, "run down mine eyes, because men keep not thy law." Horrible profanation of the name of God, horrible abominations, which our eyes have seen, and our ears heard, and yet our hearts been unaffected with them! Do you think this is a frame of heart God requireth of us in such a season,—to be regardless of all, and not to mourn for the public abominations of the land? The servants of God will mourn. I could speak, but am not free to speak, to those prejudices which keep us

off from mourning for public abominations; but they may be easily suggested unto all your thoughts, and particularly what they are that have kept us off from attending more unto this duty of mourning for public abominations. And give me leave to say, that, according to the Scripture rule, there is no one of us can have any evidence that we shall escape outward judgments that God will bring for these abominations, if we have not been mourners for them; but that as smart a revenge, as to outward dispensations, may fall upon us as upon those that are most guilty of them, no Scripture evidence have we to the contrary. How God may deal with us, I know not.

This, then, is one part of the duty of this day,—that we should humble our souls for all the abominations that are committed in the land of our nativity; and, in particular, that we have no more mourned under them.

(2.) Our second duty, in reference to this perilous season is, to take care that we be not infected with the evils and sins of it. A man would think it were quite contrary; but really, to the best of my observation, this is, and hath been, the frame of things, unless upon some extraordinary dispensation of God's Spirit:—as some men's sins grow very high, other men's graces grow very low. Our Saviour hath told us, Matt. xxiv. 12, "Because iniquity shall abound, the love of many shall wax cold." A man would think the abounding of iniquity in the world should give great provocation to love one another. "No," saith our Saviour, "the contrary will be found true: as some men's sins grow high, other men's graces will grow low."

And there are these reasons for it:—

[1.] In such a season, we are apt to have light thoughts of great sins. The prophet looked upon it as a dreadful thing, that upon Jehoiakim's throwing the roll of Jeremiah's prophecy into the fire, till it was consumed, "yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words," Jer. xxxvi. 24. They were grown senseless, both of sin and judgment. And where men (be they in other respects never so wise) can grow senseless of sin, they will quickly grow senseless of judgments too. And I am afraid, the great reason why many of us have no impression upon our spirits of danger and perils in the days wherein we live, is because we are not sensible of sin.

[2.] Men are apt to countenance themselves in lesser evils, having their eyes fixed upon greater abominations of other men, that they behold every day; nay, there are those who pay their tribute to the devil,—walk in such and such abominations, and so countenance themselves in lesser evils. This is part of the public infection,—that they "do not run out into the same excess of riot that others do," though they live in the omission of duty, conformity to the world, and in

many foolish, hurtful, and noisome lusts. They countenance themselves with this, that others are guilty of greater abominations.

[3.] Pray let such remember this, who have occasion for it (you may know it better than I; but yet I know it by rule, as much as you do by practice), that general converse in the world, in such a season, is full of danger and peril. Most professors are grown of the colour and complexion of those with whom they converse.

This is the first thing that makes a season perilous. I know not whether these things may be of concern and use unto you; they seem so to me, and I cannot but acquaint you with them.

II. A second perilous season, and that we shall hardly come off in, is, when men are prone to forsake the truth, and seducers abound to gather them up that are so; and you will have always these things go together. Do you see seducers abound? You may be sure there is a proneness in the minds of men to forsake the truth: and when there is such a proneness, they will never want seducers,—those that will lead off the minds of men from the truth; for there is both the hand of God and Satan in this business. God judicially leaves men, when he sees them grow weary of the truth, and prone to leave it; and Satan strikes in with the occasion, and stirs up seducers. This makes a season perilous. The apostle describes it, 1 Tim. iv. 1, "Now the Spirit speaketh expressly, that in the latter times" (these perilous days) "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." And so Peter warns them to whom he writes, 2 Epist. ii. 1, 2, that "there shall come false teachers among them, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: and many shall follow their pernicious ways." There shall come times full of peril, which shall draw men off from the truth into destruction.

If it be asked, how we may know whether there be a proneness in the minds of men in any season to depart from the truth? there are three ways whereby we may judge of it:—

1. The first is that mentioned, 2 Tim. iv. 3, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." When men grow weary of sound doctrine,—when it is too plain, too heavy, too dull, too common, too high, too mysterious, one thing or other that displeases them, and they would hear something new, something that may please,—it is a sign that there are in such an age many who are prone to forsake sound doctrine: and many such we know.

2. When men have lost the power of truth in their conversation, and are as prone and ready to part with the profession of it in their minds. Do you see a man retaining the profession of the truth under

a worldly conversation? He wants but baits from temptation, or a seducer, to take away his faith from him. An inclination to hearken after novelties, and loss of the power of truth in the conversation, is a sign of proneness unto this declension from the truth. Such a season, you see, is perilous. And why is it perilous? Because the souls of many are destroyed in it. The apostle tells us directly, 2 Pet. ii. 1, of "false prophets among the people, who privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Will it abide there? No: "And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Brethren, while it is well with us, through the grace of God, and our own houses are not in flames, pray do not let us think the times are not perilous, when so many turn unto Popery and Quakerism, into pernicious errors, and fall into swift destruction. Will you say the time of the public plague was not perilous, because you are alive? No. Was the fire not dreadful, because your houses were not burned? No; you will, notwithstanding, say it was a dreadful plague, and a dreadful fire. And pray consider, is not this a perilous season, when multitudes have an inclination to depart from the truth, and God, in just judgment, hath permitted Satan to stir up seducers to draw them into pernicious ways, and their poor souls perish for ever.

Besides, there is a great aptness in such a season to work indifferency in the minds of those who do not intend utterly to forsake the truth. Little did I think I should ever have lived in this world to find the minds of professors grown altogether indifferent as to the doctrine of God's eternal election, the sovereign efficacy of grace in the conversion of sinners, justification by the imputation of the righteousness of Christ; but many are, as to all these things, grown to an indifferency: they know not whether they are so or not. I bless God I know something of the former generation, when professors would not hear of these things without the highest detestation; and now high professors begin to be leaders in it: and it is too much among the best of us. We are not so much concerned for the truth as our forefathers; I wish I could say we were as holy.

3. This proneness to depart from the truth is a perilous season, because it is the greatest evidence of the withdrawing of the Spirit of God from his church. for the Spirit of God is promised to this end, "to lead us into all truth;" and when the efficacy of truth begins to decay, it is the greatest evidence of the departing and withdrawing of the Spirit of God. And I think that this is a dangerous thing; for if the Spirit of God departs, then our glory and our life depart.

What, now, is our duty in reference to this perilous season? Forewarnings of perils are given us to instruct us in our duty.

(1.) The first is, not to be content with what you judge a sincere profession of truth; but to labour to be found in the exercise of all those graces which peculiarly respect the truth. There are graces that peculiarly respect the truth that we are to exercise; and if these are not found in our hearts, all our profession will issue in nothing.

And these are,—

[1.] Love: "Because they loved not the truth." They made profession of the gospel; but they received not the truth in the love of it. There was want of love of the truth. Truth will do no man good where there is not the love of it. "Speaking the truth in love," is the substance of our Christian profession. Pray, brethren, let us labour to love the truth; and to take off all prejudices from our minds, that we may do so.

[2.] It is the great and only rule to preserve us in perilous times, —to labour to have the experience of the power of every truth in our hearts. If so be ye have learned the Lord Jesus. How? So as to "put off the old man, which is corrupt according to the deceitful lusts;" and to "put on the new man, which after God is created in righteousness and true holiness," Eph. iv. 22–24. This is to learn the truth. The great grace that is to be exercised with reference to truth in such a season as this, is to exemplify it in our hearts in the power of it. Labour for the experience of the power of every truth in your own hearts and lives.

[3.] Zeal for the truth. Truth is the most proper object for zeal. We ought to "contend earnestly for the truth once delivered to the saints;" to be willing, as God shall help us, to part with name and reputation, and to undergo scorn and contempt, all that this world can cast upon us, in giving testimony unto the truth. Every thing that this world counts dear and valuable is to be forsaken, rather than the truth. This was the great end for which Christ came into the world.

(2.) Cleave unto the means that God hath appointed and ordained for your preservation in the truth. I see some are ready to go to sleep, and think themselves not concerned in these things: the Lord awaken their hearts! Keep to the means of preservation in the truth, —the present ministry. Bless God for the remainder of a ministry valuing the truth, knowing the truth, sound in the faith;—cleave unto them. There is little influence upon the minds of men from this ordinance and institution of God, in the great business of the ministry. But know there is something more in it than that they seem to have better abilities to dispute than you; more knowledge, more light, better understandings than you. If you know no more in the ministry than this, you will never have benefit by it. They are God's ordinance; the name of God is upon them; God will be

sanctified in them. They are God's ordinance for the preservation of the truth.

(3.) Let us carefully remember the faith of them who went before us in this nation, in the profession of the last age. I am apt to think there was not a more glorious profession for a thousand years upon the face of the earth, than was among the professors of the last age in this nation. And pray, what faith were they of? Were they half Arminian and half Socinian; half Papist and half I know not what? Remember how zealous they were for the truth; how little their holy souls would have borne with those public defections from the doctrine of truth which we see, and do not mourn over, but make nothing of, in the days wherein we live. God was with them; and they lived to his glory, and died in peace: "whose faith follow," and example pursue. And remember the faith they lived and died in: look round about, and see whether any of the new creeds have produced a new holiness to exceed theirs.

III. A third thing that makes a perilous season is, professors mixing themselves with the world, and learning their manners. And if the other perilous seasons are come upon us, this is come upon us also. This was the foundation and spring of the first perilous season that was in the world, that first brought in a deluge of sin and then a deluge of misery. It was the beginning of the first public apostasy of the church, which issued in the severest mark of God's displeasure. Gen. vi. 2, "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." This is but one instance of the church of God, the sons of God, professors, mixing themselves with the world. This was not all, that they took to themselves wives; but this was an instance the Holy Ghost gives that the church in those days did degenerate, and mix itself with the world. What is the end of mixing themselves in this manner with the world? Ps. cvi. 35, "They mingled themselves with the nations." And what then? "And learned their manners." If any thing under heaven will make a season perilous, this will do it,—when we mingle ourselves with the world, and learn their manners.

There are two things I shall speak to on this head:—1. Wherein professors do mingle themselves with the world. 2. The danger of it.

1. Professors mingle themselves with the world in that wherein it is the world, which is proper to the world. That which is more eminently and visibly of the devil, professors do not so soon mingle themselves withal; but in that wherein it is the world, in its own colours;—as in corrupt communication, which is the spirit of the world, the extract and fruit of vanity of mind,—that wherewith the world is corrupted, and doth corrupt. An evil, rotten kind of communication, whereby the manners of the world are corrupted,—this

comes from the spirit of the world. The devil hath his hand in all these things; but it is the world and the spirit of the world that is in corrupt communication. And how hath this spread itself among professors! Light, vain, foolish communication!—to spend a man's whole life therein; not upon this or that occasion, but almost always, and upon all occasions everywhere!—Vain habits and attire of the world is another instance. The habits and attire of the world are the things wherein the world doth design to show itself what it is. Men may read what the world is by evident characters, in the habits and attire that it wears. They are blind that cannot read vanity, folly, uncleanness, luxury, in the attire the world putteth upon itself. The declension of professors in imitating the ways of the world in their habits and garb, makes a season perilous: it is a mixture wherein we learn their manners; and the judgments of God will ensue upon it.—In this, likewise, we are grown like the world, that upon all occasions we are as regardless of the sins of the world, and as little troubled with them, as others are. Lot lived in Sodom, but "his righteous soul was vexed with their ungodly deeds and speeches." Live we where we will, when are our souls vexed, [so] that we do not pass through the things of the world, the greatest abominations, with the frame of spirit that the world itself doth? Not to speak of voluptuousness of living, and other things that attend this woful mixture with the world that professors have made in the days wherein we live,—corrupt communication, gaiety of attire, senselessness of the sins and abominations of the world round about us, are almost as much upon professors as upon the world. We have mixed ourselves with the people, and have learned their manners. But,—

2. Such a season is dangerous, because the sins of professors in it lie directly contrary to the whole design of the mediation of Christ in this world. Christ gave himself for us, that he might purge us from dead works, and purify us unto himself a peculiar people, Tit. ii. 14. "Yē are a royal nation, a peculiar people." Christ hath brought the hatred of the devil and all the world upon him and against him, for taking a people out of the world, and making them a peculiar people to himself; and their throwing themselves upon the world again is the greatest contempt that can be put upon Jesus Christ. He gave his life and shed his blood to recover us from the world, and we throw ourselves in again. How easy were it to show that this is an inlet to all other sins and abominations, and that for which I verily think the indignation and displeasure of God will soonest discover itself against professors and churches in this day! If we will not be differenced from the world in our ways, we shall not long be differenced from them in our privileges. If we are the same in our walkings, we shall be so in our worship, or have none at all.

As to our duty in such a perilous season, let me leave three cautions with you, and the Lord fix them upon your hearts:—

(1.) The profession of religion, and the performance of duties, under a world-like conversation, are nothing but a sophistical means to lead men blindfold into hell. We must not speak little things in such a great cause.

(2.) If you will be like the world, you must take the world's lot. It will go with you as it goes with the world. Inquire and see, in the whole book of God, how it will go with the world,—what God's thoughts are of the world,—whether it saith not, "If it lies in wickedness, it shall come to judgment," and that "the curse of God is upon it." If, therefore, you will be like the world, you must have the world's lot; God will not separate.

(3.) Lastly, consider we have by this means lost the most glorious cause of truth that ever was in the world. We do not know that there hath been a more glorious cause of truth since the apostles' days, than what God hath committed to his church and people in this nation, for the purity of the doctrine of the truth and ordinances; but we have lost all the beauty and glory of it by this mixture in the world. I verily think it is high time that the congregations in this city, by their elders and messengers, should consult together how to put a stop to this evil, that hath lost all the glory of our profession. It is a perilous time, when professors mix themselves so with the world.

There are other perilous seasons that I thought to have insisted on; but I will but name them.

IV. When there is great attendance on outward duties, but inward, spiritual decays. Now herein, my brethren, (most of this congregation are so in a peculiar manner, I hope, through the goodness of God,—in sincerity, though in much weakness, "Liberavi animam meam,") you know how long I have been treating of the causes and reasons of inward decays, and the means to be used for our recovery; I shall not, therefore, again insist upon them.

V. Times of persecution are also times of peril.

Now, I need not tell you whether these seasons are upon us or not; it is your duty to inquire into that. Whether there be not an outward retaining of the truth under a visible prevalency of abominable lusts in the world; whether there be not a proneness to forsake the truth, and seducers at work to draw men off; whether there be not a mingling ourselves with the world, and therein learning their manners; whether there be not inward decays, under the outward performance of duties; and whether many are not suffering under persecution and trouble, judge ye, and act accordingly.

One word of use, and I have done.

*Use* 1. Let us all be exhorted to endeavour to get our hearts affected with the perils of the day wherein we live. You have heard a poor, weak discourse concerning it, and perhaps it will be quickly forgotten. O that God would be pleased to give us this grace,—that we may find it our duty to endeavour to have our hearts affected with the perils of these seasons! It is not time to be asleep upon the top of a mast in a rough sea, when there are so many devouring dangers round about us. And the better to effect this,—

(1.) Consider the present things, and bring them to rule, and see what God's word says of them. We hear this and that story of horrible, prodigious wickedness; and bring it in the next opportunity of talk, and there slightly pass it over. We hear of the judgments of God abroad in the world; and bring them to the same standard of our own imaginations, and there is an end. And so we do with the distresses of others; we talk of them, and there is an end. But, brethren, when you observe any of these things, how it is with the world, if you would have your hearts affected, bring it to the word, and see what God saith of it: speak with God about it; ask and inquire at the mouth of God what God saith unto these prodigious wickednesses and judgments,—this coldness that is upon professors, and their mixtures with, and learning the manners of the world. You will never have your hearts affected with it, till you come and speak with God about it; and then you will find them represented in a glass that will make your hearts ache and tremble. And then,—

(2.) If you would be sensible of present perilous times, take heed of centring in self. While your greatest concern is self, or the world, all the angels in heaven cannot make you sensible of the peril of the days wherein you live. Whether you pursue riches or honours, while you centre there, nothing can make you sensible of the perils of the day. Therefore do not centre in self.

(3.) Pray that God would give us grace to be sensible of the perils of the day wherein we live. It may be we have had confidence, that though thousands fall at our right hand and at our left, yet we shall be able to carry it through. Believe me, it is great grace. Point your private, closet prayers, and your family prayers this way; and the Lord help us to point our public prayers to this thing, that God would make our hearts sensible of the perils of the time whereinto we are fallen in these last days!

*Use* 2. The next thing is this, that there are two things in a perilous season,—the sin of it, and the misery of it. Labour to be sensible of the former, or you will never be sensible of the latter. Though judgments lie at the door,—though the heavens be dark over us, and the earth shake under us at this day, and no wise man can see where he can build himself an abiding habitation,—we can talk of these

things; and hear of other nations soaking in blood; and have tokens of God's displeasure,—warnings from heaven above and the earth beneath; and no man sensible of them! Why? Because they are not sensible of sin; nor ever will be, unless God make them so.

I shall range the sins that we should be sensible of under three heads:—the sins of the poor, wretched, perishing world, in the first place; the sins of professors in general, in the second place; and our own particular sins and decays, in the third place. And let us labour to have our hearts affected with these. It is to no purpose to tell you this and that judgment is approaching;—for your leaders, and those that are upon the watch-tower, to cry, "'A lion; my lord,' we see a lion." Unless God make our hearts sensible of sin, we shall not be sensible of judgments.

*Use* 3. Remember there is a special frame of spirit required in us all in such perilous seasons as these are. And what is that? It is a mourning frame of spirit. O that frame, that jolly frame of spirit that is upon us! The Lord forgive it, the Lord pardon it unto us; and keep us in a humble, broken, mournful frame of spirit: for it is a peculiar grace God looks for at such a time as this is. When he will pour out his Spirit, there will be great mourning, together and apart; but now we may say there is no mourning. The Lord help us, we have hard hearts and dry eyes under the consideration of all these perils that lie before us.

*Use* 4. Keep up church watch with diligence, and by the rule. When I say rule, I mean the life of it. I have no greater jealousy upon my heart, than that God should withdraw himself from his own institutions because of the sins of the people, and leave us only the carcase of outward rule and order. What doth God give them for? for their own sakes? No; but that they may be clothing for faith and love, meekness of spirit and bowels of compassion, watchfulness and diligence. Take away these, and farewell to all outward rule and order, whatever they are. Keep up a spirit that may live affected with it: get a spirit of church watch; which is not to lie at catch for faults, but diligently, out of pure love and compassion to the souls of men, to watch over them,—to wait to do them good, all we can. As it was with a poor man, who took a dead body and set it up, and it fell; and he set it up again, and it fell; upon which he cried out, "Oportet esse aliquid intus,"—"There wants something within," to enliven and quicken it;—so is it with church order and rule; set them up as often as you will, they will all fall, if there be not a love to one another, a delighting in the good of one another, "exhorting one another while it is called To-day, lest any be hardened through the deceitfulness of sin."

*Use* 5. Reckon upon it, that in such times as these are, all of us

will not go free. You find no mention of a perilous season in Scripture, but it follows some shall have their faith overthrown, others shall follow pernicious ways, and others shall turn aside. Brethren and sisters, how do you know but you or I may fall? Let us double our watch, every one; for the season is come upon us wherein some of us may fall, and fall so as to smart for it. I do not say we shall perish eternally;—God deliver us from going into the pit! but some of us may so fall as to lose a limb, some member or other; and our works will be committed to the fire that shall burn them all. God hath kindled a fire in Zion that will try all our works; and we shall see in a short time what will become of us.

*Use* 6. Lastly, take that great rule which the apostle gives in such times as those wherewith we are concerned, "Nevertheless the foundation of God stands sure,"—O blessed be God for it!—"God knows who are his."

What, then, is required on our part? "Let him that nameth the name of Christ depart from evil." Your profession, your privileges, your light, will not secure you; you are gone, unless every one that nameth the name of Christ departs from all iniquity. What multitudes perish under a profession every day! O that our hearts could bleed to see poor souls in danger of perishing under the greatest profession!

Will you hear the sum of all? Perilous times and seasons are come upon us; many are wounded already; many have failed. The Lord help us! the crown is fallen from our head,—the glory of our profession is gone,—the time is short,—the Judge stands before the door. Take but this one word of counsel, my brethren: "Watch, therefore, that none of these things may come upon you, but that you may escape, and be accounted worthy to stand before the Son of God."

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## SERMON XVII.[1]

### THE DIVINE POWER OF THE GOSPEL.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." —ROM. i. 16.

THE preceding verses of this chapter contain a declaration of the person who wrote this epistle, the apostolical authority wherewith it

[1] This sermon was preached May 19, 1670.

was wrote, and a gracious salutation of them to whom it was wrote. This verse makes an entrance upon the main subject-matter designed to be treated on in the whole epistle; so that it is the centre of this glorious part of the Scripture, wherein the first general part of it doth issue, and whereon the remaining part depends.

The church at Rome was planted some while before; but it is altogether uncertain by whom. The wisdom of God foreseeing what abuses would be made of the foundation of that church, hath hid it quite from us. There is nothing in Scripture, nothing in antiquity to intimate by whom the faith was there first preached. Probably it was by some believers of the Circumcision; whence those disputes arose and contentions about the observation of Judaical ceremonies, which the apostle handles and determines, chap. xiv., xv. of this epistle. Hearing of their faith, our apostle—upon whom, as he saith, "was the care of all the churches," and to whom "the ministry of the Uncircumcision was in an especial manner committed," Gal. ii. 7, 8—writes this epistle to them, to instruct them in the mystery of the gospel, and confirm them in the faith thereof, and in the worship of God required therein.

To give weight to what he wrote, and commend it to their consideration, he acquaints them with that love and care he had for them, answerable to his duty, from whence it did proceed; telling them, verses 14, 15, that "he was debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So that as much as in him was, he was ready to preach the gospel to them that were at Rome also." And hereby he prevented a prejudice and jealousy that might possess their minds, and answers an objection they might make to him about his writing. For they might say in themselves, "What makes him, a stranger, at so great a distance, interpose in our concerns? Doth he not 'stretch himself beyond his measure,' or 'boast himself in another man's line?'"—which he affirms in another place he did not; for he was charged with such things. His zeal carrying him out to act for the gospel in a peculiar manner, he was charged to "exceed his measure," and "boast in another man's line." To obviate this, he tells them, "No; I do nothing but what becomes an honest man, discharging a debt the Lord Jesus Christ hath laid upon me by virtue of my call to my office, and my susception of it. 'I am debtor to the Greeks, and to the Barbarians; to the wise, and to the unwise.' I am called," saith he, "to preach the gospel to all sorts of people under heaven; my commission is to 'go into all the world, and preach the gospel to every creature,'" Mark xvi. 15,—that is, as expounded, Matt. xxviii. 19, "to all nations," persons of all nations,—"as I have opportunity." Our Lord Jesus Christ, out of his love and care unto them whom he had redeemed with his blood, that

they might be saved, had given the apostles to be theirs,—"All things are yours; Paul is yours, Apollos is yours,"—and charged them to preach the gospel to them; so that, Acts xx. 26, 27, he saith, "Now I am free from the blood of all men." How doth he prove it? "I have not shunned to declare to them the whole counsel of God." He frees himself from any surmise that they might have that he had a design of his own, and sought some advantage to himself in thus interposing in the concerns of the gospel, by telling them he doth but discharge a debt. "I am a debtor," saith he. And it is truly and really the wisdom of those who, in their several spheres, have the dispensation of the gospel committed unto them, to let the people know that they need not absolutely, whatsoever they do consequentially, count themselves beholden to them for preaching the word; but that, indeed, our Lord Jesus Christ hath engaged us in a debt: which if in his name we pay and discharge, we are sure of a reward; if not, he will require it at our hands. We owe the preaching of the gospel to them that are willing to hear it; and if, upon any account, we withhold it from them, we do defraud them. "I am debtor," saith the apostle. And every one that receiveth the gift and call from Christ is a debtor, and so should esteem himself. "I have done nothing," saith he, "but engaged in the discharge of the debt which I owe to the souls of men."

But there might likewise arise another objection, "If he be so concerned in the publication of the gospel that he writes an epistle to Rome, the greatest theatre then upon the earth, the head of the empire, and most eminent place in the world, why did he not come himself and preach it?" He returns an answer thereunto, verse 15. "That," saith he, "is not at present in my power. I am not my own; I am disposed of by a call of Christ, and guidance of his Spirit. But 'I am ready to come to Rome;' I have a readiness to preach the gospel wheresoever God calls me."

Now, that he might not seem to have outbid himself, in speaking of going thither to preach the gospel, without considering what it might cost him, he gives them the reason and ground upon which he had so engaged himself to be ready to come to Rome, in the words of the text, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek."

In the words there are,—

First. A general assertion, laid down as the ground of what he had before affirmed; and that is in these words, "I am not ashamed of the gospel of Christ."

Secondly. He gives a reason of that assertion, what made him say so, "I am not ashamed, because the gospel is the power of God." To

which reason he gives a threefold limitation:—First, As to the especial end of it, "The power of God." Whereunto?—for this or that end in the world? No; "It is the power of God for salvation." Secondly, He limits it in respect of the object, "The power of God unto salvation." To all? No; but "to every one that believeth,"—to all believers, consider them either antecedently to their being made believers, or consequentially, having received the word. To others it is "foolishness;" but to us that believe, it is "the power and the wisdom of God." Thirdly, It hath limits as to the manner of administration, "To the Jew first, and also to the Greek." The word "first" there, respects the order of dispensation, and not a priority of efficacy or excellency. The word was first to be preached to the Jews, as you know, in many places, and that for many ends not now to be insisted on. This is the design of the words.

I shall, for the opening of them, inquire into two things:—1. What is intended by the "gospel"? 2. What is it to be "ashamed of the gospel"? After which the great reason will ensue of the apostle's assertion, "Because it is the power of God unto salvation."

1. What is intended by the "gospel"? The gospel is taken two ways:—(1.) Absolutely, as it is in itself; (2.) Relatively, with reference unto our practice and observance of it:—

(1.) Absolutely, and in itself; and so also it is taken two ways:—

[1.] Strictly, according to the signification of the word "good tidings," for the good tidings of the accomplishment of the promise by the sending of Jesus Christ. The name is taken from Isa. lii. 7, "How beautiful upon the mountains are the feet of him that publisheth the good tidings of the gospel." And in this sense the apostle gives us a description of the gospel, Acts xiii. 32, 33, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again;"—sent Christ according to the promise; the tidings of which is strictly the gospel.

[2.] The gospel is taken more largely for all things that were annexed to the accomplishment of the promise, the revelation of truths made there, with all the institutions and ordinances of worship that accompanied it,—the whole doctrine and worship of the gospel. The first is what God doth for us in giving Christ; the second is what God requireth of us, in faith and obedience, and in the whole worship of the gospel. And this is the common sense wherein this word "gospel" is taken.

(2.) The gospel may be considered relatively, with reference unto believers; and then it intends our profession of the gospel: which profession consists in the performance of all gospel duties, when and as they are to be performed by virtue of the command of Christ;—which

I would desire you to consider and remember; for I can assure you all your concerns in the gospel will be found to depend upon it.

It is in reference unto the gospel in both these senses that the apostle here speaks;—as it contains the promise of Christ, the doctrine of the gospel, the worship of God, the institutions therein, and every man's performance of his own duty, according to the rules and commands of Christ in the gospel. This is that which the apostle says he was "not ashamed" of.

2. What is it to be "ashamed of the gospel"? Shame in general is a grief, perturbation, and trouble of mind upon the account of things vile, foolish, or evil, rendering a man (as he thinks) liable to reproach and contempt, working a resolution in him to have no more to do with such things, if once delivered from them. As the prophet Jeremiah, chap. ii. 26, "A thief is ashamed when he is taken." Two things befall such a person:—fear, which respects his punishment; and shame, which respects the vileness and reproach of the thing that he is taken in. And shame doth particularly respect honour, esteem, and repute. Hence, if you can by any means take off the disrepute of a thing in men's judgment, they are no more ashamed of it. The world hath prevailed to take off among themselves, and within their own compass, the disrepute of as odious sins as can be committed in the world; and men cease thereupon to be ashamed of them. We meet with men that will not at all be ashamed of swearing, cursing, blaspheming, nay, of drunkenness,—scarce of uncleanness; the wickedness of the world hath taken off the disrepute of them within their own compass: yet take the same men in lying or theft, and it will fill them with shame; not but that the guilt and evil of other sins is as great, it may be greater than these, but these are under a disrepute, and therefore they are thus ashamed.

Now this shame may be considered two ways:—

(1.) Objectively, as to the things that in themselves are shameful, though men may be relieved against them, so as not to have any inward shame in their minds. So the apostle tells us, 1 Thess. ii. 2, that he was "shamefully entreated at Philippi;" he had all manner of shameful things done unto him. And, Acts v. 41, all the apostles together "rejoiced that they were counted worthy to suffer shame." "They suffered shame, but they were not ashamed." Heb. vi. 6, it is said those apostate backsliders "put the Son of God to open shame." They did those things unto him which in their own nature cast shame upon him; they deserted his worship and ways, as if he was not worthy to be followed. Now, our apostle was very far from thinking that nothing of this shame would befall him at Rome, that no shameful thing would befall him. He was led thither bound with a chain, and cast into prison. This is not the shame intended.

(2.) There is shame in the person. And this also may be considered two ways:—

[1.] As it merely respects the affections of the mind, before mentioned;—when persons have a trouble and confusion of mind upon them for any thing wherein they are concerned, as that which is dishonourable, base, vile, or foolish.

[2.] When there are the effects of shame;—when men act as though they were ashamed, and will have no more to do with those things wherein they have been engaged, but leave them as if ashamed. It is said of David's soldiers, who had done no shameful thing, but courageously acquitted themselves in the battle against Absalom, but because of David's carriage upon that business, "They went every one away as men ashamed, that fly in battle." It may be there is that light and conviction upon most concerning the gospel, that it is impossible for them to be brought into perfect trouble and confusion of mind about it, as though it were a shameful thing; but yet perhaps they will do like men that fly in battle and are ashamed. And in this sense the word is principally used; for saith Christ, Mark viii. 38, "Whosoever shall be ashamed of me, I will be ashamed of him." How is that? What will the Lord do? He will not own him; which is called being ashamed of him.

Now this is that which the apostle intends. "For the doctrine," saith he, "and worship of the gospel, and for my work in preaching and dispensing it, I have neither trouble of mind, nor will I desert it; 'I am not ashamed of the gospel of Christ.'"

But you will say, "What great matter is this? I am persuaded there is not one present but will be ready to think that they would be as forward as the apostle in this matter. Ashamed of the gospel of Christ! God forbid. What is there in it, that the apostle thus signally expresses it, that he would not be ashamed?" I answer, Pray consider these three things:—

1*st.* The apostle here expresses it with especial reference to his preaching and professing the gospel at Rome. "I will come to Rome also," saith he; "for I am not ashamed of the gospel of Christ." Now, there was at that time at Rome a collection of all the great, wise, and inquiring men of the world. And how did they look upon the gospel, and the profession of it? Our apostle tells you, 1 Cor. i. 23;—as a foolish, weak, contemptible thing. How did they look upon them that professed it?—as the filth and offscouring of all things, 1 Cor. iv. 13. Here is a collection of the rulers of the greatest empire of the world,—of all the wise and learned men and great philosophers, princes of the world,—all looking upon this gospel, obedience to it, and the worship of God in it, to be as foolish a thing as ever men engaged in,—fit for none but contemptible

persons. But saith the apostle, notwithstanding this, "I am not ashamed of it."

And we may observe here, that there was not yet at Rome any actual persecution of the gospel, farther than shame and reproach And the apostle declares by this word, that it is the duty of all men to gather up their spirits to confront present difficulties, whatsoever they be. It is loaded now with shame: "I am not ashamed." It will come to blood: "I will not fear my blood." He expresseth the whole in this which was his present duty. And for a person of those parts and that learning which he had, to come among all the wise men in the world, to be laughed at as a babbler, as one that came with a foolish thing in his mouth, and to say, "I am not ashamed;"—it was the presence of God with him, as well as a sense of duty, that enabled him hereunto.

2*dly.* To an ingenuous, gracious soul, in all sufferings nothing is more grievous than shame. Hence it is reckoned as a great part of the humiliation of Christ, that "he made himself of no reputation," Phil. ii. 7, 8. He forewent all the esteem he might have in the world as the Son of God. And Isa. l. 6, "He hid not himself from shame." So Heb. xii. 2, "He despised the shame." To be dealt withal as a vile person, as the offscouring of all things, as the "filth and dung of the city" (as the word signifies), to be carried before the face of scorners, makes a deeper impression upon gracious and ingenuous spirits than any thing else which can well be thought of. Therefore it is a great thing that the apostle saith,—"I am not ashamed of the gospel."

3*dly.* There is also a figure in the word, called Litotes,—wherein, by a negation of one, the contrary is affirmed, and that emphatically,—"I am not ashamed;" that is, "I am confident; it is a thing I glory in, that I make my boast of. I am ready to do and suffer any thing, according to the mind of God, for the gospel; willing to undergo whatsoever God calls me to, or to perform any thing he hath appointed, for the gospel."

The opening of these two things will give us ground for our observation from the words; which is this:—

*Observation.* Not to be ashamed of the gospel of Christ, but to own it, avow it, and profess it, as a thing holy and honourable, in all the duties it requires, against all reproaches and persecutions that are in the world, is the indispensable duty of every one who desires to be saved by the gospel.

I shall not produce many testimonies of Scripture to confirm this. But let us all be advised, in such a day as this, not to make darkness our refuge, and an unacquaintedness with our duty our relief; but let us search and see what Christ hath spoken concerning such a day, where there is the profession of the gospel.

I will give you one place, to which you may reduce all the rest: Luke ix. 26, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." The whole sum of the gospel is comprised in this,—the person of Christ and the words of Christ. The person of Christ takes up the whole work of the promise; and the words take up all the commands and institutions of Christ. We have heard before what it is to be ashamed of them. And what shall be the end of such? The Son of man shall be ashamed of them, when he shall come in his own glory, and his Father's glory. There can be no greater weight put upon words, to strike awe and dread into the minds of men. The Son of man, who loved us, redeemed us, gave his life for us, shall come again, though now he be absent, and we think things are put off for a season; and then he will inquire into our deportment about the gospel: at which time he will appear in all his own glory, the glory given him upon the account of his doing his Father's will, and the glory of his Father and the holy angels. Certainly we should be extremely troubled then to hear Christ say, "I am ashamed of you." You have the same repeated, Mark viii. 38. Our apostle gives the same great rule, Rom. x. 10, "With the heart man believeth unto righteousness." "There is righteousness; let us rest there,—what need we do more?" Ay, but "with the mouth confession is made unto salvation;"—which confession comprises all the duties the gospel requires; and salvation as indispensably depends upon that as justification doth upon faith. We cannot be justified without faith, nor can we be saved without confession.

You will say, "How can this be?" To clear it to you, I shall do three things:—I. I shall show you what there is in the gospel that we are in danger to be ashamed of, if we look not well to it. II. How we may be ashamed of it. III. I shall give you the reasons why we ought not to be ashamed of it.

I. What is there in the gospel that we ought in an especial manner not to be ashamed of?

We ought not to be ashamed of whatever is in an especial manner exposed in the world to shame and contempt. The truth is, we do or have lived in days wherein it hath been so far from being a shame to be counted a Christian, that it hath been a shame for a man to be counted no Christian. It hath not been the especial duty of believers to profess the gospel in general, but the common custom of all. The profession of the gospel which many trust to in this world, is nothing but that conformity to the world which Christ curses. In this sense no man is ashamed of the gospel.

But there are some things that accompany the gospel which are

exposed at all times to contempt and reproach, even where Christ and the gospel are publicly professed; and these we are to take heed not to be ashamed of. I will give you four instances:—1. The special truths of the gospel; 2. The special worship of the gospel; 3. The professors of the gospel; 4. The profession of the gospel according to godliness. These are things men are very apt to be ashamed of, as being all exposed to shame and contempt:—

1. There are some especial truths of the gospel that in all seasons are exposed to especial contempt and reproach. Peter (2 Epist. i. 12) calls it "The present truth;" which in the primitive times was twofold. The apostle had to do with Jews and Gentiles; and there were two especial truths exposed to contempt and reproach that he principally insisted upon, and would never forego. With the Gentiles, this was exposed to contempt, reproach, and persecution,—that there should be salvation by the cross, 1 Cor. i. 23. "It is foolishness to all the Gentiles," saith he, "that there should be salvation by the cross." What doth the apostle do?—let go this doctrine, and preach some other? No; he tells you, chap. ii. 2, "he determined to know nothing among them, but Christ, and him crucified." But when he had to do with Jews, where lay the difference? In addition of Judaical ceremonies unto the worship of God, and some place in justification. Thus, Gal. v. 11, "If I preach circumcision," says he, "why am I persecuted?"—that is, "If I preach circumcision as they do, they would persecute me no more." Will he do it, then? No; Gal. vi. 12: He will not give place; he will preach the cross of Christ, and nothing else; and preach against them, and encourage all to do so.

"How shall we know, then, what are the present truths of the gospel, that we may take care not to be ashamed of them?"

I answer, In two things:—

(1.) The first is, that we must shut our eyes very hard, or all the world will not suffer us to be unacquainted with them. A man must very much hide himself, if he will not know what the truths of the gospel are that meet with contempt and reproach in the world; for he may hear of them everywhere.

(2.) For a general rule, take this: Consider the ways and methods God hath proceeded in for the manifestation and declaration of himself, and we shall find whereabouts, in the general, the truths lie that we are not to be ashamed of, if we will continue our testimony to God:—

[1.] God made a revelation of himself principally in and as the person of the Father, the unity of the divine essence acting in the authority and power of the Father in the creation of the world, in the giving of the law, and the promise of sending Christ. What was the opposition the world made unto that declaration of God?—for the world doth never make conjunct opposition to the being of God, but unto

the declaration that God makes of himself. While God made that declaration under the Old Testament, what was the opposition that the world made? It was plainly in idolatry and polytheism. They would have many gods, or make gods, till he was grown among them an unknown God. The testimony, then, which the people of God were to bear, and not be ashamed to give, was the unity of the divine essence

[2.] In the fulness of time God sent his Son; and he was immediately declared and manifested in the love and work of the Son,—the second person. Where lay the opposition of the world? It lay directly and immediately against the person of Christ, and against his cross; it would not believe that he was the Messiah, but called him "a glutton, a wine-bibber, a friend of publicans and sinners." Wherein, then, consisted the testimony that believers were to give? Why, it was to the person of the Messiah, the Son of God incarnate, and to the work he had to do. God so revealing and glorifying himself in the incarnation and mediation of the Son,—the truths which concerned his person were those which men ought peculiarly not to be ashamed of, and which the world peculiarly opposed.

[3.] Where the gospel is preached, the whole work of glorifying God is committed to the Holy Ghost. Christ promised to send him to glorify him, to do the work of God in the world, and carry on all the concerns of the covenant. The Father laid the foundation of his own glory: the Son comes, and professes he came not to do his own will, but the will of him that sent him; and promises to send the Holy Ghost to do his will,—to accomplish all the concerns of the covenant of grace. Wherein, then, lay the opposition of the world to God? It lay in opposition unto the person, doctrine, graces, gifts, and office of the Holy Ghost, as he supplies the room of Christ, to carry on his kingdom in the world. The great opposition that is made in the world against God at this day is immediately against the work of the Holy Ghost, as carrying on the kingdom of Christ in the world. These are the objects of reproach and contempt.

By the way observe, that the opposition which was made by the heathens in their idolatry against the Deity, against God, and that made by the Jews against the person of Christ, and that which is now made against the work of the Holy Ghost, is all the same; the nature of the opposition is not changed, but only the object. The opposition that was in Cain, and the profession in Abel, is the same still: the one embraces the revelation of God, the other opposes it; and that principle that acts against the Holy Ghost would act against God, and set up idolatry in the world.

And hence we may see, that whereas God has, in the days wherein we live, given a great and illustrious testimony unto the gifts and graces of the Holy Ghost—it may be as great as in any age since the

time he gave extraordinary gifts to the apostles,—and Satan had lost the advantage of managing an opposition by open blasphemies and reproaches of the Spirit, and being somewhat impatient till it returned into his hands again, he raises up another spirit, that should stand in competition with it, and do the same thing; a spirit which, like the unclean spirit that cast him into the fire and into the water in whom he was, threw those possessed by it into all difficulties, to manifest itself. But whatsoever glory it might have put upon it in some men, by enabling them to suffer and bear the rage of the world that was cast upon them, there are three things that will discover that it is not a spirit from God:—

1*st.* The place from whence it comes. It comes not from above,—it is not looked for, prayed for, to be the Spirit of Christ from heaven, which he hath promised; but is a mushroom that grows up in a night, —the gourd of a night, that springs up within themselves, and is called the light within them all. Now, the Spirit that doth the work of God is promised from above, is given by Christ, and is expected and received from thence.

2*dly.* It is known also by its company. The Spirit which beareth witness with Christ is always accompanied with the word. Isa. lix. 21, "This is my covenant with them, saith the LORD; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth," etc. Now, the work of this spirit is to cast the word of God out of the church,—to render it useless.

3*dly.* It is known by its work. The work of the Spirit of God is to glorify Christ; the work of this spirit is to glorify itself,—to resolve all into itself, for measure, rule, principle, and all abilities.

I could not but mention this by the way, because I put the great opposition that is made in the world in these days against the Spirit of God, his graces and gifts, and the worship which believers are enabled to perform by the Spirit, in this thing. And, therefore, let us try the spirits, and not believe every spirit that is gone forth.

This is the first thing we are not to be ashamed of,—namely, the truths of God that are reproached in the world, especially those concerning the Spirit, his graces and gifts, and the revelation of the mystery of the gospel, while a heathenish morality is advanced in their place. God forbid we should be ashamed of the gospel in this respect,—that every one of us should not bear his testimony, as God is pleased to call us!

2. There is the worship of the gospel, which is always exposed to reproach and contempt in the world in the due performance of it. I pray God to keep this always in our minds, that we have no other way to be ashamed of the gospel but by being ashamed of these things; and we have no other way to be ashamed of them than by neglecting

the due performance of them, as the gospel commands. Men are ashamed of the worship of the gospel,—(1.) Upon the account of the worshippers; and, (2.) Upon the account of the worship itself:—

(1.) Upon the account of the worshippers, who are for the most part poor and contemptible in the world; for "not many great, not many noble, not many wise and learned are called." Whatsoever work God hath to do by his, they are looked upon as the offscouring of all things,—such a company as those who are of gallant minds and spirits do despise. I wonder what thoughts they would have had of Christ himself, when followed by a company of fishermen, women, and children, crying "Hosanna;" and others, who said, "This people who knoweth not the law are cursed," John vii. 49. Now, is not a man apt to be ashamed of such abjects as follow Christ? Shall a man leave the society of great, and wise, and learned men, to join with them? Let those think of it who are upon any account lifted up in the world above their brethren. Do not be ashamed of them; they are such as you must accompany, if ever you intend to come to glory. We must keep company with them here, if we intend it hereafter. And, therefore, be not ashamed of the worship of Christ because of the worshippers, though they can do nothing but love Christ and worship him; notwithstanding the suffrage that lies against them by great and learned men, such as were at Rome when Paul was not ashamed of the gospel of Christ.

(2.) Upon the account of the worship itself. The world is, and ever was, in love with a gaudy worship, which some of them have called, being well painted, "The beauty of holiness." The Jews and Samaritans, take them in all,—the one was for the temple, the other for the mountain. The gospel comes and calls them from them both, to worship God in spirit and in truth;—to a worship that hath no beauty but what is given by the Spirit of Christ; nor order, but what is given by the word. This is greatly despised in the world; and not only despised, but persecuted;—I mean, sometimes it was so, I am sure, formerly. Therefore the apostle gives that caution, Heb. x. 25, "If you would not be ashamed, 'forsake not the assembling of yourselves together, as the manner of some is.'" There is a synecdoche in the word "assembling," and it is put for the whole worship of Christ, because worship was performed in their assemblies; and he that forsakes the assemblies, forsakes the worship of Christ: as some of them did when exposed to danger; and it is the manner of some still to do so. When a fair day comes, then they will go to the assemblies; but in a storm they will absent themselves, as did the Samaritans. But what should move them to forsake their assembling? He tells you, verses 33, 34, "Ye were made a gazing-stock, by reproaches and afflictions, and the spoiling of your goods. But ye know in yourselves that ye have in

heaven a better and an enduring substance." This made some weary of assembling; but be not you ashamed of assembling, or of the worship of God. This is the second thing that is exposed to shame and reproach in the world; and which, in particular, we are bound by our profession not to be ashamed of.

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## SERMON XVIII.[1]

3. We are not to be ashamed of the professors of the gospel. Our Lord Christ hath laid it down as an everlasting rule, that in them he is honoured or dishonoured in the world. And it is the great rule whereby false professors will be tried at the last day,—men who pretend a profession of the name of Christ; as you may see, Matt. xxv. 40, 45, "What you have done unto them, you have done unto me," saith he; "and what you have omitted that ought to have been done to them, you have omitted the doing of it unto me." It is those alone in whom Christ may be honoured or despised in this world; for he is in himself, in his own person, in that condition that our goodness, our honour, extends not immediately unto him: and for the contempt and despising of men, he is not concerned in it. Hence this is reckoned as the great commendation of the faith of Moses, Heb. xi. 23–26, that he refused all the honours of the world, and all the reputation he might have had, to own and esteem the poor, reproached, despised, persecuted interest of Christ in the world; as he there calls it. He joined himself unto the professors of the faith, in opposition to all the world, and the greatness of it; which was his greatest commendation. And see the pathetical prayer of the apostle Paul for Onesiphorus upon the discharge of this duty, 2 Tim. i. 16–18, "The Lord," saith he, "give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day." Onesiphorus was a man of some credit and repute in the world; poor Paul was a prisoner bound with a chain, that he might have been ashamed to own him: but, instead of that, he sought him out; he was not ashamed of his chain. To be ashamed of the poor professors of the gospel,—so in themselves, or made so by the power of oppressors,—is to be ashamed of the gospel of Christ, his truths, his worship, and his people.

[1] This sermon was preached May 26, 1670.

4. There is a special kind of profession, that, in its own nature, is exposed to reproach in the world. The apostle Paul tells us, 2 Tim. iii. 12, "They that will live godly in Christ Jesus shall suffer persecution." There is (John xv. 4, 5) a being in Christ by profession, and not living godly: for there are branches in the vine by profession, that bring forth no fruit;—men that have a profession wherewith they do not trouble the world, and for which the world will not trouble them;—that can go to that length in compliance with the world, and the ways of it, as that they shall not have one drop of the spirit of the witnesses of Christ, who torment the men of the earth. But "they that will live godly,"—that is, engage in a profession that shall, upon all occasions, and in all instances, manifest the power of it,—they "shall suffer persecution." We see many every day keep up a profession, but such a profession as will not provoke the world. Now, this is to be ashamed of the gospel,—to be ashamed of the power and glory of it,—to be ashamed of the Author of it. No man can put Jesus Christ to greater shame, than by professing the gospel without showing the power of it.

III.[1] I shall now give the reasons why we ought not in any thing to be ashamed of the gospel of Christ. I speak unto persons that are under a conviction that such and such things belong unto the gospel. If we are not, what makes us here this day? I do not go to persuade any that this or that worship, or this or that way, is according to the gospel; but I suppose a conviction thereof to be upon us: upon a supposition of which conviction and persuasion I shall offer these reasons why we ought not to be ashamed of the gospel. And,—

1. The first is this:—Because Christ, the captain of our salvation, and the great example of our obedience, was not ashamed of all that he had to undergo for us.

There are two things that greatly aggravate things shameful, and press, if possible, shame upon a person:—

(1.) The dignity of the person that is exposed to things shameful. It is more for a person honourable, noble, and in repute for wisdom in the world, to be exposed to indignities, reproaches, and things shameful, as the apostle speaks, than for beggars,—poor vile persons of no repute. Now, consider the person of Christ, who he was, and what he was. He was the eternal Son of God, the "first-born of the whole creation:" and as, in his divine nature, he was "the express" (the essential) "image of the Father;" so in his whole person, as incarnate, he was the glory of all the works of God. And the apostle,

[1] This sermon, according to the method announced, p. 224, is given under a threefold division. The second branch of the subject has either been omitted, or, what is more probable, to judge from the strain of the author's remarks, the illustration of the second is merged and contained in the first branch.—Ed.

when he would set out the great condescension of Christ in submitting unto things shameful, doth at the same time describe the greatness and glory of his person, Phil. ii. 6–8, "He made himself," says he, "of no reputation; he took upon him the form of a servant, and he was obedient unto the death of the cross;" which three things, as I could show you, are comprehensive of all that was shameful to Christ. But at the same time that he tells us what he did, how doth he describe him? When he did so, he was "in the form of God, and accounted it no robbery to be equal with God." He was the great God in his own person, and equal with the Father; yet then this honourable one condescended to all things shameful and reproachful in the world.

(2.) Shame is aggravated from the causes and matter of it There are various things that cause shame. Some are put to shame by reproaches, scandals, lies; some, by poverty; some, by imprisonment; and some, by death, made shameful by the ways, means, and preparations for it. By which of these was Christ now made an object of shame? By all of them, and inconceivably more than any heart is able to apprehend, or tongue to express. He was reproached as a wine-bibber and a glutton; as a seditious person and mover of sedition; as a fanatic, and one beside himself. He was in that state of poverty, that, during the whole course of his ministry, he had not where to lay his head, nor any thing to live upon, but what good people administered unto him of their substance. In the midst of this course he was taken praying; when, he told them, they might have taken him at any time. "I was," says he, "in the temple openly; I sat daily with you teaching in the temple, and ye laid no hold on me." He was taken by soldiers with swords and staves, as a thief and malefactor; apprehended, carried away, and hanged upon a tree (the shamefulest death then in the world), in the midst of Jews and Gentiles;—with both which sorts of men that kind of death was the most shameful. The Romans put none to that sort of death but slaves, thieves and robbers,—the worst malefactors: and among the Jews it was the only kind of death that was accursed, Deut. xxi. 23, "He that is hanged on the tree is accursed of God;"—which words our apostle repeats, and applies them to Christ, Gal. iii. 13. How did Christ behave himself now, as to all these shameful things that came upon him? Hear the prophet expressing of it in his name, Isa. l. 6, 7, "I gave my back to the smiters, and my cheeks to them that plucked off the hair" (the usual way of dealing with persons in such cases); "I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: I know that I shall not be ashamed." Did he recoil, or go back from his work? did he repent of it? No; "'Thy law is written in my heart;' I am

content 'to do thy will, O God.'" And in the issue of the whole, Heb. xii. 2, "He despised the shame, and endured the cross;" which made way for his glory.

Now, here lies the foundation of our reason:—If the Lord Jesus Christ, the Son of God,—being engaged purely out of his own love in a work for us poor, vile, sinful worms of the earth, whom he might have left justly to perish under the wrath of God, which we had deserved,—underwent all these shameful things, and never had a recoiling thought to draw back and leave us to ourselves; have we not an obligation of love, gratitude, and obedience, not to be ashamed of those few drops of this great storm that may possibly fall upon us in this world for the sake of our Lord Jesus Christ? Can we be disciples of Christ, and yet think in this matter to be above our Master? Can we be his servants, and think to be above our Lord? We are delicate and tender, and would fain have all men speak well of us; but we must come to another frame, if we intend to be the disciples of Christ. What would be the issue of our account at the last day, if he should inquire of us what we have done in reference to the profession of the gospel? whether we have observed all those duties that we have had a conviction upon our spirits and consciences we ought to observe and perform, in the assembling of ourselves, in the dispensation of the word, in the celebration of ordinances, in prayer, fasting, hearing the word, and all those things which the gospel requires of us? Should we make that answer, "Truly, Lord, we thought all very good; but were afraid, if we engaged in them, we should have been exposed to all the reproach, contempt, and trouble in the world: it would have brought trouble upon our persons, and the spoiling of our goods; it would have brought us into great distress." What would then be the reply, according to the rule of the gospel, but, "Stand upon your own bottom. That was my day, these were things I required of you: you were ashamed of me; I am now ashamed of you"? Certainly this would be a woful issue of it. But,—

2. The second reason is this:—That whatsoever state or condition we may be brought into, upon the account of the gospel, the Lord Jesus Christ will not be ashamed of us in that state and condition. I told you before, in the opening of the words, that shame principally respects dishonour and disreputation; that the things we are engaged in are vile, contemptible, exposed to reproach. Now if a man, in any thing he is called in question about, have those who are great and honourable to abide by him, and own the cause wherein he is engaged, whatever other affections he may have, it will take off his shame. Now, this great and honourable person will not be ashamed of us in any condition, Heb. ii. 11, "He is not ashamed to call them brethren." "But suppose they are poor, and have nothing left them in this world?"

It is all one. "Suppose they are in prison?" Christ will stand by them, and say, "These are my brethren." The word ἐπαισχύνεται, "ashamed," is there used peculiarly in respect to those shameful things that may befall us in this world. Notwithstanding all these sufferings, yet "he is not ashamed to call them brethren." "Doth he go no farther?" Yes: Heb. xi. 16, "Wherefore" (speaking directly to this cause in hand) "God is not ashamed to be called their God." What is the reason it is so expressed? The words are emphatical. Look upon the two parties that are in the world;—the one great, wise, glorious, powerful, and at liberty; the other poor, despised, contemned all the world over. God comes into the world and sees these two parties. Which, now, do you think he owns? Is it not a shame for the great and glorious God to own poor, despised, contemned, reproached, persecuted ones? No: God "is not ashamed to be called their God;" their God in particular, their God in covenant, one that owns them in opposition to all the world,—with whom they have to conflict. Oh, that we would persuade our hearts in every duty that this is our state,—that Jesus Christ stands by, and saith, "I am not ashamed of you!" God stands by, and saith, "I am not ashamed to be owned to be your God!" Is not this great encouragement?

3. The third reason is,—Because in the profession of the gospel we are called to nothing at all that is shameful in the judgment of any sober, wise, rational, judicious man. If the profession of the gospel called us unto any thing that is vile, dishonourable, unholy, of ill report among men, certainly we had reason to be extremely cautious of our practising of it. But is it any shame to own God to be our God, to own Jesus Christ to be our Lord and Master,—to profess we must yield obedience unto the commands of Christ? Is there any shame in praying, in hearing of the word of God, in preaching of it according to his mind and will? Is there any shame in fasting, in godly conference? Let all the world be judge whether there be any thing shameful in these things, which are good, useful, honourable to all mankind. The gospel calls to nothing that is shameful. Therefore the old heathens were so wise that they would not, against the light of nature, oppress the assemblies of Christians, where there was nothing shameful; and therefore they charged all shameful things upon them. The whole vogue of the world was, that they met together to further promiscuous lusts and seditions. They made that their pretence; they durst not disturb them merely upon the account of their profession. And it is so still. Men little know that we will not, dare not, cannot, take the name of our God in vain, and prostitute any ordinance of God, to give the least semblance to any seditious practice. Whatsoever violence may come upon the disciples of Christ, they had rather die than prostitute an ordinance of Christ, to

give the least countenance or semblance to any such thing. The gospel calls us to nothing that hath any reproach in it. If men will esteem the strict profession of the gospel—praying, hearing the word, abstinence from sin—to be shameful things; if they will count it strange that we run not out into the same excess of riot with themselves; shall we stand to the judgment of such sensualists, that live in a perpetual contradiction to themselves,—who profess that they honour Christ, and at the same time reproach every thing of Christ in the world? We have no reason, then, to be ashamed of the gospel, which requires no shameful thing at our hands,—nothing that is evil and hurtful to mankind; nothing but what is good, holy, beautiful, commendable, and useful unto all societies of mankind. And we dare not prostitute the least part of an ordinance to the encouraging any disorder in this world, and therein take the name of our God in vain.

4. The fourth reason is that which the apostle gives us, Heb. xii. 1, "We are compassed about with a cloud of witnesses," to this very end and purpose. In the preceding chapter he had given a catalogue of many under the Old Testament, patriarchs and prophets (time would have failed him to reckon up all), who signally manifested they were not ashamed of the gospel, and the promises of it, whatever difficulties did befall them. "And now," saith the apostle, "you have 'a cloud of witnesses,'—the great examples of these holy souls that are now at rest with God, enjoying the triumphs of Christ over all his adversaries. They were, as you are, conflicting in this world with reproaches, adversaries, persecution; and they had this issue by faith,—they made a conquest over all." And James says, "You have, my brethren, the prophets and apostles for your examples." The Lord help us, to take the example they have set us, Acts v. 41, when they went away triumphing that they were counted worthy to suffer shame and reproach for the name of Christ! The Lord help us, that we dishonour not the gospel by giving the world reason to say, that there is a race of professors risen up now who have no manner of conformity to them who went before them in the profession of the gospel!

5. The next reason I shall insist upon is taken out of the text, the particular reason the apostle here gives why he was not ashamed of it. "I am not ashamed," saith he, "of the gospel of Christ; for it is the power of God to salvation to all that believe." We talk of profession of the gospel. "What is it," say some, "but canting among yourselves,—speaking things unintelligible?" Such kind of expressions are cast upon it in the world. But, saith the apostle, "This gospel we profess is quite another thing than you dream or think of; and we profess it no other, nor ever will engage one day in the profession of the gospel any farther, than as it comes under this account, that 'it is the power of God unto salvation.'" Manifest to me that any way

or parcel of the gospel which we do profess, or practise, hath not the power of God in it and upon it, towards the furtherance of salvation, and I will throw off that profession.

But you will ask, perhaps, "In what sense is the gospel the power of God?" I answer, In a threefold sense:—

(1.) Negatively: there is not any other power in it. The world saw that there was a great efficacy in the gospel, and they knew not whence it was; but they charged it upon two things:—First, Upon the matter of it, that it was a cunningly-devised fable. So the apostle Peter tells us, 2 Epist. i. 16, "We have not followed cunningly-devised fables, when we made known unto you the power of Christ." The world charged it so, and thought that gave it its efficacy. Secondly, There was another thing to which they thought its efficacy was owing, and that was the eloquence and power of its preachers. "The preachers of it were surely eloquent, excellent men, that they could so prevail upon the people, and win them over to the gospel." No; saith the apostle, 1 Cor. ii. 4, 5, "My speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God." But let not men mistake; the efficacy of the gospel is owing to neither of these causes, but to the divine power that accompanies it.

(2.) It was the power of God declaratively; it made known the power of God. So our apostle declares in the very next words to the text. "For therein," saith he, "is the righteousness of God revealed." It hath made a revelation of the way whereby God will save men. It makes a revelation of that power which God puts forth for the salvation of men.

(3.) It is the power of God instrumentally. It is the instrument God puts forth to effect his great and mighty works in the world. Preaching is looked upon as a very foolish thing in the world. "We preach Christ crucified, to the Greeks foolishness," 1 Cor. i. 23. But God hath chosen this foolish thing to confound the wise. And though the preachers of it are very weak men, mere earthen vessels, God hath chosen this weak thing to bring to nought things that are strong and mighty,—the things of this world. Therefore (Acts xx. 32) it is called "The word of God's grace, which is able to build us up, and to give us an inheritance among all them which are sanctified." The plain preaching of it hath this power upon the souls of men,—to convince them, convert them, draw them home to God; to expose them to all troubles in this world; to make them let go their reputation and livelihood, and expose themselves even to death itself. It is the power of God to these ends and purposes; God hath made it his instrument for that end. If it were the power of God to give peace

and prosperity unto a nation, or to heal the sick, there is no man need or ought to be ashamed of it; but to be the power of God for so excellent an end as the eternal salvation of the souls of men, makes it much more glorious. The gospel we profess,—all the parts of it, every thing wherein it is engaged,—is that whereby God puts forth his power to save our poor souls, and the souls of them who believe; and the Lord God never lay it to the charge of any who would hinder the dispensation of the gospel unto this end and purpose! It were sad for men to keep corn from the poor, physic from the sick, that lie a-dying; but to keep the word of God from the souls of men, that they might be saved, Lord, lay it not to the charge of any!

The Author of the gospel was not ashamed of his work he engaged in on our behalf; is not ashamed of us in any of our sufferings, in any of the shameful things we may undergo. The gospel requires no shameful thing at our hands,—puts us upon no duty that can justly expose us to shame; the things are good, useful, honourable to men. We have a cloud of witnesses about us; and if any man require of us what this gospel is which we profess, and an account whereupon we profess it, we can make this answer, "'It is the power of God unto salvation;' and for that end alone do we profess it."

I might speak to some farther reasons, to show why this duty is indispensably necessary; for, as I said, it is not only that we ought not to be ashamed, but the duty is indispensable. And I thought to have spoken to those two heads, which alone make a duty indispensable, that we may not upon any account be against it;—because it is necessary, as we say, "necessitate præcepti," and likewise "necessitate medii;" that is, both *upon the command of Christ*, and *upon the account of the order of the things themselves.*

It is necessary upon the command of Christ, because he hath required it at our hands; and under that condition, that if ever we intend to be owned by him at the last day, we should own his gospel in the profession of it. All the world, and all our own things, and all the injunctions of the sons of men, cannot give a dispensation to our souls to exempt them from under the authority of the commands of Christ. Let us look unto ourselves; we are under the commands of Christ, and there is no one particular duty to be avoided but what must be accommodated to this rule. And not only so,—

But it is necessary also from the order of things: Christ hath appointed it as a means for that great end of bringing our souls to salvation. As well may a man arrive to a city, and never come into the way that leads unto it, as we go to rest with Christ, and never come to the profession of the gospel, nor abide by it: this is the way that leads unto it.

I have done with what I thought to deliver upon this doctrine;

and among many uses that might be made, I shall only commend one unto you; without which it will be utterly impossible that any of us shall be able, at the long-run, to keep up to the profession of the gospel, or any duty of it. And that is this:—

*Use.* Get an experience of the power of the gospel, and all the ordinances of it, in and upon your own hearts, or all your profession is an expiring thing;—unless, I say, you find the power of God upon your own hearts in every ordinance, expect not any continuance in your profession. If the preaching of the word be not effectual unto the renewing of your souls, the illuminating of your minds, the endearing of your hearts to God,—if you do not find power in it, you will quickly reason with yourselves upon what account should you adventure trouble and reproach for it.

If you have an experience of this power upon your hearts, it will recover all your recoiling, wandering thoughts, when you find you cannot live without it. It is so as to every ordinance whatever; unless we can have some experience of the benefit of it, and of the power and efficacy of the grace of God in it, we can never expect to abide in our profession of it. What will you bear witness unto? an empty, bare profession, that neither honoureth God nor doth good to your own souls?

If you would, then, be established in this truth, of not being ashamed of the gospel, recall to your minds what benefit you have received by it. Have you received any advantage by hearing the word? hath it at any time restored your souls when you have been wandering? hath it comforted you when you have been cast down? hath it engaged your hearts unto God? Recall to mind what benefit and advantage you have had by it; and then ask what it hath done, that now you should forsake it. And in every ordinance that you are made partakers of, inquire diligently what power of God upon your own hearts goes forth in the dispensation of that ordinance. This will confirm and strengthen you; and without this all your profession is vain, and will signify nothing.

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## SERMON XIX.[1]

### GOD THE SAINTS' ROCK.

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."—Ps. lxi. 2.

THERE are two things in the words:—First, The state wherein the psalmist was. Secondly, The course that he steered in that state.

[1] This sermon was preached November 11, 1670.

His estate is doubly expressed:—1. From the place where he was, —"From the end of the earth;" and, 2. From the condition he was in,—"His heart was overwhelmed."

And in the course he steered there are two things also:—1. The manner of it,—"He cried unto the Lord." 2. The matter of that cry, —"Lead me to the rock that is higher than I."

First. There is the state wherein he was. And,—

1. The first description of it (for both parts are metaphorical) is from the place where he was,—"The end of the earth." Now, this may be taken two ways:—either naturally, and then it is an allusion to men that are far distant and remote from help, relief, and comfort; or, as I may say, ecclesiastically, with reference to the temple of God, which was "in medio terræ,"—"in the midst and heart of the land," where God manifested and gave tokens of his gracious presence and favour: as if he had said, "I am at the end of the earth; far from any tokens, pledges, or manifestations of the love and favour of God, as well as from outward help and assistance."

2. The second description of his state is, that "his heart was overwhelmed." Wherein we have two things:—

(1.) A confluence of calamities and distresses. (2.) The effect they had upon him;—his heart was overwhelmed, and fainted under them. As long as the heart will hold up, they may be borne,—"The spirit of a man will bear his infirmity;" but when "the spirit is wounded," and the heart faints, a confluence of calamities greatly oppresses.

What is meant by "overwhelmed," himself declares in another place, Ps. cii. The title of the psalm is, "A prayer of the afflicted, when he is overwhelmed." And he describes that condition in the psalm itself, verses 3, 4, etc., "My days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house-top. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down." To be overwhelmed, is to be under a confluence of all manner of distressing calamities. Ps. cxlii. 3, 4, he describes again what it is to be overwhelmed: "When my spirit was overwhelmed within me, I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul." So that to have a confluence of manifold distresses, with an eye to the indignation of God as the spring of those

distresses, until the spirit sink and faint under it, is to have the heart overwhelmed. This is his state and condition.

Secondly The course he takes in this state, as we have already observed, is also doubly expressed:—

1. In the manner of it. "I cried," saith he, "unto thee." The word is frequently used in this case in Scripture; and it is naturally expressive of the principal actings of faith in a distressed condition.

There are four things that faith will do in a condition of distress in believers; and they are all of them comprised in this expression, "I cried:"—

(1.) It will make the heart sensible of the affliction. God abhors the proud and the stubborn, that think by their own spirits to bear up under their pressures. Isa. xlvi. 12, "Hearken unto me, ye stout-hearted, that are far from rightecusness." Persons that think to bear themselves up, when God dealeth with them, by their stout heart, are such whom, of all others, God most despises and abhors: they are "far from righteousness." Now, crying doth include a sense of evils and pressures the soul is exercised withal, and that we do not despise God when we are chastened, as well as that we do not utterly faint, but cry unto the Lord.

(2.) The next act of faith is a holy complaint unto God in such a state and condition. So the psalmist tells us, Ps. cii., "A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD." He often mentions "his complaint, coming with his complaint unto the LORD." And God takes nothing more kindly than when we come to him with our complaints; not repining at them, but spreading them before the Lord, as from whom alone we expect relief: for it declares we believe God concerns himself in our state and condition. There is no man so foolish, whatsoever he suffers, as to go unto them with his complaints whom he supposes are not concerned in him, nor have any compassion for him. It is a professing unto God that we believe he is concerned in our condition, when we cry unto him, and pour out before him our complaints.

(3.) There is in it an endeavour to approach unto God; as you do when you cry after one whom you see at a distance, and are afraid he will go farther from you. It is the great work of faith to cry out after God at a distance, when you are afraid lest at the next turn he should be quite out of sight. Crying to the Lord, supposes him to be withdrawing or departing.

(4.) There is earnestness in it. It is expressive of the greatest earnestness of spirit we can use, when we cry out in any case.

Thus he behaves himself during the condition described:—He had a sense of his distress; he makes his complaint unto the Lord; he

cries out after him, for fear he should withdraw himself, and that with earnestness, that God might come in to his help.

2. The matter of it is,—that God would "lead him to the rock;" that is, that God would give him an access unto himself by Jesus Christ, in whom God is our rock and our refuge in all our distresses; that he would but open a way through all his dark and overwhelming entanglements, that he might come unto himself, there to issue the troubles and perplexities that he was exercised withal.

That which I would speak to you, from the words thus opened, is this:—

*Observation.* In the most overwhelming, calamitous distresses that may befall a believing soul, faith still eyes a reserve in God, and delights to break through all to come unto him; though, at the same time, it looks upon God as the author of those calamities.

I have told you before, in the opening of the words, what I intend by these overwhelming distresses. They are of two sorts; inward and outward:—

First. Inward, in perplexities upon the soul and conscience about sin; when the soul is in darkness, and hath no apprehension of any ground upon which it may have acceptance with God; when it is pressed with the guilt of sin, and abides in darkness upon that account, and hath no light.

Secondly. Outward; and these are of two sorts:—

1. Private; in afflictions, losses, sickness, pains, poverty, either as to ourselves or those who are near unto us, and wherein we are concerned. These may sometimes have such an edge put upon them as to prove overwhelming.

2. Public, in reference unto the church of God; when that is in great distress, when there is no prospect of relief, no beam of light; when the summer is past, and the harvest ended,—expectations come to an issue, and no relief ensues. This is an overwhelming distress to them whose hearts are in the ways of God, and have a concern in his glory,—when Zion is in the dust, and the bones of the children of Zion lie scattered like wood upon the face of the earth

These are the heads of overwhelming distresses. And I say, faith looks upon them as proceeding from God. Is the soul in distress upon the account of sin? They are God's rebukes, God's arrows;—it is God that hath caused this darkness. Is it troubled or pressed upon the account of afflictions or dangers? "Affliction," saith faith, "doth not spring out of the earth, or troubles from the ground;—these things are from God." Is it with respect unto the church of God? "Who gave Jacob for a spoil, and Israel to the robbers?" Is it not the Lord, he against whom we have sinned? It is, therefore, his wrath and indignation in all these things. Yet, notwithstand-

ing this, faith will look through all, and make a reserve in God himself.

I shall,—I. Give some instances of this. II. Show the grounds of it. III. Come to that which I chiefly intend; namely, to discover what it is in God that in such an overwhelming condition faith can see and fix upon to give it support and relief. IV. Show how this differs from that general reserve which the nature of man is apt to take in his thoughts of God in distress.

I. I am to give some instances. And we have a very remarkable instance of this in Jonah, who tells us, chap. ii. 2, that he was in "the belly of hell." Hell in Scripture, when it is applied to the things of this world, doth intend the depth of temporal evils; as in Ps. xviii. 4, "The sorrows of hell compassed me," saith David, speaking of the time of his affliction and persecution under Saul. And "the belly of hell" must needs be the darkness and confusion of all those calamitous distresses. Where did Jonah (viewing himself in this condition) look for the cause from whence it did proceed? He tells us, verse 3, "For thou hast cast me into the deep." He knew the occasion of it was his own sinful frowardness; the instrumental cause,—the mariners, upon his own persuasion; but he refers it all to the principal cause, God himself: "Thou hast cast me into the deep." And how did this affect him? Verse 7, "My soul fainted within me." What relief then had he? Verses 5, 6, "The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottom of the mountains; the earth with her bars was about me for ever." No manner of relief, support, or succour to be expected! What did he do in this case? He tells presently. "My prayer came in unto thee," saith he, looking upon God as him who had cast him into this condition; his eye was to him. David gives us several instances of it in himself. Once, I acknowledge, he was mistaken in his course. He tells us so. Ps. lv. 3–5, he had described the overwhelming condition wherein he was. And what course doth he take? Verse 6, "Oh that I had wings like a dove! for then would I fly away, and be at rest; I would wander far off, and be in the wilderness." "O that I was gone from the midst of all these perplexities,—that I was rid of those that are ready to overwhelm me!" But this was not a right course. I might give innumerable instances of the contrary. Ps. xxxi. 9, 10, etc., is a description of as sad a condition as any man can fall into, and which is accompanied with a great sense of God's displeasure, and of his own sin. Verse 10, "My strength faileth because of mine iniquity, and my bones are consumed." What course doth he then take? Verse 14, "But I trusted in thee, O LORD; I said, Thou art my God." "When my strength failed because of mine iniquities, and my bones were

consumed; when there was nothing but distress round about me, and that from God, yet then 'I trusted in thee, and said, Thou art my God.'" And this is what God himself invites us unto. Isa. xl. 27, there is a complaint made by Jacob, "My way is hid from the LORD, and my judgment is passed over from my God." We have but two things wherein we are concerned in this world, as we are professors of the gospel; and they are,—our way, and our judgment. Our "way;" that is, the course of obedience and profession which, according to the truth, we are engaged in; as believing in Christ is called a "way." "My way of faith, my way of worship, my way of obedience, is hid from the Lord; God takes no notice of it;" which is as much as to say, "My all in the things of God is at a loss: God takes no notice of my way." Should that be our condition, really we should be of all men most miserable. But there is also our "judgment;" that is, the judgment that is to be passed upon our cause and way, which David doth so often pray about when he begs that God would "judge him in his righteousness." Now saith the church here, "God takes no notice of it, but hath put off the cause to the world. My judgment is passed over, determined for me no more; but he lets me suffer under the judgment of the world." And truly, when our way and judgment is passed over,—profession and obedience as it were hid from God,—God takes no notice of them. And when he puts off the judgment and determination of our cause, what have we more in the world? What doth God now propose to them for their relief? what promises, what encouragements, will he remind them of? Nothing but himself. Verse 28, "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." God calls them to consider him in his own nature and being, with those glorious acts suited thereunto. He calls our faith to look for rest in himself alone. It is impossible thy way and thy judgment should thus pass over from him, because he is "the everlasting God, the LORD, the Creator."

II. I come now to the grounds of it,—whence it is that faith doth this. And that is upon a twofold account:—1. Because it knows how to distinguish between the nature of the covenant and the external administration of it. 2. Because it is natural to faith so to do; and that upon a double account, as we shall see presently:—

1. Faith doth this, because it is able to distinguish between the covenant itself, which is firm, stable, invariable; and the administration of the covenant, which is various and changeable,—I mean the outward administration of it. And this God teaches us, Ps. lxxxix. 30–34, "If his children"—the children of Jesus Christ—"forsake my law, and walk not in my judgments; if they break my statutes,

and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." The covenant of God shall stand firm and unalterable, then, when the rod and the stripes of men are upon our backs. In the midst of all God's visiting for iniquity, whether by internal rebukes or outward chastisements, yet faith sees the covenant stable; and so makes unto God upon that account. David, when he comes to die, gives it as the sum of all his observation, that the covenant was immutable, but the outward administration various, 2 Sam. xxiii. 5, "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure." "However God doth deal with my house, whatever misery is brought upon us, yet the covenant itself is everlasting; 'ordered in all things, and sure.'" Whatever misery and distress may fall upon a believing soul (and I pray God help me to believe it, as well as to say it),—whatever darkness or temptation he may be exercised withal upon the account of sin—whatever pressure, in afflictions, persecutions, dangers, may befall him—they all belong unto God's covenant dispensation in dealing with him. For God being his God in covenant, he acts according to the covenant in all things. Hence saith Hezekiah, Isa. xxxviii. 16, "O LORD, by these things men live, and in all these things is the life of my spirit." What are these things? Why, saith he, "I reckoned till morning, that, as a lion, so will he break all my bones; from day even to night wilt thou make an end of me. What shall I say? he hath both spoken unto me, and himself hath done it; I shall go softly all my years in the bitterness of my soul." One would think the next words would be, "By these things men die." No; but, "By these things believers live, and in all these things is the life of my soul:" because they are all administered from the invariable covenant for the good of the souls of them who are exercised with them. Now, as God is pleased to declare himself, so is the soul to think of God in these dispensations of the covenant. Doth God hide his face, and leave the soul to darkness?—in darkness it must be. Job xxxiv. 29, "When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him?" Whether it be done against a nation, or against a man only,—be it against one person, or the whole church of God,—if he hides his face, and causeth darkness, none can behold him. When God chastens us, we cannot but look upon him as angry; when he gives us up into the hands of men, hard masters, we cannot but look upon it as a token of his displeasure. When God doth thus in his outward dispensation of the covenant, so that all things are dark, and show nothing but displeasure; and we

are to look upon him as a God that hideth himself, and is displeased with us, and exercising anger towards us;—in such a day what shall the soul then do? Why, under all these outward tokens of God's displeasure, faith will, though but weak and faint, work through unto God himself, as invariable in his covenant; and there have a reserve in him beyond them all. Ps. xcvii. 2, "Clouds and darkness are round about him; but righteousness and judgment are the habitation of his throne." "I confess I have clouds and darkness round about me; but if I could but break through these clouds and darkness, that are the consequents of God's hiding his face, and come to his throne, there is righteousness and judgment,—that righteousness and judgment wherein he hath betrothed me unto himself in covenant," Hos. ii. 19. "Could I get through this darkness of mind, this pressure upon my spirit, this sense of guilt, and come unto his throne; there I should find him faithful and stable in his promises, and unalterable in his love." Now, suppose a person to have all these things upon him at once,—that God hath left him to a great sense of sin (for our troubles about sin are not according to the greatness of our sin, but to the sense God will let in upon us; and they are not to be reckoned the greatest sinners who are most troubled for their sin), and his troubles are very great; and at the same time the Lord, in his providential dispensation, is pleased to exercise him in sharp afflictions; and if at the same time his interest and concernment in the people of God is likewise in darkness and distress, that there is no relief in that neither,—to such a one there are clouds and darkness round about God. What then will faith do, in such a case? Why, true faith will secretly work through all to the throne of God, where there is righteousness, and judgment, and acceptance with him. So it is said, Isa. viii. 17, "I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him." The face of God is his love in Christ, and the shining of his countenance in the promises of the covenant; for the way whereby God communicates his love unto our hearts, is by his promises. Now, when the soul is sensible of no communication of love, nor promise of it, then God is said to hide his face. What will faith do in such a case?—betake itself unto any thing else for relief? No; saith he, "I will wait upon God, that hideth his face." As a traveller, when the sky is filled with clouds and darkness, tempests and storms, that are ready to break upon him everywhere, yet remembers that these are but interpositions, and the sun is where it was; and if he can but shelter himself till the storm be over, the sun will shine out again, and its beams refresh him: so is it with the soul in this case; it remembers God is still where he was. "Though there are clouds within, and distresses without,—sorrow, and anguish, and fears round about us, and the enemy enters into the very soul; yet

the sun is where it was still,—God will hide us where we may abide till this indignation be overpast, and the light of his countenance will yet shine upon me again." Faith considers God in the midst of all his various administrations; and so finds a way for relief.

2. Faith will naturally thus act, as it is the principle of the new nature in us, that came from God, and will tend unto him, whatever difficulties lie in the way.

Evangelical faith will have a secret double tendency to God:—

(1.) Upon that necessary respect which it indispensably and uncontrollably hath to Jesus Christ; for it being the purchase of Christ, and wrought in us by his Spirit, and being the product and travail of the soul of Christ, it hath a natural tendency unto him, 1 Pet. i. 21, "Who by him do believe in God,"—by Christ as mediator, as our surety, undertaking for us;—so that let what will overwhelm the soul, where there is but the least faith, it will have relief in this, that Christ was substituted in its room against all real indignation and wrath from God. The father of the faithful was once reduced to great distress,—when he had lifted up his knife to the throat of his only son: but when destruction lies so near at the door, a voice called to him from heaven, and stopped him; and he looked behind him, and saw a ram caught for a sacrifice to God. When many a poor soul hath the knife at the throat of all his consolations, ready to die away, he hears a voice behind him, that makes him look and see Christ provided for him, as a substituted sacrifice in his room.

(2.) The new creature is the child of God, whereof faith is the principle. It is begotten of God, of his own will; and so, against all interpositions and difficulties whatsoever, is tending to him.

III. I now proceed to show what it is that, in such an overwhelming condition as I have described, faith regards in God to give it a support and relief, that it be not utterly swallowed up and overwhelmed. And,—

1. The first thing faith considers, in such a condition, is, the nature of God himself and his excellencies. This is that which God, in the first place, proposes for our relief, Hos. xi 9, "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim." What reason doth he give to assure us that he will not? "For," saith he, "I am God, and not man; the Holy One in the midst of thee." He proposes his own nature to our faith, to confirm us that, whatever our expectations be, he will not execute the fierceness of his wrath; and he reproaches them who put their trust in any thing that is not God by nature. So Deut. xxxii. 21, "They have provoked me with that which is not God." And he curseth him "that trusteth in man, and maketh flesh his arm," Jer. xvii. 5. But he proposes himself for our trust,—one of infinite goodness, grace, bounty, and patience

Now, there are two ways whereby God proposes his nature, and the consideration of it, for the relief of faith in overwhelming distresses.—

(1.) By his name. The name of God is God himself, Ps. ix. 10, "They that know thy name will put their trust in thee;" that is, "They that know thee." Whatsoever the word itself signifies, yet it is the nature of God that is declared by his name. And you know how he doth invite and encourage us to trust in the name of God: "The name of God is a strong tower; the righteous runneth into it, and is safe," Prov. xviii. 10. Isa. l. 10, "Let him trust in the name of the LORD, and stay upon his God." The name of the Lord, is what he declares himself to be, "The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, forgiving iniquity, transgression, and sin," Exod. xxxiv. 6, 7. Here he reveals and declares his name. God proposes his name, and the declaration of it, against the working of unbelief; which apprehends that he is severe, wrathful,—that he watcheth for our halting, treasures up every failing and sin to be avenged of it, and that he will do it in fury. No: saith God, "Fury is not in me," Isa. xxvii. 4. The Lord is good and gracious, as appears by his name, especially as revealed in Christ; so that faith will find secret encouragement in it in all distresses.

By the way, hence you may observe, that God in former days, whilst revelation was under a progress, and he revealed himself by little and little, did still give out his name according as the state and condition of his church and people required; because he called them to trust in his name. How did he reveal himself unto Abraham? He tells you, Exod. vi. 3, "I revealed myself unto Abraham by the name of God Almighty." So, Gen. xvii. 1, he says to him, "I am the Almighty God." And he gives an explication of that name, Gen. xv. 1, "I am thy shield, and thy exceeding great reward." Abraham was in a state and condition wherein he wanted protection in the world; for he was a stranger, and wandered up and down among strange nations, that were stronger than he, and such as he might fear destruction from every day. "Fear not," saith God, "for 'I am God Almighty; I am thy shield.'" And in the faith of this did Abraham travel among the nations. And at that time he had no child. What end, then, should he have of all his labour and travel? Why, saith God, "I am thy reward." And Gen. xiv., where there is a discourse about the nations of the world, who began to fall into idolatry, Melchizedek is called "The priest of the most high God." God revealed himself to be a "high God," to cast contempt upon their dunghill gods. And when Abraham came to speak with the king of Sodom, he says, "I have sworn by the most high God." So when God came to bring the people out of the land of Egypt, he revealed himself unto them by his name Jehovah. "I did not reveal myself so

before," saith God; "but now I reveal myself so, because I am come to give subsistence unto my promise." Thus God dealt with them, when he came to maintain his church, by gradual revelations. But now God reveals himself by his whole name; and we may take what suits our distress, especially that which is comprehensive of all the rest,—"The God and Father of our Lord Jesus Christ."

(2.) God doth this by comparing himself to such creatures as act out of natural kindness: "Can a woman forget her sucking child? Yet will I not forget."

Now, there are three reasons why it is necessary that faith, in an overwhelming condition, should have regard to the nature of God, and the essential properties of his nature, for its relief:—[1.] Because of the circumstances of our distresses; [2.] Because of the nature of them; and, [3.] Because of the nature of faith:—

[1.] Because of the circumstances of our distress. There are three or four circumstances that may befall us in our distress, that faith itself can get no relief against them, but from the essential properties of the nature of God:—

1*st.* The first is, place. Believers may be brought into distress in all places of the world;—in a lions' den, with Daniel,—in a dungeon with Jeremiah; they may be banished to the ends of the earth, as John to Patmos; or they may be driven into the wilderness, as the woman by the fury of the dragon. The whole church may be cast into places where no eye can see them, no hand relieve them,—where none knows whether they are among the living or the dead. Now, what can give relief against this circumstance of distress which may befall the people of God? Nothing but what Jeremiah tells us, chap. xxiii. 23, "Am I a God at hand, and not a God afar off, to the ends of the earth?" Ps. cxxxix. 7, "'Whither shall I flee from thy presence?' to the utmost ends of the earth?" It is all in vain: the essential omnipresence of God can alone relieve the souls of believers against this great circumstance of various places, whither they may be driven to suffer distresses and be overwhelmed with them. If the world could cast us out where God is not, and hath nothing to do, how would it triumph! It was a part of their bondage and great difficulty of old, that the solemn worship of God was confined to one certain country and place; so that when the enemies of the church could cast them out from thence, they did, as it were, say unto them, "Go, serve other gods." God hath taken off that bondage; all the world cannot throw us out of a place where we cannot worship God. Wherever there is a holy people, there is a holy land, and we can be driven to no place but God is there; and if we should be compelled to leave our land, we have no ground to fear we shall leave our God behind us. God's essential omnipresence is a great relief against this cir-

cumstance of distress, especially to souls that are cast out where no eye can pity them. Should they be cast into dungeons, as Jeremiah was, yet they can say, "God is here."

2*dly.* It is so likewise with respect to time. The sufferings of the Church of God are not tied up to one age or generation. "We can see some little comfort and relief that may befall us in our own days; but what shall become of our posterity of future ages?" Why, God's immutability is the same throughout all generations; his "loving-kindness fails not," as the psalmist saith,—which is the only relief against this distress. Alas! if a man should take a prospect of the interest of Christ at this day in the world, and consider the coming on of wickedness like a flood in all parts of the earth, he would be ready to think, "What will God do for his great name? what will become of the gospel of Christ in another age?" But God is the same through all times and ages.

3*dly.* There is relief to be found in God, and only in himself, in the loss of all,—when nothing remains. Should a man lose his lands, if his house remains he hath something to relieve him; he knows where to repose his head under his cares. But when all is gone, what can relieve him? Nothing but God and his all-sufficiency. This was Habakkuk's comfort if all should fail him. "Yet," saith he, "I will rejoice in the LORD, and joy in the God of my salvation."

4*thly.* The last circumstance of distress is death. The way and manner whereby it may approach us, and how soon this will be, we know not. When all this state and frame of things shall vanish, and we prove to have an utter unconcernment in things below; when the curtain shall be turned aside, and we shall look into another world; the soul's relief lies in God's immutability,—that we shall find him the same to us in death as he was in life, and much more.

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## SERMON XX.[1]

**"From the end of the earth will I cry unto thee, when my heart is overwhelmed lead me to the rock that is higher than I."—Ps. lxi. 2.**

IN my former discourse upon this text, I told you that there were three reasons why faith betakes itself to the nature of God for relief in overwhelming distresses. The first was taken from the circumstances of those distresses; the second from the nature of them; and the third from the nature of faith itself. I mentioned four circumstances in such distresses, that nothing can relieve the souls of men

[1] This sermon was preached November 25, 1670.

against, but the consideration of God's essential properties; which I shall not here repeat, but proceed to the second reason:—

[2.] There are some distresses that, in their own nature, refuse all relief that you can tender them, but only what is derived from the fountain itself,—the nature of God. Zion's distress did so, Isa. xlix. 14, "Zion said, The LORD hath forsaken me." And chap. xl. 27, "My way is hid from the LORD, and my judgment is passed over from my God." She was in that distress, that nothing but the nature of God could give her relief. God therefore proposeth that unto her, "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not?" verse 28. A man would think, sometimes, it was no difficult thing to answer those objections which believing souls charge against themselves, even such as we are well and comfortably persuaded are believers. But it frequently falls out quite otherwise; and nothing will bring them to an issue, but the consideration of the infinite grace and goodness that is in God.

Nay, there may be temporal distresses that, in their own nature, will admit of no other relief;—as when the whole church of God is in extreme calamity in the world, which nothing can remove but infinite power, goodness, and wisdom. You know how Moses was put to it when God told him he would deliver Israel out of Egypt. He looked upon it as impossible, and raised objections till it came to that, Exod. iii. 13,—"If it must be so, tell me *thy name*." And God revealed his name: "I AM THAT I AM." Till God confirmed him with his name,—that is, with his nature,—Moses could see no way possible how the church should be delivered. And so it falls out with us as with Moses. When God did not appear, Moses thought he could have delivered them himself, and goes and kills the Egyptian; but when God appeared, he could not believe that God himself could do it, till he gave him his name.

But some may object, "When faith comes to approach unto God to find relief, as God proposes himself in his name, it will find other things in God besides his goodness, grace, and mercy. There is severity, justice, righteousness in God; which will give as much discouragement on the one hand as the other properties will give encouragement on the other. To come to God, and see him glorious in holiness, and infinite in severity and righteousness,—here will be discouragement."

I shall answer this briefly, and so pass on:—

1*st*. It is most true that God is so. He is no less infinitely holy than infinitely patient and condescending; no less infinitely righteous than infinitely merciful and gracious: but these properties of God's nature shall not be immediately glorified upon their persons who go unto him and make their addresses in faith; though he will be so to

others. There is nothing but faith can take a proper view of God. Wicked men's thoughts of God are referred unto these two heads:—*First*, They think, wickedly, "that God is altogether such an one as themselves," Ps. l. 21. While under the power of their corruptions and temptations, while in pursuit of their lusts, they have no thoughts of God, but such as these. The meaning of which is,—that he is not much displeased with them in what they do; but hath the same care of them in the way of their sins, as of the holiest in the world. *Secondly*, Their other thoughts are (commonly when it is too late, and God lets his terrors into their souls) what the prophet saith in Isaiah, "Who of us shall dwell with eternal fire?"

2*dly*. God hath given believers assurance that he will not deal with them according to the strictness of his holiness and severity of his justice. So speaks Job, chap. xxiii. 3, 4, "Oh that I knew where I might find him! that I might come to his seat! I would order my cause before him, and fill my mouth with arguments." But doth he know of whom he speaks? and what this great and holy One will speak when he appears? Yes; verse 6, "Will he plead against me with his great power? No; but he will put strength in me." "God will not plead with me by his dread, and terror, and great severity; but he will put strength in me." Therefore, Isa. xxvii. 5, he bids them "lay hold on his arm." Who dare lay hold on God's arm? "Let them lay hold upon my arm, that they may have peace; and they shall have peace." Poor creatures are afraid to go to God, because of his power; but "Fury is not in me," saith God.

3*dly*. It is impossible for faith ever to consider the nature of God, but it hath a secret respect unto Jesus Christ, as the days-man or umpire between God and the soul, and as him by whom—as to all that concerns these properties of his nature—his severity and justice are already manifested and glorified.

[3.] There is one reason more why the soul will thus, in overwhelming distresses, betake itself unto the nature of God, as manifested by his name; and that is taken from the nature of faith itself. The formal reason of faith is the veracity of God's word. What we believe with divine faith, we believe upon this account,—that God hath revealed and spoken it. And the ultimate object of faith is God's all-sufficiency. And whatsoever you act faith immediately upon, it will not rest and be satisfied till it comes, as it were, to be immersed in the all-sufficiency of God; like the stream of a river that runs with great swiftness, and presses on till it comes to the ocean, where it is swallowed up. It is said, 1 Pet. i. 21, that "through Christ we believe in God." Christ is the immediate object of faith; but God in his all-sufficiency is the ultimate object of faith.

Again: faith acts thus, because it is the great principle of that

divine nature which God hath inlaid in our souls, created in us, and whereof he is the Father; for "of his own will he hath begotten us, by the word of truth." Faith, therefore, as it is the child of God,—the new nature that God hath ingrafted in us,—has a natural tendency towards God; so that it is working in and through all to God himself, who is its Father. This is the first thing that the soul considers in God, that faith makes its application unto for relief.

2. In an overwhelming condition, faith finds relief in sovereign grace; that is, grace as it is absolutely free. What I mean by it, is that which is mentioned, Exod. xxxiii. 19, "I will be gracious unto whom I will be gracious, and I will show mercy upon whom I will show mercy." The things we stand in need of are grace and mercy; the principle from whence they flow, and are bestowed, is the sovereign will and pleasure of God. God refers the dispensation of all grace and mercy merely unto his own sovereign will and pleasure. Now, when the soul can find nothing in the promise, nothing in any evidence of the love of God, or in the experience that it hath formerly had, it betakes itself unto the sovereignty of grace. And in sovereign grace there are two things:—

(1.) That God is able to give relief in the state and condition wherein we are; whatever we stand in need of,—mercy, life, salvation,—God is able to give it: whatsoever he will do, he can do. And this in the Scripture is made a great encouragement of rest upon God. Thus, Dan. iii. 17, when Shadrach, Meshach, and Abednego were in that great and overwhelming distress, what did they relieve themselves withal? "If it be so," say they, "our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." "If God will not:" it is not, "If God cannot;" for he can do what he will. If he had not been able, they would not have worshipped him. There is nothing for these sixteen hundred years that hath seemed harder to be effected, than the call of the Jews; but the apostle gives us this ground yet to fix our hopes upon, in the expectation of it:—"They may be graffed in; 'for God is able to graff them in again,'" Rom. xi. 23. The very power of God—that he is able to do whatever he pleases—is a foundation for faith to act upon, and relieve itself by. And therefore God pleads it emphatically, Isa. l. 2, 3, where he tells them that his hand is not shortened that it cannot save, but he is still able to do it. "Is my hand shortened at all," saith he, "that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea: I make the rivers a wilderness: I clothe the heavens with blackness, and I make sackcloth their covering."

Now, there are four things that are included in this very apprehension of faith that God is able to do this, whatever our condition be:—

[1.] There is nothing contrary to his own nature in it. There are things that are contrary to the nature of God, and these things God cannot do. "God cannot lie," Tit. i. 2; Heb. vi. 18. It is one part of God's infinite perfection, that he can do nothing contrary unto his own nature. So that whatever I believe is of God's sovereign grace, which he is able to do, I believe there is nothing in it contrary unto the nature of God. Whatever apprehensions we have of pardon of sin, it includes an atonement; for without an atonement God is not able to pardon our sins: God cannot do it without satisfaction unto his justice. So that every soul that hath an apprehension that there is sovereign grace in God, whereby he is able to relieve and help him, he includes in that apprehension the belief of an atonement; without which God cannot do it. "He cannot deny himself." It is the judgment of God, that "they that commit sin are worthy of death."

[2.] If God be able, there is nothing in it contrary to any decree of God. There are many things that may be contrary to God's decree, that in themselves were not contrary unto his nature; for the decree of God is a free act of his will, which might have been, or not have been. But when the decree of God is engaged, if any thing be contrary unto it, God cannot do it; for he is not changeable.

Now, the decree of God may be taken two ways:—

1*st.* For his eternal purpose concerning this or that person or thing. But this I intend not.

2*dly.* The decree of God signifies "sententia lata," "a determinate sentence," that God hath pronounced against any person or thing; contrary to which God will not proceed. So, Zeph. ii. 2, we are invited to "seek the LORD, before the decree bring forth;" that is, before God hath passed an absolute and determinate sentence in that matter and case. When Daniel would assure Nebuchadnezzar of his doom, he tells him it was "the decree of the Most High," chap. iv. 24. So in the case of Saul. "The LORD hath rejected thee," saith Samuel, 1 Sam. xv. 26. But will he not call it back? No; "The Strength of Israel will not lie," verse 29. The sentence is gone forth, and it shall stand. God rejected the house of Eli from the priesthood, 1 Sam. ii. But will he not return again? No; "The iniquity of the house of Eli shall not be purged with sacrifice nor offering for ever," chap. iii. 14. So it was with them of whom God "sware in his wrath they should never enter into his rest." Now, while there is faith in God's sovereignty, if there be no decree in the case, there is hope. But if God had decreed, and put forth his oath, he would not have raised my faith to look after sovereign grace;—which declares an ability in God, that he can do it.

[3.] It includes this, That there is nothing in it contrary unto the glory of God; for this is the measure of all that God doth in all his dealings with us,—he aims in all things at the manifestation of his glory. And we are not to desire any thing that is contrary to the glory of God. We are not to desire that God would not be holy and righteous because of us,—that we might be saved in our sins, and while we are obstinate in them. This is to desire that God would not be God, that we might live. But now, to save an humble, broken, contrite sinner,—a poor guilty creature, that lies at his feet for mercy,—to deliver poor distressed believers from ruin and oppression,—is not inconsistent with the glory of God. God can do this for the advancement of his glory. I have known it go well with some poor souls when they could come to believe this, that to save and pardon them was not contrary to God's nature, decree, and glory.

[4.] There is this in it also, That if there be need of power, God can put it forth,—that power which carried Abraham through all difficulties. Gen. xviii. 14, "Is any thing too hard for the LORD?" What is your difficulty? it may be an overwhelming guilt of sin? "Is any thing too hard for God?" What is your distress? a wicked, prevailing corruption? "Is any thing too hard for God?" In outward distresses that lie upon the church of God, there is this relief in sovereign grace: "Is any thing too hard for God?" Every thing is too hard for us; but nothing is too hard for God. This is the first thing in sovereign grace,—that God is able.

(2.) If it be so, then all that we have to do is resolved into the will of God; so that all I have to do in this world is but to go to God, as the leper did unto Christ: "Lord, if thou wilt, thou canst make me clean." If God will, he can pardon, sanctify, save me. And if God will, he can deliver his church and people. Here lies the whole question,—it is all resolved into his will.

Now, two things ensue after once a poor soul hath resolved all his concerns into the will of God:—

[1.] There will be an end put unto all other entangling disputes and dark thoughts, which overwhelm the mind: "For now," saith the soul, "it is come to this, that my whole condition depends upon God's sovereign pleasure." David somewhere makes his complaint, that he was in the mire. A poor creature is bemired; and the more he plungeth, the faster he sticks. When a soul is in this condition, saith God, "Be still, and know that I am God," Ps. xlvi. 10. And now all is rolled upon the will of God.

[2.] When once we can resolve our conditions absolutely, without farther dispute, into the will of God, innumerable arguments will arise to persuade the soul that God will be willing. I will name some of them:—

1*st*. One is taken from that goodness and graciousness of his nature which we have been before considering and proposing unto you, and doth now properly in this place occur unto us. Suppose any of us had a business with a man whom we believe to be a good man,—a man that hath something of the image of God upon him,—and the matter is to us of great importance (it may be, as much as our lives are worth), and he can easily do it, without any prejudice or disadvantage unto himself, with one word;—can we cast a greater reflection upon this man, than to think he will not be willing to do it?—that, merely to do us a mischief and spite, he will change his own nature, and act contrary to his own principles? Shall we, then, question the good-will of God? Shall we question, when all is resolved into his will, that he will not give us out grace and mercy in time of need? Our Saviour presses this argument, Luke xi. 11–13, and in other places, where he brings the issue as near as possible; telling us, it is not to be expected that a child, who finds nothing but his father's will to hinder, will mistrust his giving him bread. "And if ye, being evil," saith he, "know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" And when we can bring the concerns of God's church and people merely to his will, his own nature will supply us with arguments enough to confirm our expectation that he will do it.

2*dly*. There is another great argument, when all is brought to the sovereignty of the will of God, which is mentioned, Rom. viii. 32, "He that spared not his own Son, but delivered him up unto death for us all, how shall he not with him also freely give us all things?" Shall I question whether God will do this thing or no, considering this great instance of his will? It was his will to send Jesus Christ to die for poor sinners. He did not send him to die in vain, and that his death should be lost. If God were not willing to give out grace and mercy to sinners, wherefore did he send Jesus Christ? why did he give his own Son out of his bosom? why did he not spare him, and cause our iniquities to meet upon ourselves? Can God give a greater sign of his readiness to spare sinners than his dealing with Jesus Christ? That is the second thing which faith considers, when it comes unto God for relief in an overwhelming condition,—sovereign grace, that God is able, all things are resolved into his will.

3*dly*. Faith in this matter takes into consideration that one particular property of the grace of God in Christ which is mentioned, Eph. iii. 8, "The unsearchable riches of Christ." Saith faith, "There is more grace and more mercy too in God (for these are God's riches that are here intended) than possibly I can see and look into. Will the mercy that hath been declared unto my faith, the promises that have been discovered and revealed unto me, give me satisfaction?

No, they will not. I cannot be satisfied with what I have received, with what discoveries have been made unto me of the grace of God." But, saith the soul, "There lie behind unsearchable riches of grace, which I can by no means conceive; which all the world, or all the angels in heaven cannot find out." This is a great relief in an overwhelming condition.

*4thly.* Once more: faith in such a condition learns to resolve former experiences, not into its own present condition, but into the unchangeableness of God. And this one thing being wisely managed, is enough to relieve our souls under many overwhelming distresses that do befall us. The psalmist doth so, Ps. lxxvii. He had experience of God, verse 6, "I call to remembrance my song in the night." Compare it with that in Job xxxv. 10, "Where is God my maker, who giveth songs in the night?" David intends some such intimation of the love and good-will of God as made him rejoice in the night season. But what is his state now? He tells you, verse 2, that it is the "day of his trouble;" that "his sores run in the night and cease not; his soul refuses to be comforted." And, verses 7, 8, etc., "Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" In this grand and overwhelming distress where doth he find relief? He resolves his experience into the unchangeableness of God, verse 10, "This is my infirmity; but I will remember the years of the right hand of the Most High." "He that gave me that former song in the night season, though now I am nothing but darkness, and ready to fear his mercy is quite gone for ever; yet he is the same, and he will give in the like experience again: though I am changed, he is not."

3. I should go farther, to show what respect faith in such a condition hath unto the covenant of God; but I cannot now insist upon it.

IV. I thought to have shown you also, in the last place, the difference between the faith of the godly and that of unbelievers,—that which the worst of men will have in God in the time of their distresses, and that relief which true evangelical faith finds in an overwhelming condition; but I see it would take up too much time.

One word of use, and I have done.

*Use.* This is an overwhelming time,—a time wherein many are at the ends of the earth literally, and many metaphorically,—a time and season wherein most that fear the Lord are obnoxious to some overwhelming distress or other. Suppose that God hath not let forth upon many at this day an overwhelming sense of guilt,—that there are not many tempted, wounded, and troubled (though some there are, whom we meet with every day); yet I have great reason to fear that,

if we were all rightly awakened, an overwhelming distress would come upon the minds of men, from the want of humility, holiness, fruitfulness, faith, and love; which ourselves have sometimes enjoyed, and are proposed unto us, and which the examples of them who are gone before us lead us to inquire after. Are none overwhelmed with the hardness of their hearts, instability of their spirits?—overgrown with careless, empty, light, worldly frames? Truly, more or less, we have all reason to be overwhelmed; and we have showed you a little where our relief lies in this state and condition.

Are we ready to be overwhelmed with the calamitous condition of the people of God all over the world, and as to ourselves, our goods, and personal concerns,—any thing that is near and dear unto us? I pray God make our hearts jealous over it, especially those that are at ease in their health and prosperity. When God throws others of his people into the furnace, such have great reason to be jealous lest he deal more severely with them than the poorest saint that wants a morsel of bread. Well, you see the way of relief in this case also. It is God alone unto whom we must make our application. He is willing to receive us, because of the goodness of his nature; and he is able to save us, because of the abundance of his grace and power.

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## SERMON VI.[1]

*To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.*

"My heart is inditing a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer," etc.—Ps. xlv 1-3.

THE whole Book of Psalms hath a peculiar respect unto Jesus Christ, either directly or in the person of David, who was his greatest personal type, next to Aaron and Melchizedeck; but there are some psalms that are altogether *directly* prophetical of him and of his offices,—namely, the 2d psalm is prophetical of his kingdom; the 16th psalm, of the work of his mediation and obedience to God therein; the 22d, of his priestly office, his sufferings, death, his resurrection, and intercession; the 40th, of his oblation and suffering,

[1] This sermon was preached June 7, 1674, at Stadham.

the 72d, of his kingly and prophetical power and glorious regard unto his people; the 68th, of his glorious exaltation; and this 45th psalm is a prophecy and description of his person, and his kingly office, and of the espousals of him and his church.

The title of the psalm is, "To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves."

"To the chief musician;" so לַמְנַצֵּחַ is generally rendered,—"To him that excels." As נֵצַח signifies eternal, I have sometimes thought it might be as well rendered, "In perpetuam rei memoriam;"—"For an everlasting remembrance." But we may take it in the common acceptation,—that it was recommended unto him that did preside over the rest of the Levites in the worship of God in the temple, by singing on instruments of music.

"Upon Shoshannim." The word signifies *lilies;* whether it was a musical *instrument* or a certain *tune,* we know not, neither do the Jews.

"For the sons of Korah." Who these were we may see, 1 Chron. ix. 19, "The Korahites were over the work of the service, keepers of the gates of the tabernacle," etc. What were they else? Verse 33, "These are the singers, chief of the fathers of the Levites, who remaining in the chambers were free;" for they were employed in the work of singing the praises of God with instruments of music day and night.

David was the first who brought musical instruments into the solemn worship of God; not but that they did occasionally make use of timbrels and cymbals in the praises of God before, but he was the first that brought in a great number of musical instruments into the worship of God. And he speaks expressly, in 1 Chron. xxiii. 5, of praising God with instruments of music, "which," says he, "I made." He did it by the direction of the Spirit of God; otherwise he ought not to have done it: for so it is said, 1 Chron. xxviii. 12, when he had established all the ordinances of the temple,—*the pattern of all that he had by the Spirit.* And verse 19, "All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern." It was all revealed unto him by the Holy Spirit, without which he could have introduced nothing at all into the worship of God. The Lord prepared him for this service while he was a shepherd; at which time he had attained great skill in singing on musical instruments.

And I cannot but observe, by the way, that it is a great mercy when God will engage the natural faculties and abilities of men, especially wherein they are excellent, in any way of his service. David had got an excellency in this faculty, and God engages it in his service. And those that had skill therein, and were not so engaged, are con-

demned in the prophet Amos, chap. vi. 5. What were they condemned for? Why, that they would invent *instruments of music like David.* David did it to serve the Lord; and they did it to serve their lusts. Where men have any peculiar faculty or ability, it is an unspeakable mercy to have it engaged for God; for otherwise it will certainly be engaged for the devil: and, to render the mercy more singular, I think it is evident the devil hath got the use and advantage of natural faculties and abilities above what is given up to God.

Again: this was David's special inclination; whence he is called "The sweet psalmist of Israel." The edge of his spirit lay to it. And we may observe, that it is an excellent mercy when the edge of our spirits, in special inclination, is engaged for the service of God. Prov. xxvii. 17, as "iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Every man hath an edge; and there are several ways whereby it is sharpened. There is no man but *cuts* one way or other; and company, and society is the great means whereby the edge is sharpened. One cuts to the world, another to pleasures, to lusts; and such company makes him more sharp. It is well when the edge of a man's spirit is set for the things of God, and he has some to sharpen that edge; for that way that a man's edge is set, *that way is he.* He may do something in the worship of God; but if his edge be to the world, that way is he; and if his edge be to lust and pleasure, that way is he. Now, here was David; the special inclination and edge of his spirit was set towards God, and so was employed of God.

There is a general title given to this psalm, "Maschil;" that is, a song to make wise, or to give instruction. They are the things of Christ that, in an especial manner, are suited to give instruction to the church of God.

The special matter of the psalm is, "A Song of loves." And why is it called "loves"? It may be upon three accounts:—1. Because the psalm mentions a *mutual* and *interchangeable* love. It is not only of the love of Christ to his church, nor only of the love of the church unto Christ,—but it is mutual, of the love of Christ to the church, and of the church to Christ; so that it is a song of loves. 2. It may be put in the plural number by way of *eminency*, which is frequent in the Hebrew; "of loves,"—that is, of *the most excellent love*, such as none other is to be compared unto it. 3. It may be called so, because of the *manifold fruits* of that one single love that is between Christ and his church. Though it be but a single love on each hand, yet various are the fruits of it; which will be described in the next verse.

I principally look upon it to be called so in the second sense, because it is more eminent than any other love in the world; the mys-

tical, spiritual love that is between Christ and the church, is the most excellent love.

It is "A Song of loves." I shall not speak unto you of the nature of *songs*. "Let him that is merry," saith James, chap. v. 13 (or in a rejoicing, cheerful frame of heart and spirit), "sing psalms:" so that singing was a means appointed of God whereby men should express their joy in a way of thankfulness.

Thus this title of the psalm will yield us these two observations: —I. That the espousals of Christ and his church, or the *mutual love* that is between Christ and his church, is *a subject-matter for a song of great joy*. II. It is not a song of love, but it is a song of *loves*. I observe from thence, that there is no love like the love of Christ to his church in the day of espousals, and to every believing soul; it hath an eminency in it above all other love whatever.

I. This love of Christ and the church in their espousals is matter of great joy and rejoicing:—

1. It is so *to God himself*. He expresses the frame of his heart therein, Zeph. iii. 17, "He will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." The union of Christ and a believer (for it is spoken of there), is a matter of unspeakable joy to God himself. Not that God is subject to the like affections with us; but he expresses it to the height in Jer. xxxii. 41, that we may know how the heart of God approves it, "I will rejoice over them to do them good, with my whole heart and with my whole soul:" so that it is a song of loves to God himself. Also in Isa. lxii. 4, 5, "The LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Many other places might be given to this purpose.

2. It is matter of joy *to Jesus Christ*. Cant. iii. 11, "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." This Solomon was a type of Christ; and the mother of Christ, that brought forth Christ as to his human nature, was the church: and in the espousals of the church to Christ set a crown upon his head; see Ps. xvi. 6, "The lines," saith Christ, in reference to his church, "are fallen unto me in pleasant places; yea, I have a goodly heritage;"—it is the approbation that Christ gives of his church when he is espoused unto it, in the day of the gladness of his heart.

3. It is matter of joy to *believers themselves*, 1 Pet. i. 8, "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." It is, I say, matter of joy and praise unto them.

Why are the loves of Christ and his church, or the espousals of Christ and a believing soul, matter of such joy as to be the subject of a song of loves to God himself, to Jesus Christ, and to believers?

(1.) Because, on the part of God, it is that wherein the glorious design and *purpose* of his grace is *accomplished*, and his goodness satisfied. God doth all things for "the praise of the glory of his grace," Eph. i. 6. Wherefore, when this grace of God is accomplished, and his goodness satisfied, it is matter of rejoicing unto God. When he had laid the foundation of *the old creation*, and all the sons of God shouted for joy, God himself looked upon all, and, "behold, it was very good;" he approved his whole work: and when he carried on the work of the *new creation*, whereof this I am speaking of is the greatest instance, even the espousal loves between Christ and a believing soul, having accomplished such a work of grace, and power, and goodness as this is, God himself doth approve of it; it is matter of joy unto him.

(2.) It is matter of joy to Jesus Christ, because "he sees of the travail of his soul, and is satisfied." This is that he laboured for, Isa. liii. 11, etc. It was matter of joy to Jacob, when he had obtained Rachel to be his wife, that he had got that he laboured for: "He served for a wife," saith the Holy Ghost, Hos. xii. 12. Why, the Lord Jesus Christ, when he hath united his church to himself (and in proportion, any believing soul), he hath that which he hath laboured for,—he sees of the travail of his soul. It cost him prayers and tears, blood and death; but now he sees what it is come unto: it hath produced this bride for him, or believing souls to be united to him; and he is satisfied. He fulfilled a hard service; but it was for his bride, in whom his soul delighted,—as he does in every believing soul, when he hath made them comely through his comeliness, or in and through the righteousness he puts upon them.

(3.) It is certainly matter of joy to all believers themselves, because *it instates them in those new relations*, and in that condition, which they, for their part, never ought to have expected or looked for, as to any thing that was in themselves. And therefore the prophet Isaiah, chap. liv. 5, calls upon the church to rejoice exceedingly, because "thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." All grace and privilege, all mercy, pardon, every thing else we enjoy in this world, and hope for in another, depends upon this, of relation unto Jesus Christ; therefore, certainly it is matter of joy and rejoicing to believers.

That which we may learn from hence, by way of *use*, is,—

1. The *infinite wisdom*, goodness, and condescension of God, in *disposing the way* of saving poor sinners so as that it shall be matter

of joy and rejoicing to him, to Jesus Christ, and to believers themselves. It was infinite wisdom and grace, that God would dispose any way for the salvation of his creatures. He gave out a way to Adam, whereby (by perfect obedience) he might have attained life, immortality, and glory. That was not a way that did issue in such great joy to God, to Christ, or to ourselves, as this doth, where God is glorified, Christ satisfied, and believers themselves are surprised. We were poor, desolate, forlorn, lost creatures; and that God should bring us into a way of saving us, so as that the heart of God and Christ, and our own hearts, should rejoice in it;—this calls for our admiration. I know it is hard for us to believe it; yet I know it is true, that God himself is rejoiced, and Christ rejoices in the taking of any one soul into espousals with himself. And, which may add more, all the angels in heaven rejoice too, Luke xv. 10, "There is joy in the presence of the angels of God over one sinner that repenteth;" because God is so glorified, and Christ so exalted. God hath put this way of converting and saving sinners into such a channel as will tend to his glory, and the glory of Christ, and so be matter of joy unto them.

2. Let us inquire whether we have found, or do find, this joy *in our own hearts.* Is the remembrance of the closing of our hearts with Christ a song of loves unto us? Truly, if our loves be earnest and intent upon *other* things, we find joy and refreshment *in them;* but are we not dead and cold to the thoughts of this great and excellent advantage, of being *espoused to Christ,* as all believers are? If so, it is but a sad evidence we are truly so espoused. Alas! if a poor beggar, a deformed creature, should be taken into the espousals of a great prince, would she not be sensible of it? We are poor, deformed, woful, sinful, polluted creatures; and for us to be taken into this relation with Jesus Christ!—*where are our hearts?* Why do not we rejoice in the Lord with joy unspeakable, and full of glory? Is it not because Christ hath not our whole hearts? because we are not so entirely with him and for him in our affections as becomes this relation? because the world hath too much hold upon us? Shall God rejoice, and Christ rejoice,—shall it be a song of loves to God and Christ that we are brought into this relation, and these dull hearts of ours be no farther affected with it? We ought to be ashamed to think how little we are concerned in this so great a privilege,—how little lifted up above the world, and alienated from the world; if, indeed, we are partakers of this mercy.

II. The second observation from its being a song of loves, is this,—that there is *no love like* to the love between Christ and the souls of believers. There are flaming loves in some to their lusts,—in others to the world, that even devour them; but yet I will say again, upon

ten thousand accounts, there is no love like to the love between Christ and the souls of believers.

Should we go to speak now of the love of Christ, on the one side, it is an ocean,—we cannot fathom it. The best act of our souls towards Christ's love is *admiration*, astonishing admiration, till the heart is quite overwhelmed with it,—till our thoughts and understandings are, as it were, lost; the soul is taken out of itself, and laid in the dust as nothing, to be swallowed up in a holy contemplation of the unspeakable, inconceivable love of Jesus Christ.

I will name three heads of it, that may help us, in this admiration, to see that it is a love that is *inimitable:* the fiery loves of men, after this world and their lusts, are not to be named the same day with it:—

1. Consider it in its *condescension.* Now, I think we shall all confess that this love is inimitable, because nothing but infinite, divine power and wisdom could work such an effect as was the condescension of the Son of God,—out of his love to take our nature upon him, to become flesh as we are; and God never wrought it, nor will, *but in that instance,* to all eternity: and therefore, this love hath the pre-eminence above all other loves whatsoever. In Phil. ii. 6–8, it is there set forth, where he unites those things that are set at an infinite distance of being. He stoops so low, that he saith, Ps. xxii. 6, "I am a worm, and no man;" he comes to the lowest condition mankind can be reduced unto in this condescension: and surely this hath a pre-eminence above all other loves whatsoever.

2. The love of Christ was manifested *in his suffering* in that condition. You know what he suffered, and what he suffered for. He suffered to bear *the guilt* of our sins, so to take away the wrath of God; he suffered to wash away the filth of our sins, so to take away shame and confusion from our souls; he suffered to redeem us from the world, poor captive creatures as we were, that we might be his own: and therefore, God gives us the type of it in the prophet Hosea, chap. iii, by a harlot; and Christ bought us when we were harlots with the world (our hearts going after sin and Satan), that we might be his property. He suffered for us, so as to bear the guilt of our iniquities, that there may be no wrath from God upon us. "I will pay," saith Christ, "what I never took away." "For a good man," it is possible, "some would even dare to die," Rom. v. 7; but saith he, "Here is love, Christ died for us when we were sinners, when we were enemies." "He loved us, and washed us in his own blood," that we may be purified from the filth of our sins; he loved us, and redeemed us out of every kindred and nation in the world. Here lay all misery; —the guilt of sin, that rendered us obnoxious to the curse of God; and the filth of sin, that made us odious to God, and kept us under the

power of the world. This love hath suffered on purpose to redeem us from all this.

3. The care and *tenderness which the Lord Jesus Christ continues* to manifest towards us, now he is in heaven, while we are upon the earth, is *another fruit of this love.* Heb, v. 2, this high priest knows how to "have compassion on the ignorant, and them that are out of the way." Chap. iv. 15, He hath been "touched with the feeling of our infirmities," and "in all points tempted like as we;" and "he ever iveth to make intercession for us." In these things he expresses his love to, and care for, his people.

On the other side, I say, the love of believers to Christ is inexpressible, or beyond all other love whatsoever.

1. In a way *of value.* Matt. xiii. 45, when the merchant-man had found the precious pearl, he sells all he hath to buy it. Believers will part with all they have to obtain Christ; for they prefer him above all. What will they not part with, and what *do they not* part with and deny, for Christ? Whereby you may see it is a love that is transcendent to all other loves.

(1.) They part with their sin, lust, and corruption. There is not a believer in the world but hath naturally as great a love of, and adherence to, sin, lust, and corruption, as the highest debauched person upon the face of the earth; but a believer will part with them all, subdue them all, so that he might win Christ: which manifests it to be a transcendent love. And they that will not do this are not believers. If our hearts are not engaged to the mortifying of all sin, lust, and corruption, as he enables us, we are not married to Christ; for "they that are Christ's have crucified the flesh, with the affections and lusts," Gal. v. 24.

(2.) They will part with their *righteousness* for Christ. This was that the Jews would not give up, that they might obtain justification. They had a righteousness which was according to the law; and, saith the apostle, Rom. x. 3, "They will not submit to the righteousness of God, but go about to establish their own righteousness." All the righteousness which is in the world, that the men of the world value before Christ, while they are engaged in their lusts and pleasures, they will not part with it for Christ;—yea, even when they are wrought off their lusts and pleasures by conviction to some duties, yet they will not part with their own righteousness for Christ. But believers will part with theirs, and count it all as loss and dung.

If corruption be subdued, and righteousness be given up, what remains? Truly,—

(3.) *Self* remains. If a man denies not himself in lawful things, in any thing that will hinder his walking with God and living unto God, which will make him unfaithful in his place or unfruitful, to

please God, he is not worthy of him. If he cannot deny his ease, liberty, peace, profit, or pleasure, he is not worthy of Jesus Christ. Now, that love which will carry a man out to deny all ungodliness and lust, to renounce all his own righteousness, to lose all he hath wrought in his own strength, to deny himself upon every instance wherein Christ requires him;—this is a transcendent love, above all other love whatsoever.

2. The love of believers manifests itself also *in suffering for Christ;* and O who can tell what the martyrs endured from love to the Lord Jesus!

So that this psalm, which treats of the espousals of Christ and believers, may well have this title,—" A Song of loves;" it being the most excellent love.

Two things, from hence, are incumbent upon us:—

First. To labour to *get a sense of this love of Christ* upon our hearts. If we are believers, all this love of Christ, who is " King of kings, and Lord of lords," is fixed upon every one of our souls; and it is our great duty to labour to let in a sense of this love of Christ into them. Out of his abundant love and grace, and for no other reason in the world, he loved us when we were strangers,—he reconciled us to himself when we were enemies, and engaged in enmity against him; give him, then, the glory of his sovereign grace with respect to your own souls. And,—

Secondly. Let us *examine ourselves* whether we have this transcendent love to Jesus Christ in our hearts. If we have, it will continually keep us up to the mortification of lust and corruption, to the renouncing of all self-righteousness, to the denying ourselves; and it will make us continually ready for all the service and suffering Christ shall call us unto.

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## SERMON VII.[1]

" My heart is inditing a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty."—Ps. xlv. 1–3.

THIS psalm hath three parts. The title of it is, " A Song of loves," which I have already spoken unto; the preface of it, in the 1st verse; and the song itself, from the 2d verse to the end.

[1] This sermon was preached at Stadham, June 7, 1674.

The 1st verse contains a preface to this song of loves:—"My heart is inditing a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer."

I shall offer a few things from these words:—

Observe, in general, that he that lays a good foundation makes a good beginning of what he hath to say. It is from his heart. "My heart," saith he, "is inditing." If things do not begin at the heart, whatsoever we do about spiritual things, they are of no value, of no use. We may perform duties,—we may pray, and preach, and hear; but if these things do not spring from the heart (that is, from faith, and love, and delight working in the heart), all is lost. A sacrifice without a heart, a silly dove that has no heart, are things God abhors, Hos. vii. 11.

The heart of the psalmist was in this matter; and if our heart be in it, it will be a duty, in our measure and proportion, good and acceptable with God, as it was with him.

There are in the verse two things:—I. The subject-matter treated of in this song of loves. II. The manner of expressing it.

I. The subject treated of:—1. In general, that it is *a good matter.* It is not a song about vain, empty things; much less about wicked and sinful things, as the songs of the world are; neither is it only about things that are true, but have no goodness in them: but, saith he, "My heart is inditing a good matter."

2. What this good matter is, is declared: "I speak of the things which I have made touching the King." "The subject," saith he, "of this song of mine is the King; it is no ordinary person." It was the name whereby they called the Messiah, "Christ the Lord," under the Old Testament, who is, indeed, "The Lord of lords, and King of kings." "I have set my King upon my holy hill of Zion," Ps. ii. 6. He was principally prophesied of as "a prince, a ruler, a captain; being to deliver the people of God." He is the subject of the song. And it is limited to things touching or concerning him; as if he had said, "It is not for me, it is not for any mortal man, to conceive or express all the glories and excellencies of the great King, Jesus Christ; but," saith he, "*something touching*, something concerning him."

The best we can reach or attain unto in this world, is only something touching Christ. "We cannot yet behold the King in his glory; we cannot see his *uncreated excellencies* or beauties, nor those unspeakable glories of his person, natures, and works, as we shall one day contemplate and behold."

"I speak," saith he, "of the things I have made;" that is, "which I have prepared; I will mention only the things which I have composed concerning Christ."

So that the subject of this song is, in general, "a good matter;" in

particular, things touching Christ, and such things as the psalmist, through the inspiration of the Holy Ghost, had composed.

II. There is the *manner* of their delivery, both as to their conception and as to outward expression. Their conception, it was in his heart; as to the outward delivery, it was by his tongue. And there is a peculiarity in both. It is not an ordinary conception of the heart,—it is not a common expression of the tongue. If you will look into the margin of your Bibles, you will find that what we have rendered here, "inditing," in the original signifies "boiling" or "bubbling up." The word refers to the bubbling up of water in a fountain or spring. The heart of the psalmist was so full of these things of Christ, things touching the King, that they did naturally overflow, as water rising out of a spring naturally flows into the stream, without any labour or difficulty. It was no hard thing to him to speak of the things of Christ; his heart was full of them. O that it was thus with us! It is promised it shall be so. In John iv. 14, Christ hath promised to give his people his Spirit, that "shall be in them as a well of water springing up into everlasting life."

"My tongue," saith he, "shall not only express it, but in a peculiar manner; 'my tongue is the pen of a ready writer.'"

"A ready writer,"—one speedy, steady, able to set down any thought or conception whatsoever. When we deal about the things of Christ, there is a peculiar manner required both in the conception of the heart and in the expression of the tongue.

Thus I have given you the sense of the words; and I shall now name some observations from them:—

First. That the things which concern Jesus Christ are a *good matter to believers.* They are not only true,—so as the mind may assent unto them and never be deceived,—but they have that in them which is the object of the soul's delight and valuation, and which the soul of a believer cleaves unto. The truth of it is, here lies the great difference between sincere believers and mere hypocrites:—hypocrites assent unto the doctrine of the gospel, things touching the King, *as true*, but they never embrace them *as good;* their hearts and affections do not *cleave* unto them, as finding a real sweetness, excellency, and suitableness unto their wants in them: for no man esteems that to be good which is not *suitable* unto him.

Jesus Christ, and the things of Christ, are a good matter unto believers; for,—

1. They are very *excellent in themselves.* Col. i. 18, "He hath in all things the pre-eminence." Whatsoever is good in any kind, it all centres in Christ. And what is in him is better than that which was in the state of nature; better than what was in the law; better than what is in self-righteousness; better than life itself: so that,

from their own nature, they are good things. Give me leave to say they are good things, because they are God's best things. As to temporal good things, take a king or a potentate;—his best things are peculiar treasures, gold and silver, and precious stones; but the things which concern Christ are the best things of the kingdom of heaven.

The things which concern God's only begotten Son, and which concern all the wisdom, grace, love, and power the holy God will exercise in the greatest work he ever set his hand to; surely they are good things. When the psalmist saith it is "a good matter," his meaning is, it is *the best matter* in the world.

2. They are a good matter to believers, because they have received the Spirit, whereby *they are able to discern the excellency of them.*

As to others, it is said, "He shall grow up as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him," Isa. liii. 2. Can we see no goodness, no excellency in Christ, in the grace of Christ, in his ways, in his people, why he should be desired? Believers can, 1 Cor. ii. 7–10. The Spirit of God discovers to them the excellent things of Christ, whereby they find them to be good; whereas to strangers from Christ they seem absurd and foolish things, and no way to be desired. Men of carnal wisdom, that have attained to the highest pitch of reason and ability in the world, they can see neither form nor comeliness in Christ, or the things of Christ; but when God opens the things of Christ by the Spirit, then they see that there is a goodness and an excellency in them.

By way of use.—Seeing the things of Christ are good things in themselves, and believers discern their goodness and their excellency; we may do well, then, to inquire whether the things of Christ are good things to us. Then they are good things to us, when we desire them above all other things whatsoever. Phil. iii. 8, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." He could make use of those things he had; but in comparison, his heart did really esteem them all as loss and dung,—when they stood in competition with Christ. And pray let us consider how the psalmist hath here stated it. Saith he, "My heart indites, and my tongue professes." It is easy to profess that the things of Christ are good things, and that we esteem all other things as loss and dung; but do our hearts so esteem them? otherwise we come short of what is here intended by the psalmist. Do our hearts really value the good things of Christ,—things concerning the glory of his person, his love to his church, the excellency of his kingdom and his rule? The things here treated of;—the glory of his person, "Fairer than the children of men;"—the glory of his kingdom, "In thy majesty ride prosperously;" "thy throne O God, is for ever and ever;"

—and his love to his church, "Hearken, O daughter, and consider and incline thine ear, forget also thine own people and thy father's house, so shall the King greatly desire thy beauty:"—do we value these things, I say, in our very hearts, so as to esteem all other things as loss and dung,—that we could freely forego them? Do we find satisfaction in the things of Christ, with and without all other things? *With* other things? It is the will of God, while he intrusts us with other things, that we should use them to his glory; but is our satisfaction in the good things of Christ so high that we can be satisfied *without* other things? Truly, I hope the Lord will help us, that if we come to lose all things for the good things of Christ (and how soon we may come to such a time we know not), we may do it cheerfully and willingly. This I can say, that the nearer some have been to the losing of all things, even life itself, the better Christ hath been unto them. And I would pray for you, that if God should reserve us for such a time as to deprive us of all other things, this may grow upon our hearts, that the things of Christ are better than ever you apprehended. This will carry us through all our darkness and trouble,—to be satisfied with them in the want of other things. And take it for your comfort, though you may tremble now at the parting with a hair of your head, as if it was the garment from your back, yet, if you are sincere believers, when you come to part with all, you will do it cheerfully. Christ will come in and enable you so to do. Examine, therefore, yourselves, whether you do not only give a naked assent to the gospel and the things of Christ, or whether you find a goodness in them, a suitableness and satisfaction in them,—that it is "a good matter" unto you.

Secondly. Observe from the words, that it is the duty of believers to be making things concerning Jesus Christ: "Things that I have made touching the King." Now, to be making things concerning Jesus Christ, is *to meditate upon him*,—to have firm and fixed meditations upon Christ, and upon the glory of his excellencies: this is it that here is called, "'The things I have made,' composed, framed in my mind." He did not make pictures of Christ, or frame such and such images of him; but he meditated upon Christ. It is called, "Beholding as in a glass the glory of the Lord," in 2 Cor. iii. 18. What is the glory of the Lord? Why, it is the glory of his person, the glory of his kingdom, the glory of his love. Where are these to be seen? They are all represented in the glass. What glass? The glass of the gospel. The gospel hath a reflection upon it of all these glories of Christ, and makes a representation of them unto us. What is our work and business? Why, it is to behold this glory; that is, to contemplate upon it by faith, to meditate upon it,—which is here called making "things touching the King." This is also called

"Christ's dwelling in us," Eph. iii. 17; and, "The word of Christ dwelling richly in us," Col. iii. 16;—which is, when the soul abounds in thoughts of Christ. I have had more advantage by private thoughts of Christ than by any thing in this world; and I think when a soul hath satisfying and exalting thoughts of Christ himself, his person and his glory, it is the way whereby Christ dwells in such a soul. If I have observed any thing by experience, it is this,—a man may take the measure of his growth and decay in grace according to his thoughts and meditations upon the person of Christ, and the glory of Christ's kingdom, and of his love. A heart that is inclined to converse with Christ as he is represented in the gospel, is a thriving heart; and if estranged from it and backward to it, it is under deadness and decays.

"Touching the King;"—the psalmist hath respect unto Christ as a king. Hence,—

Thirdly. Observe that there is a peculiar glory in the kingly office of Jesus Christ, that we should daily exercise our thoughts about. The comfort, joy, and refreshment of believers, in this world, lie in the kingly power of Christ. What a view is there taken of him in Isa. lxiii. 1, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save;" and which refers us to but one part of his kingly office,—namely, to the power he will put forth in destroying his enemies. It is generally thought that Edom under the Old Testament shadows forth Rome under the New. This is a glorious description of Christ going forth in the greatness of his power, when the year of his redeemed is come, and the day of vengeance is in his heart. How dreadful will it be to the world! how glorious in the eyes of believers! when we shall see him glorious in his apparel, travelling in the greatness of his strength, till he hath destroyed all his stubborn adversaries.

There is a peculiar glory in the kingdom of Christ, that we ought much, for our relief, to meditate upon. If we could behold the internal and external workings of Christ; what he hath done, what he will do,—how that certainly he will save every believer, how that certainly he will destroy every enemy,—how infallible in his grace, and never-failing in his vengeance;—we should then see a peculiar glory in his kingdom.

Fourthly. Observe, that when a heart is full of love to Christ, it *will run over;* then men will be speaking of Christ, and of his glory. "We believe," saith the apostle, "and therefore speak," 2 Cor. iv. 13. If we do believe, we shall speak. And saith the apostle, Acts iv. 20, when they said, "Speak no more in this name," saith he, "'We cannot but speak the things which we have seen and heard;' we *cannot but* speak them." On the contrary, there is sad evidence

how little there is of love in the hearts of men towards Christ. Alas! look about to the multitudes of them that are called Christians; when do you hear a word of him? when do you meet with a heart overflowing with love to Christ? Some speak of him to blaspheme him, some to the reproach of him; but for a natural readiness to speak for him, where do we find it? Yet if the heart be filled, it will boil over. There are some that pass for professors; you shall very seldom hear a word of Christ from them. If a man would make himself a reproach in the world, he cannot better do it than by owning Christ and his Spirit before men.

Fifthly, and lastly. That profession alone is acceptable to God, and useful in the church, *which proceeds from the fulness of the heart.* It is to no purpose to have our tongue "as the pen of a ready writer," if our hearts be not full. It must come from the boiling or meditation of our hearts, if our profession be good and acceptable.

This is the preface of the song.

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## SERMON VIII.[1]

"Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever."—Ps. xlv. 2.

I HAVE given you an account of the general design and scope of this psalm already, and spoken something from the title of it, "To the chief Musician," etc.; and opened the 1st verse, and spoken something to that also,—which is the preface to the whole psalm.

I shall now speak something to you from the 2d verse: "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever." You know who it is that is intended in these words,—namely, our Lord Jesus Christ, the King, the Messiah; and this is a description of him, which the psalmist gives in prophecy.

There are three parts of the verse:—I. A description of *Christ's person,* "Thou art fairer than the children of men." II. An account of his endowments that were bestowed upon him to enable him to his work, "Grace is poured into thy lips." III. God's acceptance and approbation of him in his work, "Therefore God hath blessed thee for ever."

I. Here is a description of Christ's person, "Thou art fairer than the children of men."

[1] This sermon was preached at Stadham, June 14, 1674.

You may consider it,—1. Absolutely, that Christ is *fair*. 2. Comparatively, that he is *fairer* than the children of men.

1. Absolutely: Christ is *fair*. He ascribes beauty to him. There is mention of the beauty of God in Ps. xxvii. 4, "To behold the beauty of the LORD;"—that may concern his worship. But it is directly spoken of God himself, in Zech. ix. 17, "How great is his goodness, and how great is his beauty!" As beauty among men consists in the symmetry of parts, so in God it is the harmony of all the divine perfections. The infinite harmony, agreeableness, suitableness of all divine perfections, I say, is this beauty. Christ is called fair, to denote his glorious perfections.

2. Comparatively: "Thou art *fairer* than the children of men;" that is,—(1.) Than all worldly men. There is more excellency, more desirableness in Jesus Christ than in all the men of the world. (2.) More than in all those who were employed in the church, which is peculiarly here intended; more excellent than Moses and Aaron,—than any of the kings and prophets of old, who yet were so desirable. Aaron had his garments made for beauty and for glory. But saith he, "Christ is more beautiful, more fair, than any of the children of men."

I told you the design of the psalm was, to speak of the kingdom of Christ, and to set forth the mutual love that is between Christ and his church; but yet, in the first place, he lays down this description of his person as the foundation, "Thou art fairer than the children of men."

I say,—1. Absolutely, Christ is fair; and we may observe from hence, that, in the consideration of Jesus Christ, if we intend any interest in him, and any benefit by him, the first thing we ought to know and consider, is *his person*. So the psalmist here, when he had designed the description of his kingdom and benefits, begins with his person. And if we know not the person of Christ we have no interest in him. The apostle, in Phil. iii. 10, shows what our design should be, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings," etc. First "know him," says he, before he speaks of the benefits of his mediation; which is consequential to the knowledge of himself. So he tells you, of the subject of his preaching, 1 Cor. ii. 2, "I determined not to know any thing among you, save Jesus Christ, and him crucified;"—first Christ, and then him crucified; first his person, and then his mediation.

The reasons are,—

(1.) Because Jesus Christ will be loved and preferred above all *for his own sake*. He tells his disciples, Matt. x. 37, "He that loveth father or mother more than me, is not worthy of me." If we intend to have any benefit by him, he must be valued above all for his own

sake, or for the sake of what he is in himself He puts it as a mark upon them that followed him, "Because of the loaves," John vi. 26. And if, without the knowledge of Christ, without a due consideration of his person, we think to follow him only for his benefits, for the advantage which we hope to have by him (which is to follow him for the loaves), we shall be found strangers to him, when we think we are in a better state and condition.

(2.) Without this, no man can secure his love and faith *from being selfish*, or from beginning and ending in self. For if we regard only those things whereof we have advantage, so that we may have our sin pardoned, our iniquities done away, and our souls saved, we would not care whether there were a Christ to trust in or no. But as this tends not to the glory of God, so neither will it tend to the advantage of our own souls. So that if we intend any interest in Christ, we must begin with his person, and the knowledge of it: "Thou art fairer than the children of men."

The use of this point is,—

First, To show *how few real Christians* there be in the world,—seeing there are so few that have an acquaintance with, and a love unto, the person of Christ. Some deny him. We have a generation among ourselves that pretend to be Christians (I mean the Quakers), who deny the person of Christ,—leave him neither the perfection of the Deity, nor humanity, nor the union of his natures; and have framed to themselves a religion without Christ,—a carcase without a soul or life to quicken it, or enable it to be of any use. And there are others that evidence how little it is they value Christ. 1 Cor. ii. 8, "Had they known him, they would not have crucified the Lord of glory." Do ye think, if men knew Christ, whatsoever they pretend, they would so despise his ways, his ordinances, his worship?—prefer their own inventions and imaginations before them, and prosecute and persecute all that truly fear him, according to the power of their hand? Had they known him, they would not have done so. And the greatest part are perfectly sottish,—brutishly ignorant concerning the person of Christ: yea, many to whom he hath been preached, it is to them like the wind,—they hear a sound, but know not whence it comes, or what it means; perhaps they never had one serious thought in all their lives what Christ is, or who he is?—wherein his excellencies do consist, or what they expect from him. O how few labour to have a familiar intercourse with this Saviour! How few say to wisdom, "Thou art my sister, and call understanding their kinswoman," as in Prov. vii. 4, speaking of Christ, who is the wisdom of God. They that know Christ, will make him as near and familiar to their souls as they can.

Secondly. This shows what great cause *they* have to rejoice, unto

whom God hath revealed Christ. Matt. xvi. 13, etc., "Whom do men say I am?" saith Christ to his disciples. "And they said, Some say thou art John the baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The world has very dark notions concerning Christ,—like the blind man, that saw men like trees walking: but as for those who have the knowledge of Christ, they are blessed; "for flesh and blood hath not revealed it." It is the greatest spiritual revelation, and the greatest evidence that we have received any spiritual revelation from God, when we know the person of Christ. Let us be thankful for any revelation God hath made of Christ unto our souls; that we behold his person, and know him; that he is not a stranger unto us, but that our souls have some holy acquaintance with him.

And if God hath thus revealed Christ unto us, let us be manifesting to all the world that we are Christ's, when others are ashamed of him. How? By our prizing, valuing, preferring him above all other things; above the world, and all the satisfactions and enjoyments of the world; above its ways, pleasures, converse: we have better satisfaction, better acquaintance to converse with and retire unto.

2. Observe from the words, that, in the knowledge of Christ, what we should chiefly consider are the things wherein he is fairer than the children of men, wherein he is more excellent, and to be preferred above all other persons and things whatsoever.

Now, wherein is Christ fairer than the children of men?

I answer, In three things:—(1.) In the dignity of his person; (2.) In the excellency of his work; and, (3.) In the power and heavenliness of his doctrine. Many other instances may be given, but things may be gathered to these three heads; whereby we may make answer unto the question, that is tacitly asked of us by nominal professors in the world, which was asked of the spouse by the daughters of Jerusalem, Cant. v. 9, "What is thy beloved more than another beloved?"—"What is there in Christ more than in other persons and things, that there is such a stir made about him?" I say, "He is fairer than the children of men."

(1.) In *the dignity of his person.* He is a more excellent person. Wherein consists the excellency of Christ's person? Truly, not at all in the outward appearance of his human nature, especially while here in the world. It is the foundation of all devotion among some, the making of glorious pictures of Christ; by which means to represent him fine and glorious. But what doth he speak of himself in Ps. xxii. 6?

"I am a worm, and no man." He was brought to that low condition that he was of no esteem, of no reputation. But if we could have had a sight of him, how comely would he have been! Why, "he had neither form nor comeliness," in his outward appearance, "that when we should see him we should desire him," Isa. liii. 2;—wherein, then consists the dignity of his person? In two things:—[1.] In the glory of his divine nature. [2.] In the immeasurable fulness of his human nature with grace:—

[1.] In his *divine glory.* Phil. ii. 6, "Who being in the form of God, thought it not robbery to be equal with God." Here is his glory. Also in John i. 14, "We beheld his glory." Wherein consists that glory? "The glory of the only begotten of the Father."

If you ask us, "What is our beloved more than another beloved?" —"What is there in Christ, that our souls are sick of love for him, breathe and pant after the enjoyment of him, and that continually?" It is because we have seen his glory who is God blessed for ever.

[2.] It consists in the immeasurable, unspeakable *fulness of grace* that was given to his human nature. It is what I have as much thought of as any one thing, concerning the immeasurable fulness of grace which is in the human nature of Christ. So saith the apostle, John iii. 34, "God gave not the Spirit by measure unto him." How by measure? "To every one of us is given grace according to the measure of the gift of Christ," Eph. iv. 7. *We* have every one of us *a measure;* but it is given to him without a measure. There is an immeasurable fulness of grace in the human nature of Christ, which we are partakers of; "for of his fulness we all receive, and grace for grace." It is an infinity in the divine nature, transferred into the human nature of Christ, and through him communicated unto our souls. From the eternal fountain of the divine nature, through the human nature of Christ, which hath an immeasurable fulness, as the head of the church, it is, I say, transfused to all his members. In this he is "fairer than the children of men."

(2.) He is so in *the excellency of his work.* The work that Christ did was such as none ever did or could do, but only he himself. It is true, "The law was given by Moses," but "grace and truth came by Jesus Christ," John i. 17. Could not the law give grace, and do this business, so as to bring in an everlasting righteousness, pardon sin, save the soul, make us accepted with God? No; Rom. viii. 3, "What the law could not do, that God, sending his Son in the likeness of sinful flesh, did." But there were sacrifices of the law; when men had sinned, they could make atonement. No; "Sacrifice and burnt-offerings thou wouldest not. Then said I, Lo, I come to do thy will," Ps. xl. 7. But would there not be righteousness, if men observe the law, and follow after it? Alas! they could not obtain it; Rom. x. 3, 4,

"For Christ is the end of the law for righteousness to every one that believeth." So that neither the deeds of the law, nor the sacrifices of the law, nor the righteousness of the law, will do. "The redemption of our souls is precious," and would have ceased for ever, if Christ had not been found to undertake this work. When there was but a book to be opened of revelations for the church, none was found worthy to open it, until Christ prevailed, Rev. v. 2, etc. If there could be no new revelations made but only by Christ, much less could any in heaven or earth redeem the souls of men from death and hell, bring them into favour with God, and work out eternal redemption for them.

(3.) He is more excellent than all the sons of men, *in the revelation he has made of the will of God.* Christ has made such a revelation of the will, love, and grace of God, as none of the children of men ever saw before.

These are the things we ought to consider in Christ, as he is fairer than the children of men, in the dignity of his person, in the excellency of his work, and in the glory of his revelation.

You will say, "*Why* should we consider Christ in these his incomparable excellencies?" I answer,—

[1.] *That our hearts be not taken away* nor engrossed by the children of men, and what belongs unto them,—their glory, their honours, their lusts, their pleasures, their righteousness. If we would not have our hearts allured and drawn off with them, the way is, to exercise our faith upon the incomparable excellencies of the Lord Jesus Christ. Can the world be to us an all-sufficient God, and a great reward? Can the world pardon our sins, save our souls, deliver us from wrath to come, reveal to us the mystery of truth from the bosom of the Father? Can it make known the mind of God? communicate grace and love to us? If it cannot, then let us dwell in our thoughts on *him* who is fairer than the children of men.

[2.] *The consideration* of these excellencies in Christ is exceedingly *suited to increase faith and love in us.* They are the proper objects in Christ of these graces. What is it we believe and love? Do not we believe in Christ as the Son of God, as God-man in one person? do not we love him as he is so? do not we believe he hath made atonement for us? and do not we believe and love the excellency of his work? Then the exercise of our thoughts upon these things is the way to increase faith and love in us. And the great reason why we are so weak in our faith, and so cold in our love, is, because we exercise our souls no more to immediate, direct thoughts upon Christ and his excellencies. We live by *reflex* considerations upon the benefits of Christ; but if we could exercise our souls more *directly* in daily thoughts of Christ in faith and love, we should in

crease more in these graces, and be more transformed into his likeness. "Beholding as in a glass the glory of the Lord, we are changed into the same image," etc., 2 Cor. iii. 18. It is not such a cheap thing to be a Christian as most imagine. What wandering thoughts have the generality of Christians about Christ, and never once examine into their thoughts whether they have any spiritual acquaintance with him or no!

II. The second thing to consider in the words is,—*the endowment of Christ, in his human nature,* for the discharge of this great office and work, which is here ascribed unto him in this psalm, set forth by grace being poured into his lips.

And there are three things that may be observed:—1. The nature of this endowment; and that is, *grace.* 2. The manner of its communication, and that is, *poured;* it is not dropped, but poured. 3. The seat of it, being communicated; grace is poured into *his lips.*

1. The nature of this endowment; it is *grace.*

Grace in Scripture is taken two ways:—(1.) For *inherent* grace and holiness, or the graces of the Spirit. Things that are bestowed upon men, and wrought in them, they are called grace, the same as the principle of spiritual life. (2.) Grace is taken *externally* for favour and love. "Ye are saved by grace;" that is, by the free favour of God.

It is here taken in the first sense, for the internal principle of grace and holiness. This was poured into the lips of Christ. Grace in the second sense is also mentioned in the last clause of the verse, "Therefore God hath blessed thee for ever."

And we may observe, in reference to the seat of it, that it hath particular respect unto the prophetical office of Christ, whereby he discharged his duty in the revelation of the will of God. Christ did manifest and evidence grace in all he did and said in this world, as the lips are the way of manifesting the mind.

It is the first of these things I shall chiefly discourse on,—namely, the endowment that renders the human nature of Christ so exceedingly desirable and glorious, is *grace.*

That which rendered Christ so beautiful, so desirable, and glorious, was not secular wisdom, though there was in him the greatest fulness of all wisdom; it was not the pomp, the greatness, the glory of the world, outward ornaments, or any thing that men esteem: no, it was that which men hate and persecute that rendered Christ so beautiful and glorious. God did not endow Christ with riches; no, he was poor, so poor that he had not where to lay his head: nor with bodily appearance; for he was a worm, and no man. But saith God, "I will render him glorious." How? He shall be full of grace. "We beheld his glory, the glory as of the only begotten of the Father"

"We saw it," say they: "the world saw nothing but a poor man, whom they despised; but *we* saw his glory." And what was that glory? "He was full of grace," John i. 14. Even the glory of Jesus Christ consists in grace.

And why doth this glory of Christ consist in grace? For these three ends:—

(1.) Because in this internal grace consists *the reparation of the image of God.* All the glory that God thought meet to communicate to his creature man (and it was unspeakable, and all he designed him for), was to make him in his own image and likeness. This was the glory God intended; every thing else doth but follow it. Now, we left this image, and became as like the devil as if we had been begotten by him. John viii. 44, We are the children of the devil, he is our father; we are a "generation of vipers,"—the seed of the serpent by nature. But it is grace that doth repair and renew this image of God. It is grace that makes a representation of God unto us; and therefore doth Christ's glory consist in grace. The apostle tells us so, 2 Cor. iv. 6, "We behold the glory of God in the face of Jesus Christ." How is that? Why, in that abounding grace that was in Christ there is made such a representation of God, that there we may see his likeness. It is the human nature of Christ that makes the great representation of God, because he hath all that which is the image and likeness of God—namely, grace in the fulness of it—in him.

(2.) This grace is the glory of Christ, because it is that *which inclines the heart of Jesus Christ* unto all that goodness and kindness that he hath showed unto us. Whence was it that Jesus Christ loved us so as to lay down his life for us? whence does he continue to have compassion on us, even when we were ignorant, and wandered out of the way? It is from that abounding, unspeakable, heavenly love that was in his heart and soul, that inclined him to it. The more grace we have, the more we have of love, compassion, and delight in doing the will of God. But there was that *abundance in Christ* that inclined him to do all this good for us,—to live, to die, to intercede for us. This makes Christ very beautiful and glorious to the eye of faith.

(3.) It is the glory of Christ, as he is the great *example* and pattern, whereunto we ought to labour after a conformity. When we had lost all, and wandered up and down, it was not enough that we should have a rule set us, but we must, moreover, have a pattern to follow; we must be like unto Christ. And there is an unconquerable desire implanted in the heart of every believer in the world to be like unto Jesus Christ; because God hath, in the way of an ordinance, appointed him to be our pattern. And we are but trifling Christians, and a dishonour to our profession, if we make not this the design of our

souls continually,—that we may be in the world as Christ was,—that the same mind may be in us that was in him, Phil. ii. 5; the same meekness, humility, self-denial, faith, love, patience, that was in him.

To close in a way of use;—if this internal grace and holiness was that wherein Christ was fairer than the children of men, because grace was poured into his lips; then,—

1. Let us learn to *esteem* it above all other things. That which rendered Christ beautiful, will render us so: not in the eyes of the world;—no, it did not render Christ so to the world; the more he abounded in grace, the more they despised him;—but it renders us beautiful *in the sight of God* and all the holy angels, and in the judgment of all believers upon earth. If we be but like unto Christ in any measure, it will render us fair, beautiful, desirable in the eyes of all that have eyes to see and hearts to discern it.

2. Let us not value so much the lustre, the splendour, and glory that earthly men have in earthly things,—in their riches, power, honour, and the like. How apt are we to fret ourselves sometimes at the thoughts of these things; and think they have a peculiar happiness,—that they are so great and glorious as they appear and make a show of! But God knows there is nothing in them but what is the object of his contempt, and of all the saints and angels, and will be so to all eternity.

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## SERMON IX.[1]

"Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty."—Ps. xlv. 3.

In the 2d verse we have a description of the person of Christ, and of the ground of God's blessing and accepting of him in his work, the psalm having a double design;—first, To show the glory of Christ in his kingly office; secondly, To show the mutual love that is between Christ and his church.

This 3d verse sets forth his entering upon the first part of his work, and is spoken by the way of encouragement unto Christ, in the name of God the Father, to undertake his office, and to go through with it. "Gird thy sword," saith he, "upon thy thigh, O most Mighty, with thy glory and thy majesty."

There are three things in the words:—I. The *work* that is proposed unto Jesus Christ, or rather his *preparation* for his work: "Gird thy

[1] This sermon was preached at Stadham, June 21, 1674.

sword upon thy thigh." II. The *manner how* he should go through this work: "With thy glory and thy majesty." And (that which I shall particularly enlarge on) III. The *appellation* that is here given to Christ; which is, "Most Mighty." He is most mighty in the execution of his office which he is exalted unto:—

I. We have Christ's preparation for his work: "Gird thy sword on thy thigh." Consider two things:—1. What is the *sword* of Christ. 2. What is meant by *girding* this sword upon his thigh.

1. The sword of Christ is the word of God; so it is called, "The sword of the Spirit, which is the word of God," Eph. vi. 17. The Spirit being the great immediate agent whereby Christ administers his kingdom, that which is the sword of the Spirit is the sword of Christ: and therefore, where Christ is described in his kingdom, it is said that "he hath a sword proceeding out of his mouth," Rev. i. 16; which, in another place, is called "The rod of his mouth," Isa. xi. 4. It is the word of God, the great instrument of Christ in managing of his kingdom, that is called here his sword.

2. Concerning this it is said, "Gird thy sword upon thy thigh." The girding of the sword upon the thigh, is the putting of it into readiness for use. When David was going up against Nabal, he said unto his men, 1 Sam. xxv. 13, "Gird ye on every man his sword." Wherefore Christ's girding his sword upon his thigh, is the disposing of the word into the ordinances of the gospel, where it may be ready for use. It hath respect unto the time when he ascended on high, and sent forth his word for the setting up of his kingdom. Then he put his word in readiness to effect the great designs of his love and grace, when "he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers," Eph. iv. 11. He furnished men with gifts and abilities to dispense this word unto the ends of his kingdom.

II. The *manner* of going through his work is, "With thy glory and thy majesty." The glory and majesty of Christ are his power and authority. And so it is prophesied of, as an encouragement unto the Lord Christ, that he should clothe his word with power and authority for the ends of setting up his kingdom,—the edification of his church and the preservation of it in the world.

These things I speak in a general way; I shall now more particularly address myself,—

III. To the appellation that is here given unto Christ,—"O most Mighty, גִּבּוֹר, from גָּבַר, one that prevails in every thing he takes in hand.

Observe from hence, that the Lord Jesus Christ, as king of the church, is endowed with a mighty power for the accomplishing of all the designs and ends of this rule and kingdom. It is said of him,

Ps. lxxxix. 19, God hath "laid help upon one that is mighty." It is spoken there primarily of David, "I have found David my servant." But what could poor David do? one taken from the sheepfold. It was not a laying help, therefore, upon David that was mighty, absolutely speaking; but a putting strength into him. But David was a type of Christ; and to him must the passage be referred;—he is the mighty One. Also Isaiah, chap. lxiii. 1, describing of Christ in his kingdom, saith, "It is 'I that speak in righteousness, mighty to save.'" And again, in Ps. xxiv. 7, etc., there is a description of his ascension into heaven; the gates and everlasting doors being lifted up, that he, the King of glory, may enter in. The question being asked, "Who is this King of glory?" saith he, "The LORD, strong and mighty." It is a property everywhere ascribed unto Jesus Christ, that he is mighty.

Here we may inquire,—1. *Whence* Christ is thus mighty for the execution of his kingly office? and, 2. *To what ends* he doth put forth this might and power?

1. *Whence* is Christ thus mighty? Christ is mighty upon two accounts:—

(1.) From the *omnipotent power* of his divine nature; which is the principle of his mighty operations in the union of his person. So the prophet declares, Isa. ix. 6, "Unto us a child is born, unto us a son is given." And how shall he be called? "Wonderful, Counsellor, THE MIGHTY GOD;"—"This child that is born unto us, this son that is given unto us, his name shall be (that is, he really is),—The mighty God." Why so? Because of the union of the divine nature with the human in the same person; whereby the same person becomes a child born, and also the mighty God.

(2.) He is mighty, from the *authority* and power that was *communicated* and given unto him *by the Father*, as mediator, for the accomplishing of his whole work. Two things concur to make one legally mighty to proper ends;—first, strength and power; secondly, authority. Where there is strength and power and no authority, it is force; and where there is authority, but no strength or power, that authority will be void. Christ had strength and power as the mighty God; and he hath authority too, as all power is communicated to him by God the Father; as may be seen in Matt. xxviii. 18; Eph. i. 20–22, and many other places.

But it will be objected, "If Christ be the mighty God *by nature*, how comes it to pass that he should have power and authority *given unto him?* God hath given unto him might and dominion, far above all principalities," etc.

I answer,—Christ, as his power is given to him, is considered not absolutely as God, nor absolutely as man; but as *God-man*,

Mediator,—one that mediates between God and man: and so his power to erect his kingdom is given him of his Father.

2. The second inquiry is,—*Unto what ends* doth the Lord Jesus put forth this mighty power wherewith he is endowed? I answer,—To these five ends:—(1.) Unto the erecting of his kingdom or church in the world; (2.) To the preservation of it; (3.) To the subduing of his enemies; (4.) To the raising of the dead; (5.) In the judging of all flesh, and distributing of eternal rewards and punishments: all which are acts of mighty power.

(1.) Jesus Christ puts forth this mighty power in *erecting and building of his church.* In Matt. xvi. 18, our Lord saith, "I will build my church;" and the apostle, in Heb. iii. 3, 4, shows that it was *an act of divine power* to build this church of God: "He that built all things is God." No one could build a church in all ages, but God himself. And if we were able to take a view how Jesus Christ first built his church in the world, we should learn not to distrust his power in any thing he had afterward to do. There was a combination of hell and of all the power of the world, against the interest of Christ and the gospel. The concurring suffrage of mankind, wise and unwise, learned and unlearned, Jew and Greek, influenced by their interest, by all that was dear unto them, set themselves in a combination against Christ's building of his kingdom. He employed against all this force a *few poor men*, unlearned, unskilful; and gives into their hands only the sword of the Spirit,—the word of God; furnishes them only with gifts and abilities for the dispensing of the word: which was "his girding of his sword upon his thigh." He set these poor men to work; and clothing them with his glory and majesty, they make havoc in the devil's kingdom, and destroy it by degrees, until they root it out of the earth. It was, then, an act of mighty power in Christ, to build his kingdom and church.

(2.) Christ puts forth this mighty power *in the preserving of his church*, being so founded and built on him. It is that which he expresses, Isa. xxvii. 3, "I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." The church being built, is not able to stand of itself; for unto the end of time the gates of hell and the power of the world shall be engaged against it. But saith he, "I will keep it, 'and the gates of hell shall not prevail against it.'" There is a carnal church in the world, or a worldly church; and how is *that* kept? By force,—laws and power of men who have wrapt up their secular interest in the preserving of it; and they will fight for their kingdom. On the contrary, the Lord Jesus Christ hath *a spiritual church*, of them that believe in him. They also are preserved; and by what means? By *a secret emanation* of mighty power from Jesus Christ. There hath not been any age in the world

since the ascension of Christ, but there hath been an emanation, or putting forth of this mighty power of Christ in preserving of this church. He preserved a people under the whole apostasy of Antichrist. Had there been none left on the earth to fear him, and believe in him, all the promises of God to him had come to an end. But he did secretly, by his mighty power, preserve a people to himself in the midst of all the defection of Antichrist. And he doth so at this day, in the midst of the new defection made to Antichrist: for, in former days, the world fell off to Antichrist by superstition and idolatry; they are now falling off to him by profaneness and atheism: yet Jesus Christ, by his mighty power under both, or by a secret exertion of his power, preserves his church through all, and carries them as safe through the *new* opposition as he did through the *old.*

(3.) He puts forth his power for the *subduing* and conquering of his and his church's *enemies.*

What enemies has Christ? what enemies has the church? As many as there are devils in hell, and men and women in the world that are of the seed of the serpent. But I may reduce all the enmity to the interest of Christ upon earth to these four heads:—[1.] Satan; [2.] The world; [3.] Sin; [4.] Death. Christ is most mighty in conquering all these enemies:—

[1.] He puts forth his mighty power in conquering of *Satan.* This was the first word that was spoken of him in the world, in Gen. iii. 15, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." The first discovery God made to his creatures concerning the incarnation of his Son was in this,—that he would destroy Satan; and so the Holy Ghost tells us he hath done, Col. ii. 15, "He spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross." These words, "He spoiled principalities and powers," are an exposition of the former promise in Genesis, that "the seed of the woman" (Jesus Christ) "should bruise the serpent's head." How should he do it? Why, in spoiling principalities and powers, and triumphing over them openly in his cross. So he saith, in Heb. ii. 14, "That through death he might destroy him that had the power of death, that is, the devil." He did not destroy him as to his *being,* but as to his *power* and authority. Hence, first, The devil hath a limited power only remaining, such as shall never prejudice the eternal interest of the church; and, secondly, He is reserved unto eternal destruction by this mighty power of Christ.

[2.] The second enemy of Christ is the *world;* and that may be considered either in the men of it or in the power of it:—

In *the men* of it. The Lord Christ puts forth his mighty power

to deal with and subdue all the men of the world that rise up in opposition against him. Whatever success they may seem to have, they are all made his footstool: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel," Ps. ii. 9. And you have him twice or thrice described in the Revelation as going forth in his mighty power for the subduing of all his adversaries. See Rev. xix. 11–21.

And this *must* be; for he shall subdue all the *authority* in the world,—not only the *persons* of men, but all the *power* and all the authority which is set up against him, or exercised against his interest. 1 Cor. xv. 24, 25, "When he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." There is a suspension of the issue of all things until Christ hath thus put down all that opposeth him and his interest. But there is an expectation in heaven, and in earth, in the whole creation: all are waiting, as if one single person, for the putting forth this mighty power of Christ for the subduing of all unto him; for the end will not be till then. Whatever we endure, we must be contented with it; whatsoever we suffer, the end must not be till all his enemies be made his footstool, and there be nothing to stand up against him who is most mighty.

[3.] *Sin* in his people is another *enemy of Christ.* Sin, as it is in men by nature, is that which gives life and efficacy to all the enmity that is acted against him; and, as it remains even in believers themselves, it doth act a great enmity against Christ. How come we, then, to be freed from it? how comes it to be subdued? The apostle, in Rom. vii., gives an account of the great contest and conflict that believers have with the remainder of sin in them, that makes them cry out for deliverance from it, verses 24, 25. It is a sudden breaking forth of the apostle there, when he was describing the law of sin; for he cries out, "O wretched man that I am! who shall deliver me?" etc. But he as suddenly takes up, "I thank God, through Jesus Christ our Lord;"—"Through the power of Christ this enemy, sin, shall be subdued." Therefore, chap. vi. 14, it is said, "Sin shall not have dominion over you: for ye are not under the law, but under grace;" —"If you come under grace, or under the rule of Christ, sin shall not have dominion over you." What is the reason of it? where is the consequence of the argument? Because sin is one great enemy of Christ, and he will certainly conquer it.

[4.] *Death* is another enemy. It is the last enemy, 1 Cor. xv. 25, 26, "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." And, in verse 54, he tell us that "death is swallowed up in victory;" a conquest is obtained over it. It is the last enemy, because, until the consum-

mation of all things, we shall be subject to its power; but *that* shall also come under the feet of Christ, when we shall die no more.

This is the third end wherefore Christ puts forth this mighty or exceeding greatness of his power,—namely, for the subduing of his enemies.

(4.) The fourth end for which Christ puts forth the greatness of his power is, for the *raising up all his church from the dead*, Phil. iii. 20, 21, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The mighty power of Christ reaches thus far, that the dead shall be raised thereby. Yes, our vile body shall,—the body of our humiliation; that is, the body as it is fallen into corruption, into a vile estate, though it come to worms and dust, yet he shall revive it by the exceeding greatness of his power. He shall raise the bodies of his people. The privilege of believers in that day will be, that they shall be first raised, and they shall be peculiarly raised by the power of Christ as mediator. Their bodies shall be raised in conformity to his glorious body, when others shall be raised after them by the mere divine power of Christ, and raised with all their own vileness upon them.

(5.) And lastly, to mention no more;—the mighty power of Christ is put forth in *judging of all the world*, and distributing to them rewards of bliss or woe that shall abide to all eternity, Matt. xxv. 31–46.

Thus you see why the Holy Ghost, by the psalmist, calls Christ here the Mighty One,—one that will mightily prevail in every thing. It is because of his divine power,—he is the mighty God. Because of his mediatorial authority there is committed unto him all power in heaven and in earth. He doth put forth this power for the erecting of his church, for its preservation, for the subduing of his enemies, in the raising of the dead, and distributing rewards and punishments.

# SACRAMENTAL SERMONS.

## DISCOURSE I.[1]

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21.

I shall not enter into the opening of this Scripture, but only propose some few things that may be a suitable subject for your present meditation.

There are three things concerning *God the Father*, three things *concerning the Son*, and three things *concerning ourselves*, all in these words that I have mentioned, and all suitable for us to be acting faith upon.

I. I would remember, if the Lord help me, the *sovereignty* of God the Father, his *justice*, and his *grace*:—His sovereignty, "He made him,"—God the Father made him; his justice, "He made him to be sin,"—a sacrifice and an offering for sin; and his grace, "That we might be made the righteousness of God in Christ:"—

1. The *sovereignty* of God. I could mention that this sovereignty of God extends itself to all persons chosen, and show for whom Christ should be made sin; for he was not made sin for all, but for them who became "the righteousness of God in him:" also, the sovereignty of God over things, dispensing with the law so far, that He suffered for sin "who knew no sin;" and we, who had sinned, were let go free;—the sovereignty of God in appointing the Son to this work, "He made him;" for none else could,—he was the servant of the Father. So that the whole foundation of this great transaction lies in the sovereignty of God over persons and things, in reference unto Christ. Let us, then, remember to bow down to the sovereignty of God in this ordinance of the Lord's supper.

2. There is the *justice* of God. "He made him to be sin,"—imputed sin unto him, reckoned unto him all the sins of the elect, caused all our sins to meet upon him, made him a sin-offering, a sacrifice for sin, laid all the punishment of our sins upon him. To this end he sent him forth to be a propitiation for sin to declare his

[1] Delivered October 10, 1669.

righteousness. The Lord help us to remember that his righteousness is in a special manner exalted by the death of Christ. He would not save us any other way but by making him sin.

3. There is *the grace* of God, [which] manifests itself in the aim and design of God in all this matter. What did God aim at? It was "that we might become the righteousness of God in him,"—that we might be made righteous, and freed from sin.

II. There are three things that lie clear in the words, that we may call to remembrance, concerning the Son. There is his *innocency*, his *purity;* he "knew no sin." There is his *sufferings;* he was "made to be sin." And there is *his merit;* it was "that we might become the righteousness of God in him." Here is another object for faith to meditate upon:—

1. There are many things in Scripture that direct us to thoughts of the spotless *purity*, righteousness, and holiness of Christ, when we think of his sufferings. A "Lamb of God, without spot." He "did no sin, nor had any guile in his mouth." He was "holy, harmless, undefiled, separate from sinners." Faith should call this to mind in the sufferings of Christ, that he "knew no sin." That expression sets sin at the greatest distance from Jesus Christ.

2. The *sufferings* of Christ. "He was made sin;"—a comprehensive word, that sets out his whole sufferings. Look, whatever the justice of God, the law of God, whatever the threatenings of God did require to be inflicted as a punishment for sin, Christ underwent it all. They are dreadful apprehensions that we ourselves have, or can take in, concerning the issue and effect of sin, from the wrath of God, when under convictions, and not relieved by the promises of the gospel; but we see not the thousandth part of the evil of sin, that follows inseparably from the righteousness and holiness of God. The effects of God's justice for sin will no more enter into our hearts fully to apprehend, than the effects of his grace and glory will; yet, whatever it was, Christ underwent it all.

3. Then there is the *merit* of Christ; which is another object of faith that we should call over in the celebration of this ordinance. Why was "he made sin"? It was "that we might become the righteousness of God in him." It is answerable to that other expression in Gal. iii. 13, 14, He hath borne the curse,—"was made a curse for us." To what end? That "the blessing of faithful Abraham might come upon us;" or, that we might be completely made righteous. The design of our assembling together, is to remember how we come to be made righteous. It is, by Christ's being made sin.

III. We may see three things concerning ourselves:—

1. Our own *sin* and *guilt:* he was made sin "for us." If Christ was made sin for us, then we were sinners.

2. We may remember our *deliverance*,—how we were delivered from sin, and all the evils of it. It was not by a word of command or power, or by the interposition of saints or angels, or by our own endeavours; but by the sufferings of the Son of God. And,—

3. God would have us remember and call to mind the *state whereinto we are brought*,—which is a state of righteousness; that we may bless him for that which in this world will issue in our righteousness, and in the world to come, eternal glory.

These things we may call over for our faith to meditate upon. Our minds are apt to be distracted; the ordinance is to fix them: and if we act faith in an especial manner in this ordinance, God will be glorified.

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## DISCOURSE II.[1]

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—1 Cor. x. 16.

There is, in the ordinance of the Lord's supper, an especial and peculiar communion with Christ, in his body and blood, to be obtained. One reason why we so little value the ordinance, and profit so little by it, may be, because we understand so little of the nature of that special communion with Christ which we have therein.

We have this special communion upon the account of the special object that faith is exercised upon in this ordinance, and the special acts that it puts forth in reference to that or those objects: for the acts follow the special nature of their objects. Now,—

1. The special *object of faith*, as acted in this ordinance, is not the *object of faith*, as *faith;* that is, the most general object of it, which is the divine veracity: "He that hath received his testimony, hath set to his seal that God is true," John iii. 33. The divine veracity, or the truth of God, *that* is the formal object of faith, as faith; and makes our faith to be divine faith. But now this is not the special object of faith in this ordinance, but something that doth suppose that.

2. The special object of faith, *as justifying*, is not the special object of faith in this ordinance. The special object of faith, as justifying, is the promise, and Christ in the promise, in general, as "the Saviour of sinners:" so when the apostle called men "to repent and believe," he tells them, "The promise is unto you," Acts ii. 39. And I suppose

[1] Delivered November 26, 1669.

I need not insist upon the proof of this, that the promise, and Christ in the promise as Saviour and Redeemer, is the object of faith, as it is justifying. But this also is supposed in the actings of faith in this ordinance; which is peculiar, and gives us peculiar communion with Christ. Therefore,—

3. The special and peculiar object of faith, the *immediate* object of it in this ordinance, in its largest extent is,—

(1.) The *human nature of Christ*, as the subject wherein mediation and redemption was wrought. Christ is considered to come as a sacrifice; that is laid down as the foundation of it, Ps. xl. 6; Heb. x. 5, "A body hast thou prepared me;" which is synecdochically taken for the whole human nature. Faith, when it would lead itself unto the sacrifice of Christ, which is here represented, doth in an especial manner consider the human nature of Christ; that God prepared him a body for that end. This we are to have peculiar regard unto when we come to the administration or participation of this ordinance. For that end we now celebrate it. Nay,—

(2.) Faith goes farther, and doth not consider merely the human nature of Christ, but considers it as *distinguished into its integral parts,—into body and blood;* both which have a price, value, and virtue given unto them by their union with his human soul: for both the body of Christ and the blood of Christ, upon which the work of our redemption is put in Scripture, have their value and worth from their relation unto his soul; as soul and body, making the human nature, had its value and worth from its relation unto the Son of God: otherwise, he saith of his body, "Handle it, it is but flesh and bones." But where the body of Christ is mentioned, and the blood of Christ is mentioned, there is a distribution of the human nature into its integral parts, each part retaining its relation to his soul; and from thence is its value and excellency. This is the second peculiar in the object of faith in this ordinance.

(3.) There is more than this: they are not only considered as *distinguished*, but as *separate* also;—the blood separate from the body, the body left without the blood. This truth our apostle, in this chapter and the next, doth most signally insist upon; namely, the distinct parts of this ordinance,—one to represent the body, and the other to represent the blood,—that faith may consider them as separate.

The Papists, we know, do sacrilegiously take away the cup from the people; they will give them the bread, but they will not give them the cup: and as it always falls out that one error must be covered with another, or else it will keep no man dry under it, they have invented the doctrine of *concomitance,*—that there is a concomitance; that is, whole Christ is in every kind,—in the bread, and in the wine,—the one doth accompany the other: which is directly to

overthrow the ordinance upon another account,—as it is to represent Christ's body and blood as separated one from the other. Our Lord Jesus blessed the bread and the cup, and said, "This is my body;" ["This is my blood;"]—which cannot be spoken distinctly, unless supposed to be separate.

Here, then, is a threefold limitation of the act of faith, even in this ordinance, in a peculiar manner restraining it to a special communion with God in Christ:—that it hath a special regard to the human nature of Christ; to his human nature as consisting of body and blood; and as it respects them as separated, body and blood. Yea,—

(4.) It respects them as *separate in that manner.* You all along know that I do not intend these objects of faith as the ultimate object,—for it is *the person of Christ* that faith rests in,—but those immediate objects that faith is exercised about, to bring it to rest in God. It is exercised about the manner of this separation; that is, the blood of Christ comes to be distinct by being shed, and the body of Christ comes to be separate by being bruised and broken. All the instituted sacrifices of old did signify this,—a violent separation of body and blood: the blood was let out with the hand of violence, and so separated; and then sprinkled upon the altar, and then towards the holy place; and then the body was burned distinct by itself. So, the apostle tells us, it is "the cup which we bless, and the bread which we break;" the cup is poured out, as well as the bread broken, to remind faith of the violent separation of the body and blood of Christ. From this last consideration, of faith acting itself upon the separation of the body and blood of Christ by way of violence, it is led to a peculiar acting of itself upon all the causes of it,—whence it was that this body and this blood of Christ were represented thus separate: and by inquiring into the causes of it, it finds a moving cause, a procuring cause, an efficient cause, and a final cause; which it ought to exercise itself peculiarly upon always in this ordinance.

[1.] A *moving* cause; and that is, the eternal love of God in giving Christ in this manner, to have his body bruised, and his blood shed. The apostle, going to express the love of God towards us, tells you it was in this, that "he spared not his own Son," Rom. viii. 32. One would have thought that the love of God might have wrought in sending his Son into the world; but it also wrought in not sparing of him. Thus faith is called in this ordinance to exercise itself upon that love which gives out Christ not to be spared.

[2.] It reflects upon the *procuring* cause;—whence it is, or what it is, that hath procured it, that there should be this representation of the separated body and blood of Christ; and this is even our own sin. "He was delivered for our offences,"—given for our transgressions,—died to make reconciliation and atonement for our sins: they

were the procuring cause of it, upon such considerations of union and covenant which I shall not now insist upon. It leads faith, I say, upon a special respect to sin, as the procuring cause of the death of Christ. A natural conscience, on the breach of the law, leads the soul to the consideration of sin, as that which exposes itself alone to the wrath of God and eternal damnation, but in this ordinance we consider sin as that which exposed Christ to death: which is a peculiar consideration of the nature of sin.

[3.] There is the *efficient* cause;—whence it was that the body and blood of Christ were thus separated; and that is threefold:—principal, instrumental, and adjuvant.

What is the *principal* efficient cause of the sufferings of Christ? Why, the justice and righteousness of God. "God hath set him forth to be a propitiation, to declare his righteousness," Rom. iii. 25. Whence it is said, "He spared him not." He caused all our sins to meet upon him: "The chastisement of our peace was upon him."

Again, there is the *instrumental* cause; and that is the law of God. Whence did that separation, which is here represented unto us, ensue and flow? It came from the sentence of the law, whereby he was hanged upon the tree.

Moreover, the *adjuvant* cause was those outward instruments, the wrath and malice of men: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together," Acts iv. 27.

Faith considers the cause whence it was that Christ was thus given up, the eternal love of God; the procuring cause was our own sins: and if once faith takes a view of sin as that which hath nailed Christ to the cross, it will have a blessed effect on the soul. And it considers the efficient cause; which is the justice and righteousness of God: the law of God was the instrument in the hand of righteousness, which was holpen on by those outward instruments who had a hand in his suffering, but none in his sacrifice.

[4.] Faith considers in this matter the *end of this separation* of the body and blood of Christ which is thus represented; and that is, ultimately and absolutely, the glory of God. He "set him forth to declare his righteousness," Rom. iii. 25, Eph. i. 6. God aimed at the glorifying of himself. I could easily manifest unto you how all the glorious properties of his nature are advanced, exalted, and will be so to eternity, in this suffering of Christ. The subordinate ends are two; I mean the subordinate ends of this very peculiar act of separation of the body and blood:—1*st.* It was to *confirm the covenant.* Every covenant of old was to be ratified and confirmed by sacrifice; and in confirming the covenant by sacrifice, they divided the

sacrifice into two parts, and passed between them before they were offered; and then took it upon themselves that they would stand to the covenant which was so confirmed. Jesus Christ being to confirm the covenant, Heb. ix. 16, the body and blood of Christ, this sacrifice, was to be parted, that this covenant might be confirmed. And,—*2dly.* A special end of it was, for the confirming and *strengthening of our faith.* God gives out unto us the object of our faith in parcels. We are not able to take this great mysterious fruit of God's love in gross, in the lump; and therefore he gives it out, I say, in parcels. We shall have the body broken to be considered; and the blood shed is likewise to be considered. This is the peculiar communion which we have with Christ in this ordinance; because there are peculiar objects for faith to act itself upon in this ordinance above others.

The very nature of the ordinance itself gives us a peculiar communion; and there are four things that attend the nature of this ordinance that are peculiar:—It is commemorative, professional, eucharistical, and federal:—

1. The ordinance is *commemorative:* "Do this in remembrance of me." And there is no greater joy to the heart of sinners, and a man knows not how to give greater glory to God, than to call the atonement of sin unto remembrance. It is observed in the offering for jealousy, Numb. v. 15, if a man was jealous, and caused an offering to be brought to God, God allowed neither oil nor frankincense; and the reason is, because it was to bring sin to remembrance. But how sweet is that offering that brings to our remembrance the atonement made for all our sins! That is pleasing and acceptable unto God, and sweet unto the souls of sinners.

2. It has a peculiar *profession* attending it. Saith the apostle, "Doing this, 'ye show forth the Lord's death till he come;' you make a profession and manifestation of it." And, give me leave to say it, they that look towards Christ, and do not put themselves in a way of partaking of this ordinance, they refuse the principal part of that profession which God calls them unto in this world. The truth is, we have been apt to content ourselves with a profession of moral obedience; but it is a profession of Christ's institution by which alone we glorify him in this world. "I will have my death shown forth," saith Christ, "and not only remembered." The use of this ordinance is to show forth the death of Christ. As Christ requires of us to show forth his death, so, surely, he hath deserved it by his death.

3. It is peculiarly *eucharistical.* There is a peculiar thanksgiving that ought to attend this ordinance. It is called "The cup of blessing," or "The cup of thanksgiving;"—the word εὐλογία is used promiscuously for "blessing" and "thanksgiving." It is called "The cup of blessing," because of the institution, and prayer for the blessing of

God upon it; and it is called "The cup of thanksgiving," because we do in a peculiar manner give thanks to God for Christ, and for his love in him.

4. It is a *federal* ordinance, wherein God confirms the covenant unto us, and wherein he calls us to make a recognition of the covenant unto God. The covenant is once made; but we know that we stand in need that it should be often transacted in our souls,—that God should often testify his covenant unto us, and that we should often actually renew our covenant engagements unto him. God never fails nor breaks his promises; so that he hath no need to renew them, but testify them anew: we break and fail in ours; so that we have need actually to renew them. And that is it which we are called unto in this ordinance; which is the ordinance of the great seal of the covenant in the blood of Christ.

Upon all these accounts have we special communion with Christ in this ordinance. There is none of them but I might easily enlarge upon, but I name these heads: and my design is, to help my own faith and yours from roving in the administration of this ordinance, or from a general acting of itself,—to fix it to that which is its particular duty; that we may find no weariness nor heaviness in the administration. Here in these things is there enough to entertain us for ever, and to make them new and fresh to us. But while we come with uncertain thoughts, and know not what to direct our faith to act particularly upon, we lose the benefit of the ordinance.

For the use, it is,—

1. To *bless* God for his institution of his church; which is the seat of the administration of this ordinance, wherein we have such peculiar and intimate communion with Christ. There is not one instance of those which I have named, but, if God would help us to act faith upon Christ in a peculiar manner through it, would give new strength and life to our souls. Now, in the church we have all this treasure. We lose it, I confess, by our unbelief and disesteem of it; but it will be found to be an inestimable treasure to those that use it, and improve it in a due manner.

2. Doth God give us this favour and privilege, that we should be invited to this special communion with Christ in this ordinance? *Let us prepare our hearts for it in the authority of its institution;* let us lay our souls and consciences in subjection to the authority of Christ, who hath commanded these things, and who did it in a signal manner the same night wherein he was betrayed: so that there is a special command of Christ lies upon us; and if we will yield obedience to any of the commands of Christ, then let us yield obedience to this. Prepare your souls for special communion with him, then, by subjugating them thoroughly to the authority of Christ in this ordinance.

3. It will be good for us all to be in *a gradual exercising of our faith* unto these special things, wherein we have communion with Christ. You have heard sundry particulars: here is an object of your faith, that is given to be represented unto you in this ordinance,—that God hath prepared Christ a body, that he might be a sacrifice for you; and that this body was afterward distinguished into his body, strictly so taken, and his blood separated from it; and this in a design of love from God, as procuring the pardon of our sins, as tending to the glory of God, and the establishing of the covenant. Train up a young faith in the way it should go, and it will not depart from it when old. And new things will be found herein every day to strengthen your faith, and you will find much sweetness in the ordinance itself.

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## DISCOURSE III.[1]

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—1 Cor. x. 16.

I HAVE been treating somewhat about the special communion which believers have with Christ in the ordinance of the Lord's supper. There remains yet something farther to be spoken unto, for our direction in this great work and duty; and this is taken from *the immediate ends* of this ordinance. I spake, as I remember, the last day to the specialty of our communion, from the consideration of the immediate ends of the death of Christ: now I shall speak to it in reference unto the immediate ends of this ordinance; and they are two,—one whereof respects our faith and our love, and the other respects our profession: which two make up the whole of what is required of us; for, as the apostle speaks, Rom. x. 10, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Both these ends—that which respects our faith and love, and that which respects our profession—are mentioned by our apostle in the next chapter. Verse 24, there is mention of that end of this ordinance which respects our faith. Now, that is recognition. Recognition is a calling over or a commemoration of the death of Christ. "This do," says he, "in remembrance of me." That which respects our profession is a representation and declaration of the Lord's death. Verse 26, "As often as ye eat this bread, and drink this cup, ye do show"—ye

[1] Delivered December 10, 1669.

declare, ye manifest—"the Lord's death till he come." These are the two immediate great ends of this ordinance:—a recognition of the death of Christ, which respects our faith and love; and a representation of it, which respects our profession. Both are required of us.

I. There is that which respects our *faith*. The great work of faith is to make things that are absent, present to a soul, in regard to their sweetness, power, and efficacy; whence it is said to be "the evidence of things not seen:" and it looks backward unto the causes of things, and it looks forward unto the effects of things,—to what hath wrought out grace, and to what grace is wrought out; and makes them, in their efficacy, comfort, and power, to meet and centre in the believing soul.

Now, there are three things in reference unto the death of Christ that faith in this ordinance doth recognise, call over, and commemorate. The first is, the faith of Christ in and for his work; the second is, the obedience of Christ; and the third is, the work itself:—

1. Faith calls over the *faith of Christ*. Christ had a double faith in reference to his death:—one with respect unto himself, and his own interest in God; and the other in respect to the cause whose management he had undertaken, and the success of it. He had faith for both these.

(1.) The Lord Christ had faith in reference to *his own person* and to his own interest in God. The apostle, declaring (Heb. ii. 14) that because "the children were partakers of flesh and blood, Christ also did partake of the same," that so he might die to deliver us from death, brings that text of Scripture, verse 13, in confirmation of it, which is taken out of Ps. xviii. 2, "And again," saith he, "I will put my trust in him." How doth this confirm what the apostle produces it for? Why, from hence, that in that great and difficult work that Christ did undertake, to deliver and redeem the children, he was all along carried through it by faith and trust in God. "He trusted in God," saith he; and that made him undertake it. And he gives a great instance of his faith when he was departing out of the world. There are three things that stick very close to a departing soul:—the giving up of itself; the state wherein it shall be when it is given up; and the final issue of that estate. Our Lord Jesus Christ expressed his faith as to all three of them. As to his departure, Luke xxiii. 46, "He cried with a loud voice, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." What was his faith as to what would become of him afterwards? That also he expresses, Ps. xvi. 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption,"—"My soul shall not be left under the state of the dead, whereunto it is going; nor my body see corruption." What was his faith as to the future

issue of things? That he expresses, verse 11, "Thou wilt show me the path of life" (which is his faith for his rising again): "in thy presence is fulness of joy; at thy right hand there are pleasures for evermore;" —where he was to be exalted. And these words, "Father, into thy hands I commend my spirit," were the first breaking forth of the faith of Christ towards a conquest. He looked through all the clouds of darkness round about him towards the rising sun,—through all storms, to the harbour,—when he cried those words with a loud voice, and gave up the ghost. And, by the way, it is the highest act of faith upon a stable bottom and foundation, such as will not fail, to give up a departing soul into the hands of God; which Jesus Christ here did for our example. Some die upon presumptions,—some in the dark; but faith can go no higher than, upon a sure and stable ground, to give up a departing soul into the hands of God: and that for these reasons, to show the faith of Christ in this matter:—

[1.] Because the soul is then entering into a *new state*, whereof there are these two properties that will try it to the utmost:—that it is *invisible;* and that it is *unchangeable.* I say, there are two properties that make this a great act of faith:—

1*st.* The state is *invisible.* The soul is going into a condition of things that "eye hath not seen, nor ear heard;"—that nothing can take any prospect into but faith alone. However men may talk of the invisible state of things which our souls are departing into, it is all but talk and conjecture, besides what we have by faith. So that to give up a soul cheerfully and comfortably into that state, is a pure act of faith.

2*dly.* It is *unchangeable.* It is a state wherein there is no alteration, and though all alterations should prove for the worse, yet it is in the nature of man to hope good from them; but here is no more alteration left: the soul enters into an unchangeable state. And,—

[2.] The second reason is,—because *the total sum of a man's life is now cast up*, and he sees what it will come to. While men are trading in the world, though they meet with some straits and difficulties, yet they have that going on which will bring in something, this way or that way;—but when it comes to this, that they can go no farther, then see how things stand with a departing soul; the whole sum is cast up, there is no more venture to be made, no more advantage to be gained,—he must stand as he is. And when a man takes a view of what he is to come to, he needs faith to obtain a comfortable passage out of it. And,—

[3.] Even *death itself brings a terror with it, that nothing can conquer but faith;* I mean, conquer duly. He is not crowned, that doth not overcome by faith. It is only to be done through the death of Christ. "He delivered them who through fear of death were all

their lifetime subject to bondage." There is no deliverance that is true and real, from a bondage-frame of spirit [with reference] to death, but by faith in Christ.

I touch on this by the way, to manifest the glorious success the faith of Christ had; who, in his dying moments, cried out, "Father, into thy hands I commend my spirit." And this is that we are to call over in the remembering of his death. It is a very great argument the apostle uses to confirm our faith, when, speaking of the patriarchs of old, he says, "These all died in faith." But that "all" is nothing to this argument, that Jesus Christ, our head and representative, who went before us, "He died in faith." And this is the principal inlet into life, immortality, and glory,—the consideration of the death of Christ, dying in that faith that he gave up his soul into the hands of God, and was persuaded "God would not leave his soul in hell, nor suffer his Holy One to see corruption;" but that he would show him the "path of life," and bring him to his "right hand, where there are pleasures for evermore."

(2.) Christ had a faith for *the cause wherein he was engaged.* He was engaged in a glorious cause, a great undertaking;—to deliver all the elect of God from death, hell, Satan, and sin; to answer the law, to undergo the curse, and to bring his many children unto glory. And dreadful oppositions lay against him in this his undertaking. See what faith he had for his cause, Isa. l. 7–9, "The Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me?"—"Who is mine adversary?" or (as in the Hebrew), "Who is the master of my cause? I have a cause to plead, who is the master of it?" "I am engaged in a great cause," saith he, "and I am greatly opposed; they seek to make me ashamed, to confound me, to condemn me." But here is faith for his cause: "The Lord GOD will justify me," saith he. It was with Christ as it would have been with us under the covenant of works: man ought to have believed he should be justified of God, though not by Jesus Christ; so here, he had faith that he should be justified. "God will justify me; I shall not be condemned in this cause that I have undertaken."

It is matter of great comfort and support, to consider that when the Lord Jesus Christ had in his eye all the sins of all the elect upon the one hand, and the whole curse of the law and the wrath of God on the other, yet he cried, "I shall not be confounded;"—"I shall go through it, I shall see an end of this business, and make an end of sin, and bring in everlasting righteousness; and God will justify me in it." We are in an especial manner to call to remembrance the

faith that Christ had for his cause; and we ought to have the same faith for it now, for this great conquest of overcoming the devil, sin, death, hell, and the saving of our souls. He hath given us an example for it.

There is one objection lies against all this, and that is this: "But did not Christ despond in his great agony in the garden, when he cried three times, 'Father, if it be possible, let this cup pass from me?' and in that dreadful outcry upon the cross, which he took from the 22d Psalm, a prophecy of him, 'My God, my God, why hast thou forsaken me?' Doth not Christ seem to repent here, and to despond?"

I answer, In this difficult inquiry two things are to be stated:—first, in reference *to his person,* That it was impossible Christ should have the indissolubility of his personal union utterly hid from him. He knew the union of his human nature unto the Son of God could not be utterly dissolved,—that could not be utterly hid from him; so that there could not be despair, properly so called, in Christ. And, secondly, this is certain also, That *the contract* he had with the Father, and the promises he had given him of being successful, could never utterly be hid from him. So that his faith, either as to his person or cause, could not possibly be utterly ruined. But there was a severe and terrible conflict in the human nature, arising from these four things:—

First. From the view which he was exalted to take of *the nature of the curse that was then upon him.* For the curse was upon him, Gal. iii. 13, "He was made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Give me leave to say, Jesus Christ saw more into the nature of the curse of God for sin than all the damned in hell are able to see; which caused a dreadful conflict in his human soul upon that prospect.

Secondly. It arose from hence, that *the comforting influences of the union with the divine nature were restrained.* Jesus Christ was in himself "a man of sorrows, and acquainted with grief;" but yet, all the while, there were the influences of light and glory from the divine nature to the human, by virtue of their union;—and now they are restrained, and instead of that, was horrible darkness, and trembling, and the curse, and sin, and Satan, round about him; all presenting themselves unto him: which gave occasion to that part of his prayer, Ps. xxii. 12–21, "Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth," etc. There was the sword in the curse of the law, and the dog and the lion, or Satan, as it were, gaping upon him, as if ready to devour him; for it was the hour and power of darkness, dread and terror. Besides, there were cruel men, which he compares to "the bulls of Bashan," which rent him. This caused that terrible conflict.

Thirdly. It was from *the penal desertion of God.* That he was under a penal desertion from God is plain: "My God, my God, why hast thou forsaken me?" And when I say so, I know little of what I say;—I mean, what it is to be under such penal desertion. For the great punishment of hell, is an everlasting penal desertion from God.

Fourthly. It was from the unspeakable *extremity of the things that he suffered;*—not merely as to the things themselves which outwardly fell upon his body, but as unto that "sword of God which was awakened against him," and which had pierced him to the very soul. The advantage which he had in his sufferings by his divine union, was that which supported and bore him up under that weight, which would have sunk any mere creature to nothing. His heart was enlarged to receive in those pains, that dread and terror, that otherwise he could not have received. And notwithstanding all this, as I showed before, Christ kept up his faith in reference to his person, and kept up his faith in reference to his cause; and a great example he hath given unto us, that though the dog and the lion should encompass us, though we should have desertion from God and pressures more than nature is able to bear, yet there is a way of keeping up faith, trust, and confidence through all, and not to let go our hold of God.

Now, this is the first thing we are to call over in remembrance of Christ, in reference to his death;—that faith he had, both for his person and his cause, in his death. For if you remember any of the martyrs that died, you will stick upon these two things, more than upon the flames that consumed them:—they expressed great faith of their interest in Christ, and in reference to the cause they died for. They are things you will remember. And this you are to be remembering of him who was the head of the martyrs,—our Lord Jesus Christ's faith.

2. We are to call over *his obedience in his death.* The apostle doth propose it unto us, Phil. ii. 5, 6, etc., "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross." We are to call over the mind of Christ in suffering. And the following things the Scripture doth peculiarly direct us to consider in the obedience of Christ unto death:—The principle of it, which was love; readiness to and for it; submission under it; his patience during it. They are things the Scripture minds us of concerning the obedience of Christ in his death:—

(1.) Consider *his love,* which is one of the principal things to be regarded in this obedience of Christ;—the love wherewith it was

principled. Gal. ii. 20, "He loved me," saith the apostle, "and gave himself for me." 1 John iii. 16, "Hereby perceive we the love of God, because he laid down his life for us." It was his love did it. Rev. i. 5, "Who loved us, and washed us from our sins in his own blood." This gives life to the whole sufferings of Christ, and to our faith too. It was a high act of obedience to God, that he laid down his life; but that obedience was principled with love to us.

And now I pray God to enable me to consider this with my own soul, what that love would stick at, that did not stick at this kind of death we have been speaking of. If Jesus Christ had reserved the greatest thing he was to do for us unto the last, we had not known but his love might have stuck when it came to that,—I mean, when it came to the curse of the law,—though he had done other things. But having done this, he that would not withdraw, nor take off from that, because he loved us, what will he stick at for the future? Our hearts are apt to be full of unkind and unthankful thoughts towards him; as though, upon every dark and black temptation and trial, he would desert us, whose love was such as he would not do it when himself was to be deserted and made a curse. Call over, then, the love of Christ in this obedience. "Yes; but love prevails sometimes," you will say, "with many, to do things that they have no great mind to: we come very difficultly to do some things, when yet, out of love, we will not deny them." But it was not so with Christ; his love was such that he had,—

(2.) An eternal *readiness unto his work.* There are two texts of Scripture inform us of it: Prov. viii. 30, 31, where the Holy Ghost describes the prospect that the Wisdom of God—that is, the Son of God—took of the world and the children of men, in reference to the time he was to come among them. "I was," saith he, "daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." He considered what work he had to do for the sons of men, and delighted in it. The 40th Psalm expounds this, verses 6–8, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me," etc. "Sacrifice and burnt-offering will not take away sin," saith he; "then, lo, I come." But doth he come willingly? Yes; "I delight," saith he, "to do thy will, O my God: yea, thy law is within my heart." What part of the will of God was it? The apostle tells you, Heb. x. 10, "Offering the body of Jesus Christ once for all; by the which will we are sanctified." He came not only willingly, but with delight. The baptism he was to be baptized with, he was straitened till it was accomplished. The love he had unto the souls of men,

that great design and project he had for the glory of God, gave him delight in his undertaking, notwithstanding all the difficulties he was to meet with.

(3.) We are to remember *his submission to the great work* he was called unto. This he expresses, Isa. l. 5, 6, "The Lord GOD," saith he, "hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." The Lord God called him to it, and he was not rebellious, but submitted unto it.

There is one objection arises against this submission; and that is the prayer of Christ in the garden: "Father, if it be possible, let this cup pass from me."

I answer, That was an expression of the horror which was upon the human nature, which we mentioned before. But there were two things that Christ immediately closed upon, which gave evidence to this submission,—that he did not draw back, nor rebel, nor hide himself, nor turn away his face from shame and spitting;—one was this, "Father, thy will be done," saith he; and the other was this, that he refused that aid to deliver him which he might have had: "Know ye not that I could pray the Father, and he would give me more than twelve legions of angels?" He then suffered under the Roman power, and their power was reduced to twelve legions. Saith he, "I could have more than these;" which argues his full submission unto the will of God.

(4.) We are to call over *his patience under his sufferings, in his obedience*, Isa. liii. 7, "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth;"—the highest expressions of an absolute, complete, and perfect patience. Though he was afflicted, and though he had all manner of provocations, "though he was reviled, he reviled not again." The apostle tells us, Heb. xii. 2, "He endured the cross" (that is, he patiently endured it, as the word signifies), "and despised the shame, that he might sit down at the right hand of God."

You see, then, the end of this ordinance of the Lord's supper, is to stir us up to call over the obedience of Christ, both as to his love in it, as to his readiness for it, submission to the will of God in it, and patience under it.

3. Faith is to call over *the work itself;* and that was the *death of Christ.* I shall not now be able to manifest under what consideration in this ordinance faith calls over the death of Christ; but these are the heads I shall speak unto:—It calls it over as a sacrifice, in that it was bloody; it calls it over as shameful, in that it was under

the curse; it calls it over as bitter and dreadful, in that it was penal. It was a bloody, shameful, and penal death: as bloody, a sacrifice; as cursed, shameful; and as it was penal, it was bitter. In the work of faith's calling over these things, there is a peculiar work of love also. Saith our Saviour, "This do in remembrance of me." These are the words we would use unto a friend, when we give him a token or pledge, "Remember me." What is the meaning of it? "Remember my love to you, my kindness for you; remember my person." There is a remembrance of love towards Christ to be acted in this ordinance, as well as a remembrance of faith: and as the next object of faith is the benefits of Christ, and thereby to his person; so the next object of love is the person of Christ, and thereby to his benefits;—I mean, as represented in this ordinance. "Remember me," saith he; that is, "with a heart full of love towards me." And there are three things wherein this remembrance of Christ by love, in the celebration of this ordinance, doth consist:—delight in him, thankfulness unto him, and the keeping of his word. He that remembers Christ with love, hath these three affections in his heart:—

(1.) He *delights in him.* The thoughts of Christ are sweet unto him, as of an absent friend; but only in spiritual things we have this great advantage, we can make an absent Christ present to us. This we cannot in natural things. We can converse with friends only by imagination; but by faith we make Christ present with us, and delight in him.

(2.) There is *thanksgiving towards him.* That love which is fixed upon the person of Christ will break forth in great thankfulness; which is one peculiar act of this ordinance: "The cup which we bless," or give thanks for.

(3.) It *will greatly incline the heart to keep his word.* "If ye are my disciples, 'if ye love me, keep my commandments.'" Every act of love fixed upon the person of Christ, gives a new spring of obedience to all the ordinances of Christ: and the truth is, there is no keeping up our hearts unto obedience to ordinances, but by renewed acts of obedience upon the person of Christ;—this will make the soul cry, "When shall I be in an actual observation of Christ's ordinance, who hath thus loved me, and washed me with his own blood,—that hath done such great things for me?"

This is the end of the death of Christ which concerns our faith and love,—the end of *commemoration,* or calling to remembrance.

II. There is an end of *profession* also; which is, to "show the Lord's death till he come." But this must be spoken to at some other time. If we come to the practice of these things, we shall find them great things to call over,—namely, the whole frame of the heart of Christ in his death, and his death itself, and our own concern

therein, and the great example he hath set unto us. Some of them, I hope, may abide upon our hearts and spirits for our use.

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## DISCOURSE IV.[1]

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. xi. 26.

One end, you see, of this great ordinance, is to show the Lord's death,—to declare it, to represent it, to show it forth, hold it forth; the word is thus variously rendered. And in the especial ends of this ordinance it is that we have special communion with our Lord Jesus Christ.

Now, there are two ways whereby we show forth the Lord's death; the one is the way of *representation* to ourselves; and the other is a way of *profession* unto others:—

I. The way of *representation to ourselves.* The work of representing Christ aright to the soul is a great work. God and men are agreed in it; and therefore God, when he represents Christ, his design is to represent him to the *faith* of men. Men that have not faith, have a great desire to have Christ represented to their *fancy* and *imagination;* and, therefore, when the way of representing Christ to the faith of men was lost among them, the greatest part of their religion was taken up in representing Christ to their fancy. They would make pictures and images of his cross, resurrection, ascension, and every thing he did.

There are three ways whereby God represents Christ to the faith of believers:—the one is, by the word of the gospel itself as *written;* the second is by the *ministry* of the gospel and preaching of the word; and the third, in particular, is by this *sacrament*, wherein we represent the Lord's death to the faith of our own souls:—

1. God doth it by the *word* itself. Hence are those descriptions that are given of Christ in Scripture to represent him desirable to the souls of men. The great design of the book of Canticles consists, for the most part, in this,—in a mystical, allegorical description of the graces and excellencies of the person of Christ, to render him desirable to the souls of believers; as in the 5th chapter, from the 9th verse to the end, there is nothing but that one subject. And it was a great promise made to them of old, Isa. xxxiii. 17, "Thine eyes shall see

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the King in his beauty." The promises of the Old Testament are much spent in representing the person of Christ as beautiful, desirable, and lovely to the faith of believers. And you will see, in 2 Cor. iii. 18, what is the end of the gospel: "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The gospel is the glass here intended; and looking into the glass, there is an image appears in it: not our own; but the representation the gospel makes of Jesus Christ is the image that appears in the glass. The work and design of the gospel is, to make a representation of Christ unto us, as Christ makes a representation of the Father; and therefore he is called his image,—"The image of the invisible God." Why so? Because all the glorious properties of the invisible God are represented to us in Christ; and we looking upon the image of Christ in this glass,—that is, the representation made of him in the gospel,—it is the effectual means whereby the Spirit of God transforms us into his image.

This is the first way whereby God doth this great work of representing Christ unto the faith of men; which men having lost, have made it their whole religion to represent Christ unto their fancy.

2. The second way is, by *the ministry of the word.* The great work of the ministry of the word is to represent Jesus Christ. The apostle Paul tells us, Gal. iii. 1, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" He is "depictus crucifixus,"—crucified before their eyes. How was this? Not before their bodily eyes; but the apostle had in his preaching made such a lively representation unto their faith of the death of Christ, that he was as one painted before them. One said well, on this text, "Of old the apostles did not preach Christ by painting, but they painted him by preaching;" they did in so lively a manner represent him.

Abraham's servant (in the 24th chapter of Genesis), that was sent to take a wife for his son Isaac, is by all granted to be, if not a type, yet a resemblance of the ministers of the gospel, that go forth to prepare a bride for Christ. And what does he do? Truly he is a great example. When he came to the opportunity, though he had many things to divert him, yet he would not be diverted. There was set meat before him to eat; but he said, "I will not eat, till I have told my errand." Nothing should divert the ministers of the gospel,—no, not their necessary meat,—when they have an opportunity of dealing with souls on behalf of Christ. What course does Abraham's servant take? He saith, "I am Abraham's servant; and the LORD hath blessed my master greatly; and he is become great: and he hath

given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses." What is all this to Isaac? —he was to take a wife for Isaac, not for Abraham. He goes on: "And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath." The way to procure this wife for Isaac was, to let them know that this great man, Abraham, had given all he had to Isaac; and it is the work of ministers of the gospel to let the people know that God the Father hath given all things into the hands of his Son. They are to represent Christ as Abraham's servant does here his master Isaac,—as one who inherited all the goods of Abraham; so Christ is the appointed heir of all things, of the kingdom of heaven,—the whole household of God. They are to represent him thus to the souls of men, to make him desirable to them. This is the great work of ministers, who are ambassadors of God; they are sent from God to take a wife for Christ, or to make ready a bride for him, from among the children of men.

3. The special way whereby we represent Christ unto our souls through faith, is in the *administration of this ordinance;* which I will speak to upon the great end of showing forth the death of the Lord.

Now, the former representations were general, this is particular; and I cannot at this time go over particulars. I bless the Lord, my soul hath many times admired the wisdom and goodness of God in the institution of this one ordinance; that he took bread and wine for that end and purpose, merely arbitrary, of his own choice, and might have taken any thing else,—what he had pleased; that he should fix on the cream of the creation: which is an endless storehouse, if pursued, of representing the mysteries of Christ. When the folly of men goes about to invent ceremonies that they would have significant; when they have found them out, they cannot well tell what they signify. But, though I do acknowledge that all the significancy of this ordinance depends upon the institution, yet there is great wisdom in the fitting of it; the thing was fitted and suited to be made use of to that end and purpose.

One end of the ordinance itself is, to represent the death of Christ unto us; and it represents Christ with reference to these five things:— 1. It represents him with reference to God's *setting him forth.* 2. In reference to his own *passion.* 3. In reference to his *exhibition in the promise.* 4. To our *participation* of him by believing. And, 5. To his *incorporation* with us in union.

1. The great end of God in reference to Christ, as to his death, was, his *setting of him forth*, Rom. iii. 25, "Whom God hath set forth to be a propitiation." And in the very setting forth of the elements in this ordinance there is a representation of God's setting forth his

Son,—of giving him out for this work, of giving him up unto it, to be a propitiation.

2. There is a plain representation of his *passion*, of his suffering and death, and the manner of it. This, with all the concerns of it, I treated of the last Lord's day, under the head of Recognition, or calling over the death of Christ, "This do in remembrance of me;" and so I shall not again insist upon it.

3. There is a representation of Christ in it as to the *exhibition* and tender of him in the promise. Many promises are expressed in invitations, "Ho, every one that thirsteth, come;"—"Take, eat:" there is a promise in it. And in the tender that is made even of the sacramental elements, there is the exhibition of Christ in the promise represented to the soul. I told you before, God hath carefully provided to represent Christ unto our faith, and not to our fancy; and, therefore, there is no outward similitude and figure. We can say concerning this ordinance, with all its representations, as God said concerning his appearing to Moses upon mount Horeb, "Thou sawest no similitude." God hath taken care there shall be no natural figure, that all representations made may stand upon institution. *Now, there is this tender with an invitation.* The very elements of the ordinance are a great representation of the proposal of Christ to a believing soul. God holds out Christ as willing to be received, with an invitation. So we show forth the Lord's death.

4. There is in this ordinance a representation of Christ as to our *reception* of him; for hereon depends the whole of the matter. God might make a feast of fat things, and propose it to men; but if they do not come to eat, they will not be nourished by it. If you make a tender of payment to a man, if he doth not receive it, the thing remains at a distance, as before. Christ being tendered to a soul, if that soul doth not receive him, he hath no benefit by it. All these steps you may go:—there may be God's exhibition of Christ, and setting of him forth; there may be his own oblation and suffering, laying the foundation of all that is to come; there may be an exhibition of him in the promise, tender, and invitation: and yet, if not received, we have no profit by all these things. What a great representation of this receiving is there in the administration of this ordinance, when every one takes the representation of it to himself, or doth receive it!

5. It gives us a representation of our *incorporation* in Christ; the allusion whereto, from the nature of the elements' incorporation with us, and being the strength of our lives, might easily be pursued. This is the first way of showing forth the Lord's death.

II. I shall now speak a few words to the *profession* of it among ourselves, and to others.

Let me take one or two observations, to make way for it:—

1. That *visible profession is a matter of more importance than most men make of it;* as the apostle saith, Rom. x. 10, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Look how indispensably necessary believing is unto righteousness, to justification;—no less indispensably necessary is confession or profession unto salvation. There is no man that doth believe with his heart unto righteousness, but he will with his mouth (which is there taken, by a synecdoche, for the whole of our profession) make confession unto salvation. This is that which brings glory to God. The apostle tells us, 2 Cor. ix. 13, that men, "by the experiment of this ministration, glorify God for your professed subjection unto the gospel of Christ." Glory doth not arise out of obedience so much as by your profession of it;—by the giving them experiment both of your faith and the reality of it, and that by this fruit of your profession.

Now profession consists in these two things:—(1.) *In an abstinence from all things, with reference to God and his worship, which Christ has not appinted.* (2.) *In the observation and performance of all things that Christ has appointed.*

Men are apt to think that *abstinence* from the pollutions that are in the world through lust, the keeping themselves from the sins and defilements of the world, and inclining to that party that is not of the world, is profession. These things are good; but our profession consists in the observation of Christ's commands, what he requires of us. "Go, teach them." What to do? "Whatsoever I have commanded you; and, lo, I am with you alway, unto the end of the world." There is an expression, John xiv. 24, wherein our Saviour puts a trial of our love to him upon the keeping of his sayings: "He that loveth me not keepeth not my sayings." To keep the sayings of Christ, is to observe the commands of Christ; which is the perfect trial of our love to him.

2. There is in this ordinance a *special profession* of Christ. There is a profession of him against the shame of the world; a profession of him against the curse of the law; and a profession of him against the power of the devil. All our profession doth much centre, or is mightily acted, in this ordinance.

(1.) The death of our Lord Jesus Christ was in the world a *shameful death,* and that with which Christians were constantly reproached, and which hardly went down with the world. It is a known story, that when the Jesuits preached the gospel, as they call it, in China, they never let them know of the death of Christ, till the Congregation "De Propagandâ Fide" commanded it; for the world is mightily scandalized at the shameful death of the cross.

Now, in this ordinance, we profess the death of Christ, wherein he was crucified as a malefactor, against all the contempt of the world. It was a great part of the confession of the Christians of old, and there is something in it still: here we come solemnly before God and all the world, and profess that we expect all our life and salvation from the death of this crucified Saviour.

(2.) In our profession we *show forth the death of the Lord*, in the celebration of this ordinance, in opposition "to the curse of the law;"—that whereas the curse of the law doth lay claim to us because we are sinners, here we profess that God hath transferred the curse of the law to another, who underwent it. So they did with the sacrifices of old: when they had confessed all the sins and iniquities of the people over the head of the goat, then they sent him away into destruction. So it is in this ordinance: here we confess all our sins and iniquities over the head of this great sacrifice, and profess to the law, and all its accusations, that there our sins are charged: "Who shall lay any thing to our charge? and who shall condemn? It is Christ that died." We confront the claim of the law, shake off its authority, as to its curse, and profess to it that its charge is satisfied.

(3.) We make a profession *against the power of Satan;* for the great trial of the power and interest of the devil in, unto, and over the souls of men, was in the cross of Jesus Christ. He put his kingdom to a trial, staked his all upon it, and mustered up all the strength he had got,—all the aids that the guilt of sin and the rage of the world could furnish him with. "Now," saith Christ, "is your hour, and the power of darkness;"—"He comes to try what he can do." And what was the issue of the death of Christ? Why, saith the apostle, "He spoiled principalities and powers, and triumphed over them in his cross:" so that, in our celebration of the death of Christ, we do profess against Satan, that his power is broken, that he is conquered,—tied to the chariot wheels of Christ, who has disarmed him.

This is the profession we make, when we show forth the Lord's death, against the shame of the world, against the curse of the law, and the power of hell. This is the second general end of this ordinance; and another means it is whereby we have especial communion with Christ in it: which was the thing I aimed at from the words I had chosen. And now I have gone through all I intend upon this subject.

A word or two of use, and I have done:—

1. It is a very *great honour and privilege*, to be called of God unto this great work of showing forth the death of Christ. I think it is as great and glorious a work as any of the children of men can be engaged in, in this world. I have showed you formerly, how all the acts of the glorious properties of God's nature centre themselves in

this infinite, wise, holy product of them, the death of Christ; and [how] that God should call us to represent and show forth this death. The Lord forgive us where we have not longed to perform this work as we ought; for we have suffered carnal fears and affections, and any thing else, to keep us off from employing ourselves in this great and glorious work. The grace and mercy of God, in this matter, is ever to be acknowledged, in that he has called us to this great and glorious work.

2. Then, surely, it is our duty *to answer the mind of God* in this work, and not to attend to it in a cold, careless, and transient manner. But, methinks, we might rejoice in our hearts when we have thoughts of it, and say within ourselves, "Come, we will go and show forth the Lord's death." The world, the law, and Satan, are conquered by it: blessed be God, that has given us an opportunity to profess this! O that our hearts may long after the season for it! and say, "When shall the time come?"

3. We may do well to remember what was spoken before concerning the great duty of representing God to our souls, that we may know how to attend to it. I would speak unto the meanest of the flock, to guide our hearts and thoughts, which are too ready to wander, and are so unprofitable, for want of spiritual fixation. We would fain trust to our affections rather than to our faith; and would rather have them moved, than faith graciously to act itself. And when we fail therein, we are apt to think we fail in our end of the ordinance, because our affections were not moved. Set faith genuinely at work, and we have the end of the ordinance. Let it represent Christ to our souls, as exhibited of God, and given out unto us; as suffering, as tendered to us, and as received and incorporated with us.

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## DISCOURSE V.[1]

But let a man examine himself, and so let him eat of that bread, and drink of that cup."—1 Cor. xi. 28.

I have been treating of that special communion which believers have with Christ, in the administration of the ordinance of the supper of the Lord; and thought I should have treated no more of that subject, having gone through all the particulars of it which were practical, such as might be reduced to present practice. But I re-

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member I said nothing concerning *preparation for it*, which yet is a needful duty; and therefore I shall a little speak to that also,—not what may *doctrinally be* delivered upon it, but those things, or some of them at least, in which every soul will find *a practical concern* that intends to be a partaker of that ordinance to benefit and advantage, —and I have taken these words of the apostle for my groundwork: "But let a man examine himself, and so let him eat of that bread, and drink of that cup."

There were many disorders fallen in this church at Corinth, and that various ways,—in schisms and divisions, in neglect of discipline, in false opinions, and particularly in a great abuse of the administration of this great ordinance of the supper of the Lord. And though I do not, I dare not, I ought not, to bless God for their sin, yet I bless God for his providence. Had it not been for their disorders, we had all of us been much in darkness as to all church way. The correction of their disorders contains the principal rule for church communion and the administration of this sacrament that we have in the whole Scripture; which might have been hid from us, but that God suffered them to fall into them on purpose that, through their fall, in them and by them he might instruct his church in all ages to the end of the world.

The apostle is here rectifying abuses about the administration of the Lord's supper, which were many; and he applies particular directions to all their particular miscarriages, not now to be insisted on; and he gathers up all directions into this one general rule that I have here read, "Let a man examine himself, and so let him eat," etc. Now, this self-examination extends itself unto the whole due preparation of the souls of men for the actual participation of this ordinance. And I shall endeavour, by plain instances out of the Scripture (which is my way in these familiar exercises), to manifest that there is a preparation necessary for the celebration or observance of all solemn ordinances; and I shall show you what that preparation is, and wherein it doth consist; and then I shall deduce from thence what is that particular preparation which is incumbent upon us, in reference unto this special ordinance, that is superadded unto the general preparation that is required unto all ordinances.

I. I shall manifest that there is *a preparation necessary for the celebration of solemn worship.* We have an early instance of it in Gen. xxxv. 1–5. In the 1st verse, "God said unto Jacob, Arise, go up to Bethel, and make there an altar unto God." It was a solemn ordinance Jacob was called unto,—to build an altar unto God, and to offer sacrifice. What course did he take? You may see, verses 2, 3, "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and

change your garments: and let us arise, and go up to Bethel; and I will make there an altar unto God." "I will not engage," saith he, "in this great duty without a preparation for it; and," saith he, "the preparation shall be suitable." Peculiar, special preparation (to observe that by the way) for any ordinance, consists in the removal of that from us which stands in peculiar opposition to that ordinance, whatever it be. "I am to build an altar unto God; put away the strange gods:" and accordingly he did so.

When God came to treat with the people in that great ordinance of giving the law, which was the foundation of all following ordinances, Exod. xix. 10, 11, "The LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the LORD will come down upon mount Sinai." I will not insist on these typical preparations, but only say, it sufficiently proves the general thesis, that there ought to be such a preparation for any meeting with God, in any of his ordinances. Saith he, "Sanctify yourselves," etc., "and on the third day I will come." God is a great God, with whom we have to do. It is not good to have carnal boldness in our accesses and approaches to him; and therefore he teaches us that there is a preparation due. And what weight God lays upon this, you may see, 2 Chron. xxx. 18–20. A multitude of people came to the sacrifice of the passover; but, saith he, "They had not cleansed themselves,"—there was not due preparation: but "Hezekiah prayed for them, saying, The good LORD pardon every one that prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the LORD hearkened to Hezekiah, and healed the people." Perhaps the people might have thought it enough that they had their personal qualification,—that they were believers,—that they had prepared their hearts to seek the Lord God of their fathers,—a thing most persons trust unto in this matter. No; saith the king, in praying for them, "They did prepare their hearts for the Lord God of their fathers; but they were not prepared according to the purification of the sanctuary." There is *an instituted preparation* as well as *a personal disposition;* which, if not observed, God will smite them. God had smote the people,—given them some token of his displeasure: they come with great willingness and desire to be partakers of this holy ordinance; yet because they were not prepared according to the purification of the sanctuary, God smites them.

It was an ordinance of God that Paul had to perform, and we would have thought it a thing that he might easily have done without any great forethought; but it had that weight upon his spirit, Rom. xv. 30, 31, that, with all earnestness, he begs the prayers of

others, that he might be carried through the performance of it: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that my service which I have for Jerusalem may be accepted of the saints." He had a service to do at Jerusalem. He was gathering the contributions of the saints (an ordinance of God), to carry them up to the poor of Jerusalem; and it was upon his heart that this his service might find acceptance with them; therefore he begs with all his soul, "I beseech you, brethren," etc.: so great weight did he lay upon the performance of an ordinance that one would think might be easily passed over without any great regard.

The caution we have, Eccles. v. 1, is to the same purpose: "Keep thy foot when thou goest into the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." I shall not stand upon the particular exposition of any of these expressions; but it is a plain caution of diligent consideration of ourselves in all things we have to do in the house of God. A bold venturing upon an ordinance is but "the sacrifice of fools." "Keep thy foot,"—look to thy affections; "be more ready to hear," saith he,—that is, to attend unto the command, what God requires from thee, and the way and manner of it,—"than merely to run upon a sacrifice, or the performance of the duty itself."

I will name one place more, Ps. xxvi. 6, "I will wash mine hands in innocency: so will I compass thine altar, O LORD."

I have a little confirmed this general proposition, that all take for granted; and I fear we content ourselves for the most part with the state and condition of those mentioned, who prepared their hearts to meet the Lord God of their fathers, not considering how they may be prepared "according to the purification of the sanctuary." You will ask, "What is that preparation?"

This question brings me to,—

II. The second general head I propounded to speak unto: I answer, that the general preparation that respects all ordinances hath reference *unto God, to ourselves,* to the *ordinance itself:*—

1. It *hath respect unto God.* This is the first thing to be considered; for this he lays down as the great law of his ordinances, "I will be sanctified in them that come nigh me," Lev. x. 3. God is, in the first place, to be considered in all our drawings nigh unto him; as that is the general name of all ordinances,—a drawing nigh, an access unto God. "I will be sanctified," etc. Now God is to be considered three ways, that he may be sanctified in any ordinance,—as the author, as the object, as the end of it. I shall speak only to those things that lie practically before us, and are indispensably required of us in waiting upon God in any and every ordinance:—

(1.) Our preparation, in reference unto God, consists in due consideration *of God as the author of any ordinance wherein we draw nigh unto him.* For this is the foundation of all ordinances, Rom. xiv. 11, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." A practical sense of the authority of God in every ordinance, is that which is required in the very first place for our preparation. I know full well how that the mind of man is [apt] to be influenced by general convictions and particular customs. Particular usages, built upon general convictions, carry most people through their duties; but that is no preparation of heart. There is to be an immediate sense of the authority and command of God.

(2.) We are to consider God in Christ as *the immediate object of that worship which in every ordinance we do perform.* You will ask, "What special apprehensions concerning God are particularly necessary to this duty of preparation for communion with God in an ordinance?" I answer, Two are particularly necessary, that should be practically upon our thoughts in every ordinance,—the presence of God, and the holiness of God. As God is the object of our worship, these two properties of God are principally to be considered in all our preparations:—

[1.] The *presence* of God. When Elijah (1 Kings xviii. 27) derided the worshippers of Baal, the chief part of his derision was, "He is in a journey;"—"You have a god that is absent," saith Elijah. And the end of all idolatry in the world, is to feign the presence of an absent Deity. All images and idols are set up for no other end but to feign the presence of what really is absent. Our God is present, and in all his ordinances. I beg of God I may have a double sense of his presence,—

1*st.* A *special sense* of his omnipresence. God requires that we should put in all ordinances a specialty of faith upon his general attributes. Gen. xxviii. 16, Jacob, when God appeared unto him, though but in a dream, awaked out of sleep, and said, "Surely the LORD is in this place; and I knew it not." I would say so concerning every ordinance whereunto I go;—the Lord is in that place. I speak now only concerning his real presence; for if idolaters adorn all their places of worship with pictures, images, and idols, that they might feign the presence of a god, I ought to act faith particularly upon the real presence of the immense and omnipresent God. He bids us consider it in the business of his worship, Jer. xxiii. 23, "Am I a God at hand, saith the LORD, and not a God afar off?" —"Consider my glorious presence is everywhere." As we ought always, wherever we are, and whatever we do, to carry a sense with us of the presence of God, to say, "God is here," that we may not be

surprised in our journeys, or in any thing that may befall us,—suppose a broken leg or a broken arm, then we may say, "God is in this place, and I knew it not;"—so, particularly, where we have to do in his ordinances, let there be an antecedent remembrance that God is in that place.

2*dly.* We are to remember *the gracious presence of God.* There was a twofold presence of God of old;—the one, temporary, by an extraordinary appearance; the other, standing, by a continued institution. Wherever God made an extraordinary appearance, there he required of his people to look upon him to have a special presence. It was but temporary when God appeared to Moses in the bush. "Draw not nigh hither," saith God; "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," because of God's special appearance: but the next day, as far as I know, sheep fed upon that holy ground. It was no longer holy than God's appearance made it so. So he said to Joshua, when he was by Jericho, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy," Josh. v. 15. It was a temporary appearance of God; there was his special presence. It was so on the institution of the tabernacle and temple; God instituted them, and gave his special presence to them by virtue of his institution. Our Saviour tells us all this is departed under the gospel, John iv. 21, "You shall no longer worship God," saith he, "neither in this mountain, nor yet at Jerusalem; but he that worshippeth God must worship him in spirit and in truth." Is there no special presence of God remains, then? Yea, there is a special presence of God in all his ordinances and institutions. "In all places where I record my name" (as the name of God is upon all his institutions), "I will come unto thee, and I will bless thee," saith God in Exod. xx. 24. Let us exercise our thoughts, then, to this especial promised presence of God in every ordinance and institution; it belongs greatly to our preparation for an ordinance. It was no hard thing for them, you may think, of old, where God had put his presence in a place, to go thither, and expect the presence of God. Things that are absent are hard; things that are present are not so. But it is no harder matter for us to go and expect God's presence in his instituted ordinances now than for them to go to the temple; considering [that] God, as the object of our worship, is no less present with us.

[2.] The second property which is principally to be considered in God in his ordinances, as he is the object of them, is *his holiness.* This is the general rule that God gives in all ordinances, "Be ye holy, for I the LORD your God am holy." And Joshua, chap. xxiv. 19, tells the people what they were principally to consider in serving the Lord. "We will serve the LORD," say the people. Saith Joshua,

"Ye cannot serve the LORD; for he is an holy God:" intimating that they were to have due apprehensions of his holiness; and without it there is no approaching unto him in his service. The apostle gives a great and plain rule to this purpose, Heb. xii. 28, 29, "Let us have grace," saith he, "whereby we may serve God acceptably with reverence and godly fear." What doth he propose, now, as the principal reason why he requires this preparation? "For," saith he, "our God is a consuming fire." What property of God is expressed by this word, "consuming fire?" It is the holiness of God, the purity of God's nature, that can bear no corrupt nor defiled thing. It is set forth by that metaphorical expression, "a consuming fire." "As fire is the most pure and unmixed element, and so powerful of itself as that it will consume and destroy every thing that is not perfectly of its own nature, so is God," saith he, "'a consuming fire;' and in all your serving of him, and approaches unto him, labour to obtain a frame of spirit that becomes them who have to do with that God who is so pure and holy."

I do but choose out these things, which, in the way of ordinances, I *would* say are (I *may* say, [I] desire should be) most upon my heart and spirit: I might easily enlarge it to other considerations; but let these two considerations dwell upon our minds, as our preparation for our access unto God,—thoughts of his glorious and gracious presence, and of his holiness. Ps. xciii. 5, "Holiness becometh thine house, O LORD, for ever." That is the second thing with respect to God as the object of all the ordinances of our worship.

(3.) Our preparation respects God as he is *the end of ordinances;* and that to these three purposes, if I could insist upon them:—he is the end of them, as we aim in them to "give glory unto him;" he is the end of them, as we aim in them "to be accepted with him;" he is the end of them, as we aim in them "to be blessed by him." These are the three things that are our end in all ordinances that we celebrate.

[1.] The first is, *the general end* of all that we do in this world; we are to do all to the glory of God: it is the immediate end of all our worship. "If I am a father," saith he, "where is mine honour?" —"where is my glory?" Mal. i. 6. "Do you come to worship? you are to give me honour, as to a father; glory, as to a master, as to a lord." We come to own him as our Father, acknowledge our dependence upon him as a Father, our submission to him as our Lord and Master; and thus give glory to him. He hath never taken one step to the preparing of his heart according to the preparation of the sanctuary, in the celebration of ordinances, who hath not designed in them to give glory unto God.

[2.] Another end is, *to be accepted with him;* according to that great promise which you have, Ezek. xliii. 27, "You shall make your burnt-offerings upon the altar; and I will accept you, saith the Lord GOD." It is a promise of gospel times; for it is in the description of the new glorious temple. We come to God to have our persons and offerings accepted by Jesus Christ. And,—

[3.] To *be blessed according to his promise,*—that "God will bless us out of Zion." What the particular blessings are we look for in particular ordinances, in due time, God assisting, I shall acquaint you with, when we come to the special and particular preparation for that ordinance we aim at; but this is necessary to all, and so to that.

2. This preparation *respects ourselves.* There are three things which I desire my heart may be prepared by, in reference to the ordinances of God:—

(1.) The first is indispensably necessary, laid down in that great rule, Ps. lxvi. 18, "If I regard iniquity in my heart, the Lord will not hear me;"—that I bring a heart to ordinances without regard to any particular iniquity. We have the dreadful instance of Judas, who came to that great ordinance of the passover with regard to iniquity in his heart,—which particular iniquity was covetousness,—and went away with the devil in his whole mind and soul.

Ezek. xiv. 4 is another place to this purpose, "Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh, according to the multitude of his idols." There is no more effectual course in the world to make poor souls incorrigible, than to come to ordinances, and to be able to digest under them a regard to iniquity in our hearts. If we have idols, God will answer us according to our idols. What is the answering of men according to their idols? Why, plainly, it is this, allotting them peace while they have their idols: "You shall have peace with regard to iniquity; you come for peace, take peace; —which is the saddest condition any soul can be left under: you shall have peace and your idols together." Whenever we prepare ourselves, if this part of our preparation be wanting,—if we do not all of us cast out the idols of our hearts, and cease regarding of iniquity,—all is lost.

(2.) The second head of preparation on our own part is *self-abasement,* out of a deep sense of the infinite distance that is between God and us, whom we go to meet. "I have taken upon myself to speak to the great possessor of heaven and earth, who am but dust and ashes." Nothing brings God and man so near together as a due sense of our

infinite distance. Isa. lvii. 15, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit."

(3.) *A heart filled with love to ordinances* is a great preparation for an ordinance. How doth David, in the 84th Psalm, pant and long and breathe after the ordinances of God! To love prayer, to love the word, is a great preparation for both. To love the presence of Christ in the supper, is a great preparation for it,—to keep an habitual frame of love in the heart for ordinances.

I would not load your memories with particulars. I mention plain practical things unto those for whose spiritual welfare I am more particularly concerned; that we may retain them for our use, and know them for ourselves: and they are such as I know, more or less (though, perhaps, not so distinctly), all our hearts work after: and in these things our souls do live.

3. Our preparation in reference *unto any ordinance itself;* which consists in two things:—

(1.) A satisfactory *persuasion of the institution of the ordinance itself,* that it is that which God hath appointed. If God should meet us, and say, "Who hath required these things at your hand?" and Christ should come and tell us, "Every plant that my heavenly Father hath not planted shall be plucked up;" or, "In vain do ye worship me; teaching for doctrines the commandments of men;"—how would such words fill the hearts of poor creatures with confusion, if engaged in such ways that God hath not required! We must be careful, then, that, for the substance of the duty, it be appointed of God.

(2.) That it be performed in *a due manner.* One failure herein, what a disturbance did it bring upon poor David! It is observed by many, that, search the whole course of David's life, that which he was most eminent in, which God did so bless him for and own him in, was his love to the ordinances of God. And I cannot but think with what a full heart David went to bring home the ark; with what longings after God; with what rejoicings in him; with what promises to himself, what glorious things there would be after he had the ark of God to be with him;—and yet, when he went to do this, you know what a breach God made upon him,—dashed all his hopes and all the good frame in him. God made a breach upon Uzzah; and it is said the thing God did displeased David,—it quite unframed him, and threw a damp on his joy and delight for the present. But he afterward gathers it up, 1 Chron. xv. 12, 13, "He spake to the Levites: Sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the LORD our

God made a breach upon us, for that we sought him not after the due order." We sought him, saith he, but "not after the due order." And what that due order was he shows in the next verses, where he declares that the Levites carried the ark upon their own shoulders, with the staves thereon, as Moses commanded, according to the word of the Lord; whereas, before, they carried it in a cart, which was not for that service. It is a great thing to have the administration of an ordinance in the due order. God lays great weight upon it, and we ought to take care that the order be observed.

This is what we have to offer to you concerning the two general propositions:—that there is a preparation required of us for the observance of all solemn ordinances; and that this preparation consists in a due regard to God, to ourselves, and to the ordinance, whatever it be;—to God, as the author, as the object, and as the end of ordinances; to ourselves, to remove that which would hinder,—not to regard iniquity,—to be self-abased in our hearts with respect to the infinite distance that there is between God and us, and with a love unto ordinances; with respect unto the ordinance itself, that it be of God's appointment for the matter and manner. These things may help us to a due consideration whether we have failed in any of them or not.

I have mentioned nothing but what is plain and evident from the Scripture, and what is practicable; nothing but what is really required of us; such things as we ought not to esteem a burden, but an advantage: and wherein soever we have been wanting, we should do well to labour to have our hearts affected with it; for it hath been one cause why so many of us have laboured in the fire under ordinances, and have had no profit nor benefit by them. As I said before, conviction is the foundation. Custom is the building of most in their observation of ordinances. Some grow weary of them; some wear them on their necks as a burden; some seek relief from them, and do not find it;—and is it any wonder if this great duty be wanting, having neither considered God nor ourselves in what we go about? And, above all things, take heed of that deceit I mentioned (which is certainly very apt to impose itself upon us), that *where there is a disposition in the person there needs no preparation for the duty.* There was a preparation in those whom God broke out upon because they were not prepared according to the preparation of the sanctuary; that is, in that way and manner of preparation,—they had not gone through those cleansings which were instituted under the law.

# DISCOURSE VI.[1]

"But let a man examine himself, and so let him eat of that bread, and drink of that cup."—1 Cor. xi. 28.

I HAVE been treating, in sundry of these familiar exercises, about communion with Jesus Christ in that great ordinance of the Lord's supper, intending principally, if not solely, the instruction of those who have, it may be, been least exercised in such duties. I have spoke something of preparation for it; and on the last opportunity of this kind, I did insist upon these two things:—that there is a preparation required unto the due observance of every solemn ordinance; and I did manifest what in general was required to that preparation. I have nothing to do at present but to consider the application of those general rules to the special ordinance of the supper of the Lord; for the special preparation for an ordinance consists in the special respect which we have to that ordinance in our general preparation: and I shall speak to it plainly, so as that the weakest who are concerned may see their interest in it, and have some guidance to their practice.

And there are two things which may be considered to this purpose:—the *time* wherein this duty is to be performed; and the *duty* of preparation itself.

I. The *time* of the performance of the duty; for that, indeed, regards as well what hath been said concerning preparation in general as what shall now be farther added concerning preparation in particular, with respect to this ordinance.

Time hath a double respect unto the worship of God, as a part of it (so it is when it is separated by the appointment of God himself), and as a necessary adjunct of those actions whereby the worship of God is performed; for there is nothing can be done but it must be done in time,—the inseparable adjunct of all actions.

And therefore, having proved that a preparation is necessary, I shall prove that there is a time necessary; for there can be no duty performed but it must be performed, as I said, in some time.

For the right stating of that, therefore, I shall give you these rules:—

1. That there is a time *antecedent* to the celebration of this ordinance to be set apart for preparation unto it. The very nature of the duty, which we call *preparation*, doth inevitably include this, that the time for it must be antecedent to the great duty of observing the

[1] Delivered January 21, 1669–70.

ordinance itself. So, Matt. xxvii. 62, the evening before the passover is called "The preparation of the passover,"—time set apart for the preparation of it.

2. The second rule is this,—*That there is no particular, set time,* neither as to the day or season of the day, as to the beginning or ending of it, that is *determined for this duty* in the Scripture; but the duty itself being commanded, the time is left unto our own prudence, to be regulated according to what duty doth require: so that you are not to expect that I should precisely determine this or that time, this or that day, this or that hour, so long or so short; for God hath left these things to our liberty, to be regulated by our own duty and necessity.

3. There are three things that will greatly guide a man in the determination of the time which is thus left unto his own judgment, according to the apprehension of his duty:—

(1.) That *he choose a time wherein the preparation of it may probably influence his mind and spirit in and unto the ordinance itself.* Persons may choose a time for preparation when there may be such an interposition of worldly thoughts and business between the preparation and the ordinance, that their minds may be no way influenced by it in the performance and observation of the duty. The time ought to be so fixed, that the duty may leave a savour upon the soul unto the time of the celebration of the ordinance itself. Whether it be the preceding day, or whether it be the same day, the work is lost unless a man endeavours to keep up a sense of those impressions which he received in that work.

(2.) Providential *occurrences and intimations are great rules for the choosing of time and season for duties.* Paul comes to Athens, Acts xvii., and in all probability he intended not to preach immediately upon his journey;—he intended to take some time for his refreshment. But observing the wickedness of the place, verse 16, "that they were wholly given to idolatry," and observing their altar to "the unknown God," verse 23, he laid hold of that hint of providence, that intimation given him by God's providence from these things, and immediately fell upon his work; which God blessed with great success. There be a thousand ways, if I may so say, wherein an observing Christian may find God hinting and intimating duties unto him. The sins of other men, their graces, mercies, dangers, may be all unto us intimations of a season for duty. Were none of us ever sent to God by the outrageous wickedness of others? by the very observation of it? And it is a sign of a good spirit, to turn providential intimations into duties. The psalmist speaks to that purpose, Ps. xxxii. 8, 9, "I will guide thee with mine eye," saith he. The next words are, "Be ye not as the horse, or as the mule, which have

no understanding: whose mouth must be held in with bit and bridle." God loves a pliable spirit, that upon every look of his eye will be guided to a duty. But those who are like horses and mules, that must be held with a strong rein, that will not be turned till God puts great strength to it, are possessed with such a frame of spirit as God approves not. You are left at liberty to choose a time; but observe any intimation of providence that may direct to that time.

(3.) Be sure to *improve surprisals with gracious dispositions;* I mean, in the approach of solemn ordinances. Sometimes the soul is surprised with a gracious disposition, as in Cant. vi. 12, "Or ever I was aware, my soul made me like the chariots of Amminadib." "I knew it not," saith the church, "I was not aware of it; but I found my soul in a special willing manner drawn forth to communion with Christ." Is God pleased at any time to give us such gracious surprisals, with a holy disposition to be dealing with him?—it will be the best season; let it not be omitted.

These things will a little direct us in the determination of the time for preparation; which is left unto our own liberty.

4. Take care that *the time designed and allotted does neither too much intrench upon the occasions of the outward man, nor upon the weakness of the inward man.* If it doth, they will be too hard for us. I confess, in this general observation which professors are fallen into, and that custom which is in the observation of duties, there is little need to give this rule. But we are not to accommodate our rule unto our corruptions, but unto our duties: and so there is a double rule in Scripture fortifies this rule. The one is that great rule of our Saviour, that "God will have mercy, and not sacrifice." Where these duties of observing sacrifices do sensibly intrench upon duties of mercy, God doth not require it; which hath a great regard even unto our outward occasions. And the other rule is this,—that bodily exercise profits little. When we assign so long a time as wearies out our spirits, and observe the time because of the time, it is bodily exercise, when the vigour of our spirits is gone; which is a sacrifice God delights not in As Jacob told Esau, if the cattle were driven beyond their pace they would die; so we find by experience, that though with strong resolutions we may engage unto duties in such a manner as may intrench upon these outward occasions or those weaknesses, they will return, and be too hard for us, and instead of getting ground, they will drive us off from ours: so that there is prudence to be required therein.

5. Let not *the time allotted be so short as to be unmeet for the going through with the duty effectually.* Men may be ready to turn their private prayers into a few ejaculations, and going in or out of a room may serve them for preparation for the most solemn ordinance. This hath lost us the power, the glory, the beauty of our profession.

Never was profession held up to more glory and beauty, than when persons were most exact in their preparation for the duties of their profession; nothing will serve their turn, but their souls having real and suitable converse with God as unto the duty that lies before them.

6. The *time of preparation is to be extended and made more solemn upon extraordinary occasions.* The intervention of extraordinary occasions must add a solemnity to the time of preparation, if we intend to walk with God in a due manner. These extraordinary occasions may be referred to three heads:—particular sins; particular mercies; particular duties:—

(1.) Is there *an interveniency upon the conscience of any special sin,* that either the soul hath been really overtaken with, or that God is pleased to set home afresh upon the spirit?—there is then an addition to be made unto the time of our preparation, to bring things to that issue between God and our souls that we may attend upon the ordinance, to hearken what God the Lord will now speak; and then he will speak peace. This is the first, principal, extraordinary interveniency that must make an addition to the time of preparation for this ordinance.

(2.) The *interveniences of mercies.* The ordinance hath the nature of a thank-offering, and is the great medium or means of our returning praise unto God that we can make use of in this world. And then are we truly thankful for a temporal mercy, when it engages our hearts to thank God for Christ, by whom all mercies are blessed to us. Hath God cast in any special mercy?—add unto the special preparation, that the heart may be fit to bless God for him who is the fountain and cause of all mercies.

(3.) Special *duties require the like.* For it being the solemn time of our renewing covenant with God, we stand in need of a renewal of strength from God, if we intend to perform special duties; and in our renewing covenant with God, we receive that especial strength for these special duties.

These rules I have offered you concerning the time of this great duty of preparation which I am speaking unto; and I shall add one more, without which you will easily grant that all the rest will fall to the ground, and with which God will teach you all the rest; and that is, *be sure you set apart some time.* I am greatly afraid of customariness in this matter. Persons complain that, in waiting upon God in that ordinance, they do not receive that entertainment at the hand of God, that refreshment, which they looked for. They have more reason to wonder that they were not cast out, as those who came without a "wedding garment." That is not only required of us, that we come with our wedding garment, which every believer hath, but that we come decked with this garment. A man may have

a garment that may fit very ill, very unhandsomely about him. The bride decks herself with her garments for the bridegroom. We are to do so for the meeting with Christ in this ordinance,—to stir up all the graces God hath bestowed upon us, that we may be decked for Christ. There lies the unprofitableness under that ordinance,—that though God has given us the wedding garment, we are not cast out, yet we take not care to deck ourselves, that God and Christ may give us refreshing entertainment when we come into his presence. Our failing herein evidently and apparently witnesses to the faces of most professors that this is the ground of their unprofitableness under that ordinance. So much for the time.

II. I shall now speak a little to *the duty itself of preparation for that ordinance;* remembering what I spake before of preparation in general unto all solemn ordinances, which must still be supposed.

Now, the duty may be reduced to these four heads:—meditation; examination; supplication; expectation. And, if I mistake not, they are all given us in one verse; and though not directly applied to this ordinance, yet to this, among other ways, of our intimate communion with Christ, Zech. xii. 10, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." There is,—1. Meditation: "They shall look upon him;" this is no otherwise to be performed but by the meditation of faith. Our looking upon Christ is by believing meditation. Looking argues the fixing of the sight; and meditation is the fixing of faith in its actings. Looking is a fixing of the eye; faith is the eye of the soul: and to look, is to fix faith in meditation. And there is,—2. Examination; which produceth the mourning here mentioned. For though it is said, "They shall mourn for him," it was not to mourn for his sufferings,—for so he said, "Weep not for me,"—but to mourn upon the account of those things wherein they were concerned in his sufferings. It brings to repentance, which is the principal design of this examination. 3. There is supplication; for there shall be poured out a spirit of grace and supplication. And, 4. There is expectation; which is included also in that of looking unto Christ.

1. The first part of this duty of preparation consists in *meditation;* and meditation is a duty that, by reason of the vanity of our own minds, and the variety of objects which they are apt to fix upon, even believers themselves do find as great a difficulty therein as any.

I shall only mention those special objects which our thoughts are to be fixed upon in this preparatory duty; and you may reduce them to the following heads:—

(1.) The principal object of meditation, in our preparation for this ordinance, is *the horrible guilt and provocation that is in sin.* There is a representation of the guilt of sin made in the cross of Christ. There was a great representation of it in the punishment of angels; a great representation of it is made in the destruction of Sodom and Gomorrah; and both these are proposed unto us in a special manner, 2 Pet. ii. 4–6, to set forth the heinous nature of the guilt of sin: but they come very short,—nay, give me leave to say, that hell itself comes short,—of representing the guilt of sin, in comparison of the cross of Christ. And the Holy Ghost would have us mind it, where he saith, "He hath made him sin for us," 2 Cor. v. 21. "See what comes of sin," saith he, "what demerit, what provocation there is in it." To see the Son of God praying, crying, trembling, bleeding, dying; God hiding his face from him; the earth trembling under him; darkness round about him;—how can the soul but cry out, "O Lord, is this the effect of sin? is all this in sin?" Here, then, take a view of sin. Others look on it in its pleasures and the advantages of it, and cry, "Is it not a little one?" as Lot of Zoar; but look on it in the cross of Christ, and there it appears in another hue. "All this is from my sin," saith the contrite soul.

(2.) The *purity*, the *holiness*, and the *severity* of God, that would not pass by sin, when it was charged upon his Son. "He set him forth," Rom. iii. 25, "to declare his righteousness." As there was a representation of the guilt of sin, so there was an everlasting representation of the holiness and righteousness of God in the cross of Jesus Christ. "He spared him not." And may [not] the soul say, "Is God thus holy in his nature, thus severe in the execution of his wrath, so to punish and so to revenge sin, when his Son undertook to answer for it? How dreadful is this God! How glorious! What a consuming fire!" It is that which will make sinners in Zion cry, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. xxxiii. 14. Consider the holiness and the severity of God in the cross of Christ, and it will make the soul look about him, how to appear in the presence of that God.

(3.) Would you have another object of your meditation in this matter?—let it be *the infinite wisdom and the infinite love of God, that found out this way of glorifying his holiness and justice,* and dealing with sin according to its demerit. "God so loved the world," John iii. 16, "that he gave his only begotten Son." And, "Herein is love,"—love indeed! 1 John iv. 10, "that God sent his Son to be the propitiation for our sins." And the apostle, Eph. iii. 10, lays it upon "the manifold wisdom of God." Bring forth your faith; be your faith never so weak, never so little a reality, do but realize it, and do not let common thoughts and notions take up and possess your spirits.

Here is a glorious object for it to work upon,—to consider the infinite wisdom and love that found out this way. It was out of love unsearchable. And now, what may not my poor, sinful soul expect from this love? what difficulties can I be entangled in, but this wisdom can disentangle me? and what distempers can I be under, but this love may heal and recover? "There is hope, then," saith the soul, in preparation for these things.

(4.) Let the *infinite love of Jesus Christ himself* be also at such a season had in remembrance. Gal. ii. 20, "Who loved me, and gave himself for me." Rev. i. 5, "Who loved us, and washed us from our sins in his own blood." Phil. ii. 6–8, "Who, being in the form of God, thought it not robbery to be equal with God, but humbled himself, and became obedient unto death, even the death of the cross." 2 Cor. viii. 9, This was "the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The all-conquering and all-endearing love of Christ is a blessed preparative meditation for this great ordinance.

(5.) There is the *end*, what all this came to. This guilt of sin, this holiness of God, this wisdom of grace, this love of Christ; what did all this come to? Why, the apostle tells us, Col. i. 20, "He hath made peace through the blood of his cross." The end of it all was to make peace between God and us: and this undertaking issued in his blood; that was able to do it, and nothing else,—yea, that hath done it. It is a very hard thing for a soul to believe that there is peace made with God for him and for his sin; but really trace it through these steps, and it will give a great deal of strength to faith. Derive it from the lowest, the deepest pit of the guilt of sin, carry it into the presence of the severity of God, and so bring it to the love of Christ; and the issue which the Scriptures testify of all these things was,—to make peace and reconciliation.

Some may say, that they would willingly meditate upon these things, but they cannot remember them, they cannot retain them, and it would be long work to go through and think of them all, and such as they have not strength and season for.

I answer,—First. My intention is *not to burden your memory* or your practice, but to help your faith. I do not prescribe these things, as all of them necessary to be gone through in every duty of preparation; but you all know they are such as may be used, every one of them, singly in the duty; though they that would go through them all again and again would be no losers by it, but will find something that will be food and refreshment for their souls. But,—

Secondly. Let your *peculiar meditation* be regulated by your *peculiar present condition.* Suppose, for instance, the soul is pressed with a sense of the guilt of any sin, or of many sins, let the pre-

parative meditation be fixed upon the grace of God, and upon the love of Jesus Christ, that are suited to give relief unto the soul in such a condition. Is the soul burdened with senselessness of sin? doth it not find itself so sensible of sin as it would be, but rather, that it can entertain slight thoughts of sin?—let meditation be principally directed unto the great guilt of sin, as represented in the death and cross of Christ, and to the severity of God as there represented. Other things may lay hold upon our carnal affections, but if this lay not hold upon faith, nothing will.

I have one rule more in these meditations:—Doth any thing fall in that doth peculiarly affect your spirits, as to that regard which you have to God?—set it down. Most Christians are poor in experience,—they have no stock; they have not laid up any thing for a dear year or a hard time,—though they may have had many tokens for good, yet they have forgot them. When your hearts are raised by intercourse between God and yourselves in the performance of this duty, be at pains *to set this down* for your own use; if any thing do immediately affect your spirits, you will be no loser by it: it is as easy a way to grow rich in spiritual experiences as any I know. This is the first part of this duty of preparation; which, with the rules given, may be constantly so observed as to be no way burdensome nor wearisome to you, but very much to your advantage. The other duties I shall but name, and so have done.

2. There is *examination.* Examination is the word of my text, and that duty which most have commonly spoke unto, that have treated any thing about preparation for this ordinance. It respects principally two things,—namely, repentance and faith.

(1.) Our examination *as to repentance,* as far as it concerns preparation unto this duty, may be referred to three heads:—

[1.] To call ourselves to account *whether indeed we have habitually that mourning frame* of spirit upon us which is required in them who converse with God in the cross of Jesus Christ. "They shall look upon me whom they have pierced, and mourn." There is an habitual mourning frame of spirit required in us; and we may do well to search ourselves about it, whether it is maintained and kept up or no,—whether worldly security and carnal joys do not devour it; for spiritual joys will not do it. Spiritual joys will take off nothing from spiritual mourning; but worldly security and carnal joy and pleasures will devour that frame of spirit.

[2.] Our examination as to repentance respects *actual sins,* especially as for those who have the privilege and advantage of frequent and ordinary participation of this ordinance. It respects the surprisals that have befallen us (as there is no man that doeth good, and sinneth not) since we received the last pledge of the love of God in the ad-

ministration of that ordinance. Friends, let us not be afraid of calling ourselves to a strict account. We have to do with Him "that is greater than we, and knoweth all things." Let us not be afraid to look into *the book of conscience and conversation*, to look over our surprisals, our neglects, our sinful failings and miscarriages. These things belong to this preparation,—to look over them, and mourn over them also. I would not be thought to myself or you to prescribe a hard burden in this duty of preparation. It is nothing but what God expects from us, and what we must do if we intend any communion with him in this ordinance. I may add,—

[3.] Whether *we have kept alive our last received pledges of the love of God.* It may be, at an ordinance we have received some special intimations of the good-will of God. It is our duty to keep them alive in our spirits; and let us never be afraid we shall have no room for more. The keeping of them makes way for what farther is to come. Have we lost such sensible impressions?—there is then matter for repentance and humiliation.

(2.) Examination *also concerns faith;* and that in general and in particular. In general:—Is not my heart hypocritical? or do I really do what in this ordinance I profess? which is, placing all my faith and hope in Jesus Christ, for life, mercy, salvation, and for peace with God. And in particular:—Do I stir up and act faith to meet Christ in this ordinance? I shall not enlarge upon these things, that are commonly spoken unto.

3. The third part of our preparation is *supplication;* that is, adding prayer to this meditation and examination. Add prayer, which may inlay and digest all the rest in the soul. Pray over what we have thought on, what we have conceived, what we have apprehended, what we desire, and what we fear; gather all up into supplications to God.

4. There belongs unto this duty *expectation* also; that is, to expect that God will answer his promise, and meet us according to the desire of our hearts. We should look to meet God, because he hath promised to meet us there, and we go upon his promise of grace, expecting he will answer his word, and meet us: not going at all adventures, as not knowing whether we shall find him or not. God may, indeed, then surprise us, as he did Jacob, when he appeared unto him, and made him say, "God is in this place, and I knew it not,"—but we go where we know God is. He hath placed his name upon his ordinances, and there he is. Go to them with expectation, and rise from the rest of the duties with this expectation.

This is the substance of what might be of use to some in reference unto this duty of preparation for this great and solemn ordinance, which God hath graciously given unto any of you the privilege to be made partakers of.

Have we failed in these things, or in things of a like nature?—let us admire the infinite patience of God, that hath borne with us all this while,—that he hath not cast us out of his house,—that he hath not deprived us of these enjoyments; which he might justly have done, when we have so undervalued them as far as lay in us, and despised them,—when we have had so little care to make entertainment for the receiving of the great God and our Lord Jesus Christ, who comes to visit us in this ordinance. We may be ready to complain of what outward concerns in and about the worship of God some have been deprived of; we have infinite more reason to admire that there is any thing left unto us,—any name, any place, any nail, any remembrance in the house of God, considering the regardlessness which hath been upon our spirits in our communion with him. "Go away, and sin no more, lest a worse thing befall us." If there be in any that have not risen up in a due manner in this duty, any conviction of the necessity and usefulness of it, God forbid we should be found sinning against this conviction.

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## DISCOURSE VII.[1]

"He said, . . . . . Take, eat."—1 Cor. xi. 24.

I shall show briefly what it is to obtain a sacramental part of Jesus Christ in this ordinance of the Lord's supper.

It is a great mystery, and great wisdom and exercise of faith lie in it, how to obtain a participation of Christ. When the world had lost an understanding of this mystery, for want of spiritual sight, they contrived a means to make it up, that should be *easy* on the part of them that did partake, and very *prodigious* on the part of them that administered. The priest, with a few words, turned the bread into the body of Christ; and the people have no more to do but to put it into their mouths, and so Christ is partaken of. It was the loss of the mystery of faith in the real participation of Christ that put them on that invention.

Neither is there in this ordinance a *naked figure*,—a naked representation: there is something in the figure, something in the representation; but there is not all in it. When the bread is broken, it is a figure, a representation that the body of Christ was broken for us; and the pouring out of the wine is a figure and representation of the pouring of the blood of Christ, or the pouring forth of his soul unto death. And there are useful meditations that may arise from thence;

[1] Delivered July 7, 1673.

but in this ordinance there is a real exhibition of Christ unto every believing soul.

I shall a little inquire into it, to lead your faith into a due exercise in it, under the administration of this ordinance:—

First. *The exhibition and tender of Christ in this ordinance is distinct from the tender of Christ in the promise of the gospel.* As in many other things, so it is in this:—in the promise of the gospel, the person of the Father is principally looked upon as proposing and tendering Christ unto us; in this ordinance Christ tenders himself. "This is my body," saith he; "this do in remembrance of me." He makes an immediate tender of himself unto a believing soul; and calls our faith unto a respect to his grace, to his love,—to his readiness to unite and spiritually to incorporate with us. Again,—

Secondly. It is a tender of Christ and an exhibition of Christ under an especial consideration;—not in general, but under this consideration, as he is, as it were, "newly" (so the word is) "sacrificed;"[1] as he is a new and fresh sacrifice in the great work of reconciling, making peace with God, making an end of sin, doing all that was to be done between God and sinners, that they might be at peace.

Christ makes a double representation of himself, as the great Mediator, upon his death and the oblation and sacrifice which he accomplished thereby.

He presents himself unto God in heaven, there to do whatever remains to be done with God on our behalf, by his intercession. The intercession of Christ is nothing but the presentation of himself unto God, upon his oblation and sacrifice.

He presents himself unto God, to do with him what remains to be done on our part,—to procure mercy and grace for us.

He presents himself unto us in this ordinance, to do with us what remains to be done on the part of God; and this answers to his intercession above, which is the counterpart of his present mediation, to do with us what remains on the part of God,—to give out peace and mercy in the seal of the covenant unto our souls.

There is this special exhibition of Jesus Christ; and it is given directly for this special exercise of faith, that we may know how to receive him in this ordinance.

1. *We receive him as one that hath actually accomplished the great work* (so he tenders himself) of making peace with God for

[1] The reference is to Heb. x. 20, πρόσφατον, new (πρὸς, φάω), *newly killed.* "The blood of other sacrifices was always to be used *immediately* upon its effusion; for if it were cold or congealed, it was of no use to be offered, or to be sprinkled, Lev. xvii. 11. But the blood of Christ is always hot and warm. . . . . Hence the way of approach which we have to God thereby is said to be ζῶσα καὶ πρόσφατος,—always *living*, and yet always as *newly slain.*"—See Owen on the Holy Spirit, book iv. chap. v.—Ed.

us,—for the blotting out of sins, and for the bringing in everlasting righteousness. He doth not tender himself as one that *can* do these things (it is a relief when we have an apprehension that Christ *can* do all this for us); nor doth he tender himself as one that *will* do these things upon any such or such conditions as shall be prescribed unto us: but he tenders himself unto our faith as one that hath done these things; and as such are we to receive him, if we intend to glorify him in this ordinance as one that hath actually done this, actually made peace for us,—actually blotted out our sins, and purchased eternal redemption for us.

Brethren, can we receive Christ thus? are we willing to receive him thus? If so, we may go away and be no more sorrowful. If we come short herein, we come short of that faith which is required of us in this ordinance. Pray let us endeavour to consider how Jesus Christ doth hereby make a tender of himself unto us,—as one that hath actually taken away all our sins, and all our iniquities, that none of them shall ever be laid unto our charge; and to receive him as such, is to give glory unto him.

2. He *tenders himself as one that hath done this work by his death;* for it is the remembrance of his death in a peculiar manner that we celebrate. What there is of love, what there is of efficacy, of power and comfort in that, what there is of security, I may have occasion another time to speak unto you. At present this is all I would offer:—that for the doing of these great things, for the doing the greatest, the hardest things that our faith is exercised about,—which are, the pardon of our sins, and the acceptation of our persons with God,—for the accomplishment hereof he died an accursed death; and that death had no power over him, but the bands of it were loosed,—he rose from under it, and was acquitted. Let us act faith on Jesus Christ as one that brings with him mercy and pardon, as that which was procured by his death; against which lies no exception. I could show you that nothing was too hard for it, that nothing was left to be done by it which we are to receive.

3. To *be made partakers of him in this sacramental tender, by submitting unto his authority in his institutions,* by assenting unto the truth of his word in the promise that he will be present with us and give himself unto us, and by approving of that glorious way of making peace for us which he hath trodden and gone in, in his sufferings and [death] in our stead;—to get a view of Christ as tendering himself unto every one of our souls in this ordinance of his own institution, as him who hath perfectly made an end of all differences between God and us, and who brings along with him all the mercy and grace that is in the heart of God and in his covenant;—to have such a view of him, and so to receive him by faith that it shall be life unto our

souls, is the way to give glory unto God, and to have peace and rest in our own bosoms.

4. And lastly, in one word, faith is so to receive him as to enable us to sit down at God's table as those that are the Lord's friends,—as those that are invited to feast upon the sacrifice. The sacrifice is offered; Christ is the sacrifice,—God's passover; God makes a feast upon it, and invites his friends to sit down at his table, there being now no difference between him and us. Let us pray that he would help us to exercise faith to this purpose.

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## DISCOURSE VIII.[1]

"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit." —1 Pet. iii. 18.

You know I usually speak a few words to prepare us for this ordinance. You know it is an ordinance of calling to remembrance: "This do in remembrance of me." There was, under the Old Testament, but one sacrifice to call any thing to remembrance; and God puts a mark upon that sacrifice, as that which was not, as it were, well-pleasing unto him, but only what necessity did require, and that was "the sacrifice of jealousy," Numb. v. 15. Saith God, "There shall be no oil in it" (a token of peace); "there shall be no frankincense" (that should yield a sweet savour), "for it is an offering to bring iniquity to remembrance." This great ordinance of the Lord's supper is not to call iniquity to remembrance; but it is to call to remembrance the putting an end to iniquity: God will make an end of sin, and this ordinance is our solemn remembrance of it.

Now, there are sundry things that we are to call to remembrance. I have done my endeavour to help you to call the love of Christ to remembrance. The Lord, I trust, hath guided my thoughts now to direct you to call the sufferings of Christ unto remembrance. I know it may be a suitable meditation to take up your minds and mine in and under this ordinance. It is our duty, in this holy ordinance, solemnly to call to remembrance the sufferings of Christ.

It is said of the preaching of the gospel, that Jesus Christ is therein "evidently set forth crucified before our eyes," Gal. iii. 1. And if Christ be evidently crucified before our eyes in the preaching of the gospel, Christ is much more evidently crucified before our eyes in the administration of this ordinance, which is instituted for that very end.

[1] Delivered November 2, 1673.

And certainly, when Christ is crucified before our eyes, we ought deeply to consider his sufferings. It would be a great sign of a hard and senseless heart in us, if we were not willing, in some measure, to consider his sufferings upon such an occasion. We are, therefore, solemnly to remember them.

Well, shall I a little mind myself and you how we may and how we ought to call to remembrance the sufferings of Christ?

Let us remember that *we* ourselves were obnoxious unto these sufferings. The curse lay doubly upon *us*. The original curse, "In the day that thou eatest thereof, thou shalt surely die," lay upon us all. The consequent curse, "Cursed be every one who continueth not in all things that are written in the book of the law to do them," that also lay upon us all: we were under both the original and the consequent curse. We know what is in the curse, even all the anger and wrath that a displeased holy God can and will inflict upon sinful creatures to all eternity. In this state and condition, then, all lay upon us, and all must lie upon us: unless we come to have an interest in the sufferings of Christ, there is no relief for us. I will not insist upon calling to your mind that heaven and earth, and all God's creation combining together, could not have procured relief for one of our souls. Christ, the Son of God, offered himself, and said, "Lo, I come." Indeed, it was a good saying of David, it was nobly said, when he saw the angel of the Lord destroying the people with a pestilence; "Lord," saith he, "it is I and my father's house that have sinned; but as for these sheep," these poor people, "what have they done?" It was otherwise with Christ; he came in the place of sinners, and said, "Let not these poor sheep die." If God would, by faith, give your souls and mine a view of the voluntary substitution of Jesus Christ in his person in our room and on our behalf, it would comfort and refresh us. When the curse of God was ready to break forth upon us, God accepted of this tender, of this offer of Christ, "Lo, I come to do thy will," to be a sacrifice. And what did he do? Why this God did. Saith he, "Then if he will come, if he will do it, let him plainly know how the case stands: the curse is upon them, wrath is upon them,—punishment must be undergone; my holiness, faithfulness, righteousness, and truth, are all engaged." Yet saith Christ, "Lo, I come." Well, what doth God do? He tells you, Isa. liii. 6, "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath made the iniquity of us all to meet on him." God so far relaxed his own law that the sentence shall not fall upon their persons, but upon their substitute, one that hath put himself in their place and stead. "Be it so; all their iniquities be upon thee." "All the iniquities of this congregation," saith God, "be upon my Son Jesus Christ."

Well, what then did he *suffer?* He suffered that which answered the justice of God; he suffered that which answered the law of God; he suffered that which fully repaired the glory of God. Brethren, let us encourage ourselves in the Lord. If there be any demands to be made of you or me, it must be upon the account of the righteousness and justice of God, or upon the account of the law of God, or upon the account of the loss that God suffered in his glory by us. If the Lord Jesus hath come in and answered all these, we have a good plea to make in the presence of the holy God:—

1. He *suffered all that the justice of God did require.* Hence it is said that "God set him forth to be a propitiation through faith in his blood, to declare his righteousness for the forgiveness of sins," Rom. iii. 25. And you may observe, that the apostle uses the very same words in respect of Christ's sufferings that he uses in respect of the sufferings of the damned angels, Rom. viii. 32, "God spared him not." And when he would speak of the righteousness of God in inflicting punishment upon the sinning angels, he doth it by that very word, "God spared them not." So that whatever the righteousness of God did require against sinners, Christ therein was not spared at all. What God required against your sins and mine, and all his elect, God spared him nothing, but he paid the utmost farthing.

2. The *sufferings of Christ did answer the law of God.* That makes the next demand of us. The law is that which requires our poor guilty souls to punishment, in the name of the justice of God. Why, saith the apostle, "He hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13. By undergoing and suffering the curse of the law, he redeemed us from it.

3. He *suffered every thing that was required to repair and make up the glory of God.* Better you and I, and all the world, should perish, than God should be endamaged in his glory. It is a truth, and I hope God will bring all our hearts to say, "Christ hath suffered to make up that." The obedience that was in the sufferings of Christ brought more glory to God than the disobedience of Adam, who was the original of the apostasy of the whole creation from God, brought dishonour unto him. That which seemed to reflect great dishonour upon God was, that all his creatures should, as one man, fall off by apostasy from him. God will have his honour repaired; and it is done by the obedience of Christ much more. There cometh, I say, more glory to God by the obedience of Christ and his sufferings, than there did dishonour by the disobedience of Adam;—and so there comes more glory by Christ's sufferings and obedience upon the cross than by the sufferings of the damned for ever. God loses no glory by setting believers free from suffering, because of the sufferings of the Son of God. This was a fruit of eternal wisdom.

Now, having thus touched a little upon the sufferings of Christ, what shall we do in a way of duty?

(1.) Let us *by faith consider* truly and really this great *substitution of Jesus Christ (the just suffering for the unjust)* in our stead, in our room,—undergoing what we should have undergone. The Lord help us to admire the infinite holiness, righteousness, and truth, that is in it. We are not able to comprehend these things in it; but if God enables us to exercise faith upon it, we shall admire it. Whence is it that the Son of God should be substituted in our place? Pray remember that we are now representing this infinite effect of divine wisdom in substituting Jesus Christ in our room, to undergo the wrath and curse of God for us.

(2.) Let us learn from the cross of Christ *what indeed is in our sins;* that when Christ, the Son of God, in whom he was always well pleased, that did the whole will of God, was in his bosom from all eternity, came and substituted himself in our room, "God spared him not." Let not any sinner under heaven, that is estranged from Christ, ever think to be spared. If God would have spared any, he would have spared *his only Son.* But if he will be a mediator of the covenant, God will not spare him, *though his own Son.* We may acquaint you hereafter what it cost Christ to stand in the room of sinners. The Lord from thence give our hearts some sense of that great provocation that is in sin, that we may mourn before him, when we look upon *him* whom our sins have pierced.

(3.) Will God help us to *take a view of the issue of all this;*—of the substitution of Jesus Christ, placing him in our stead, putting his soul in the place of our souls, his person in the place of our persons;—of the commutation of punishment, in which the righteousness, holiness, and wisdom of God laid that on him which was due unto us? What is the issue of all this? It is to *bring us unto God,*—to peace with God, and acquitment from all our sins; and to make us acceptable with the righteous, holy, and faithful God; to give us boldness before him;—this is the issue. Let us consider this issue of the sufferings of Christ, and be thankful.

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## DISCOURSE IX.[1]

"They worshipped him; but some doubted."—MATT. xxviii. 17.

IT is the table of the Lord that we are invited to draw nigh unto. Our Lord hath a large heart and bountiful hand,—hath made plenti-

[1] Delivered February 22, 1673-4.

ful provision for our souls at this table; and he saith unto us, by his Spirit in his word, "Eat, O my friends, yea, drink abundantly." It is that feast that God hath provided for *sinners.* And there are *three sorts of sinners* that I would speak a word unto, to stir them up unto a due exercise of faith in this ordinance, according as their condition doth require. There are such as are *not sensible* of their sins so as they ought to be,—they know they are not; they are not able to get their hearts affected with their sins as they desire. There are some that are *so burdened* and overpressed with the sense of their sins, that they are scarce able to hold up under the weight of them,—under the doubts and fears wherewith they are distressed. And there are sinners who are in *enjoyment of a sense of the pardon of sin,* and do desire to have hearts to improve it in thankfulness and fruitfulness.

Something of these several frames may be in us all; yet it may be one is predominant, one is chief,—one in one, another in another: and therefore I will speak a few words distinctly to them all:—

1. There are sinners who are believers, *who cannot get their hearts and spirits affected with sin so as they ought,* and so as they desire. There is not a sadder complaint of the church, as I know, in the whole book of God, than that, Isa. lxiii. 17, "Why hast thou hardened our heart from thy fear?" Poor creatures may come unto that perplexity, through an apprehension of the want of a due sense of the guilt of sin, as to be ready thus to cry out, "Why is it thus with me? why am I so senseless under the guilt of all the sins that I have contracted?" I have a word of direction unto such persons. Are there such among us? It is a direction unto faith to be acting in this ordinance. It is that which we have, Zech. xii. 10, "They shall look unto him whom they have pierced, and mourn." Why, brethren, Christ is represented unto us in this ordinance as he was pierced,—as his precious blood was poured out for us. Let us act faith, if God help us, in two things:—

(1.) Upon *the dolorous sufferings of Christ,* which are represented here unto us. Let us take a view of the Son of God under the curse of God.

(2.) Remember that all these sufferings were *for us:* "They shall look upon me whom they have pierced," and then "mourn." The acting of faith upon the sufferings of Christ, as one that suffered *for us,* is the great means, in this ordinance, to bring our hearts to mourn for sin indeed. Therefore, pray let us beg of God, whoever of us are in any measure under this frame, that our insensibleness of the guilt and burden of sin may be our great burden. Let us try the power of faith in this ordinance, by getting our hearts affected with the sufferings of Christ in our behalf. Let us bind it to our hearts and consciences; and may the Lord give a blessing!

2. There are others who, it may be, *are pressed under the weight of their sins,* walk mournfully, walk disconsolately. I know there are some so,—in the condition expressed by the psalmist, Ps. xl. 12, "Innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me." Some may be in that condition that their hearts are ready to fail them, through the multitude of their iniquities taking hold upon them. What would you direct such unto in this ordinance? Truly, that which is given, John iii. 14, 15, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." The Lord Jesus Christ was lifted up, as *Moses* lifted up the serpent in the wilderness; and here he is lifted up, as bearing all our sins in his own body upon the tree. Here is a representation made unto poor sinners whose hearts are most burdened,—here is Jesus Christ lifted up with all our sins upon the tree. Let such a soul labour to have a view of Christ as bearing all our iniquities, that believing on him we should not perish, but have life everlasting. God hath appointed him to be crucified evidently before our eyes, that every poor soul that is stung with sin, ready to die by sin, should look up unto him, and be healed. And virtue will go forth, if we look upon him; for "by his stripes we are healed."

3. There may be *some that live in full satisfaction of the pardon of their sins,* and are solicitous how their hearts may be drawn forth unto thankfulness and fruitfulness. Remember that place, Rev. i. 5, 6, "Unto him that loved us, and washed us from our sins in his own blood; to him be glory and dominion for ever and ever." Remember this, that whatever your state and condition be, you have here a proper object for faith to exercise itself upon; only be not wanting unto your own comfort and advantage.

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## DISCOURSE X.[1]

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—MATT. xxviii. 20.

BY "the end of the world" we are to understand the consummation of all things; when all church work is done, and all church duties are over; when the time comes that we shall pray no more,

[1] Delivered May 17, 1674.

hear no more, no more administer ordinances. "But till then," saith Christ, "take this for your life and for your comfort,—Do what I command you, and you shall have my presence with you."

There are three things whereby Christ makes good this promise, and is with his church to the end of the world:—

First. By *his Spirit.* "Where," saith he, "two or three are gathered together in my name, there am I in the midst of them," Matt. xviii. 20;—by his quickening, guiding, directing Spirit, as a Spirit of grace and supplication, as a Spirit of light and holiness, and as a Spirit of comfort.

Secondly. Christ is present with us *by his word.* Saith the apostle, Col. iii. 16, "Let the word of Christ dwell in you richly," or plentifully. And how then? "Then," saith he, Eph. iii. 17, "Christ dwelleth in your hearts by faith." The word dwelleth in us plentifully, if mixed with faith; and Christ dwelleth in us,—he is present with us by his word.

Thirdly. Christ is present with us *in an especial manner in this ordinance.* One of the greatest engines that ever the devil made use of to overthrow the faith of the church was, by forging *such a presence of Christ* as is not truly in this ordinance, to drive us off from looking after that great presence which is *true.* I look upon it as one of the greatest engines that ever hell set on work. It is not a *corporeal* presence; there are innumerable arguments against *that.* Every thing that is in sense, reason, and the faith of a man, overthrows that corporeal presence. But I will remind you of one or two texts wherewith it is inconsistent. The first is that in John xvi. 7, "Nevertheless," saith our Saviour, "it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." The corporeal presence of Christ, and the evangelical presence of the Holy Ghost as the Comforter, in the New Testament, are inconsistent. "I must go away, or the Comforter will not come." But he *so* went away as to his presence as to come again with his bodily presence as often as the priests call! No; saith Peter, Acts iii. 21, "The heaven must receive him." For how long? "Till the time of the restitution of all things."—"I go away as to my bodily presence, or the Comforter will not come." And when he is gone away, the heaven must receive him until the time of the restitution of all things. We must not, therefore, look after *such* a presence.

I will give you a word or two what is the presence of Christ with us in this ordinance, what is our duty, and how we may meet with Christ when he is thus present with us; which is the work I have in hand. Christ is present in this ordinance in an especial manner three ways:—I. By *representation;* II. By *exhibition;* III. By *obsignation* or sealing.

I. He is present here by *representation.* So in a low, shadowy way God was present in the tabernacle, in the temple, in the ark and mercy-seat; they had a representation of his glory. But Christ here hath given us a more eminent and clear representation of himself. I will name but two things:—

1. *A representation of himself, as he is the food of our souls.*
2. *A representation of himself, as he suffered for our sins.*

These are two great ways whereby Christ is represented as the food of our souls in the *matter* of the ordinance; and Christ as suffering for our sins, is represented in the *manner* of the ordinance; both by his own appointment. The apostle saith, Gal. iii. 1, "Jesus Christ was evidently crucified before their eyes." "Evidently crucified" doth not intend particularly this ordinance, but the preaching of the gospel, which gave a delineation, a picture, and image of the crucifixion of Christ unto the faith of believers. But of all things that belong unto the gospel, he is most evidently crucified before our eyes in this ordinance; and it is agreed on all hands that Christ is represented unto the soul in this ordinance. How shall we do this? shall we do it by crucifixes, pictures, and images? No; they are all cursed of that God who said, "Thou shalt not make unto thee any graven image." But *that way* by which God himself, and Christ himself, hath appointed to represent these things unto us,—*that* he blesses and makes effectual. This way, as I have often showed, is the way that was chosen by the wisdom and goodness of Jesus Christ; the name of God is upon it; it is blessed unto us, and will be effectual, if we are not wanting to ourselves.

II. Christ is present with us by way of *exhibition;* that is, he doth really tender and exhibit himself unto the souls of believers in this ordinance; which the world hath lost, and knows not what to make of it. They [the symbols] exhibit that which they do not contain. This bread doth *not contain* the body of Christ, or the flesh of Christ; the cup doth *not contain* the blood of Christ: but they *exhibit* them; both do as really exhibit them to believers as they partake of the outward signs. Certainly we believe that our Lord Jesus Christ doth not invite us unto this table for the *bread that perishes,* for outward food: it is to feed *our souls.* What do we think, then? doth he invite us unto an empty, painted feast? do we deal so with our friends? Here is something really exhibited by Jesus Christ unto us to receive, besides the outward pledges of bread and wine. We must not think the Lord Jesus Christ deludes our souls with empty shows and appearances. That which is exhibited is himself; it is "his flesh as meat indeed, and his blood as drink indeed;" it is himself as broken and crucified that he exhibits unto us. And it is the fault and sin of every one of us, if we do not receive him *this day,* when an exhibition and tender

is made unto us, as here, by way of food. To what end do we receive it? Truly, we receive it for these two ends:—for *incorporation;* for *nourishment:*—

1. We receive our food that it may *incorporate* and turn into blood and spirits,—that it may become one with us; and when we have so done,—

2. Our end and design is, that we may be *nourished*, nature strengthened, comforted, and supported, and we enabled for the duties of life.

Christ doth exhibit himself unto our souls, if we are not wanting unto ourselves, for these two things:—*incorporation and nourishment;* to be received into union, and to give strength unto our souls.

III. Christ is present in this ordinance by way of *obsignation:* he comes here to seal the covenant; and therefore the cup is called "The new testament in the blood of Christ." How in the blood of Christ? It is the new covenant that was sealed, ratified, confirmed, and made so stable, as you have heard, by the blood of Jesus Christ. For, from the foundation of the world, no covenant was ever intended to be established, but it was confirmed *by blood;* and this covenant is confirmed by *the blood of Christ;* and he comes and seals the covenant with his own blood in the administration of this ordinance.

Well, if Jesus Christ be thus present by way of *representation, exhibition,* and *obsignation,* what is required of us, that we may meet him, and be present with him? For it is not our mere coming hither that is a meeting with Christ; it is a work of faith: and there are three *acts of faith* whereby we may be present with Christ, who is thus present with us:—

1. The first is by *recognition,* answering his *representation.* As Christ in this ordinance doth represent his death unto us, so we are to remember it and call it over. Pray consider how things were done formerly in reference unto it. The paschal lamb was an ordinance *for remembrance:* "It is a night to be had in remembrance;" and this they should do for a remembrance. And it was to be eaten with bitter herbs. There was once a-year a feast, wherein all the sins, iniquities, and transgressions of the children of Israel were called to remembrance; and it was to be done by greatly afflicting of their souls. If we intend to call to remembrance the death of Christ, we may do well to do it with some *bitter herbs;* there should be some *remembrance of sin* with it, some *brokenness of heart* for sin, with respect to him who was pierced and broken for us. Our work is to call over and show forth the death of Christ. Pray, brethren, let us a little consider whether our hearts be suitably affected with respect to our sins, which were upon Jesus Christ when he died for us, or no; lest

we draw nigh unto him with the outward bodily presence, when our hearts are far from him.

2. If Christ be present with us by way of *exhibition*, we ought to be present by way of *admission*. It will not advantage you or me that Christ tenders himself unto us, unless *we receive him*. This is the great work; herein lies the main work upon all the members of the church. When we are to dispense the word, the first work lies upon *ministers;* and when the work is sufficiently discharged, they will be a good savour unto God in them that believe, and in them that perish: but in this ordinance, the main work lies upon *yourselves*. If in the name of Christ we make a tender of him unto you, and he be not actually received, there is but half the work done; so that you are in a peculiar manner to stir up yourselves, as having a more especial interest in this duty, than in any other duty of the church whatsoever; and you may take a better measure of yourselves by your acting in this duty, than of us by our acting in the ministry. Let Christ be received into your hearts by faith and love, upon this particular tender that he assuredly makes in this ordinance of himself unto you; for, as I said, he hath not invited you unto an empty, painted feast or table.

3. Know what you come to meet him for; which is, *to seal the covenant*,—solemnly to take upon yourselves again the *performance of your part of the covenant*. I hope I speak in a deep sense of the thing itself, and that which I have much thought of. This is that which ruins the world,—the hearing that God hath made a covenant of grace and mercy; it is preached to them, and declared unto them, and they think to be saved by this covenant, though they themselves do not perform what the covenant requires on their part. What great and glorious words do we speak in the covenant,—that God gives himself over unto us, to be our God! Brethren, there is *our giving ourselves unto God* (to answer this) universally and absolutely. If we give ourselves unto the world, and to our lusts, and to self, we are not to expect any benefit by God's covenant of grace. If it be not made up by *our sealing* of the covenant of grace, or by a universal resignation of ourselves, in all that we are and do, unto him, we do not meet Jesus Christ; we disappoint him when he comes to seal the covenant. "Where is this people," saith Christ, "that would enter into covenant with me?" Let it be in our hearts to see him seal the covenant of grace as represented in this ordinance; and to take upon ourselves the performance of what is required of us, by a universal giving up ourselves unto God.

# DISCOURSE XI.

I SHALL now produce some few places of Scripture, one especially, that may administer occasion unto you for the exercise of faith, the great duty required of us at this time. You may do well to think of these words of the prophet concerning Jesus Christ, concerning his sufferings and death, which we are here gathered together in his name to remember. They are,—

"He shall see of the travail of his soul, and shall be satisfied."—ISA. liii. 11.

There are two things that the Holy Ghost minds us of in these words:—First. That Jesus Christ was in *a great travail of soul* to bring forth the redemption and salvation of the church. Secondly. He minds us that Jesus Christ *was satisfied,* and much rejoiced in the consideration of the effects and fruits of the travail of his soul. I shall speak a word to both, and a word to show you how both these things are called over in this ordinance,—both the travail of the soul of Christ and his satisfaction in the fruit of that travail.

First. Christ was in *a great travail of soul to bring forth the redemption and salvation of the church.* It was a great work that Christ had to do. It is usually said, "We are not saved as the world was made,—*by a word,*" but there was *travail* in it: it is the word whereby the bringing forth of children into the world is expressed,—the travail of a woman. And there are three things in that travail:—an *agony of mind, outcrying for help,* and *sense of pain:* all these things were in the travail of the soul of Christ. I will name the Scriptures, to call them to your remembrance:—

1. He was "in an agony," Luke xxii. 44. An agony is an inexpressible conflict of mind about things dreadful and terrible. So it was with Christ. No heart can conceive, much less can tongue express, the conflict that was in the soul of Jesus Christ with the wrath of God, the curse of the law, the pains of hell and death, that stood before him in this work of our redemption. There was an agony.

2. There was *an outcrying for help,* Heb. v. 7, "Who in the days of his flesh offered up prayers and supplications, with strong crying and tears unto him that was able to save him." Such is the outcry of a person in travail, crying out unto them that are able to save them. So it was with Jesus Christ when he was in the travail of his soul about our salvation. He made these strong cries unto God,—to him that was able to save him.

3. There was *pain in it, which is the last thing in travail;* so that

[1] Delivered August 9, 1674.

he complained that "the pains of hell had taken hold upon him." Whatever pain there was in the curse of the law, in the wrath of God,—whatever the justice of God did ever design to inflict upon sinners, was then upon the soul of Jesus Christ; so that he was in travail. That is the first thing I would mind you of,—that in the bringing forth the work of our redemption and salvation, the Lord Jesus was in travail.

Secondly. It was a *satisfaction*, a rejoicing unto the Lord Jesus Christ, to consider the fruits and effects of this travail of his soul, which God had promised he should see. He was satisfied in the prospect he had of the fruit of the travail of his soul. So the apostle tells us, Heb. xii. 2, that, "for the joy that was set before him,"—which was the joy of bringing us unto God, of being the captain of salvation unto them that should obey him,—he "endured the cross, despising the shame." He went through all with a prospect he had of the fruit of his travail. There would joy come out of it; the joy that was set before him, as he speaks, Ps. xvi. 6, where God presents unto him what he shall have by this travail, what he shall get by it. Saith he, "The lines are fallen unto me in a pleasant place; yea, I have a goodly heritage." It is the satisfaction that Jesus Christ (who is there spoken of *only* in that psalm) takes in the fruit of the travail of his soul; he is contented with it. He doth not do as Hiram; who when Solomon gave him the twenty cities in the land of Galilee, calls them, "Cabul;" they were dirty, and they displeased him, 1 Kings ix. 11, etc. No; but, "The lines are fallen unto me in a pleasant place;" he *rejoiced* in his travail. It is expressed, in my apprehension, to the height in Jer. xxxi. 25, 26, "I have satiated the weary soul, and I have replenished every sorrowful soul." What follows? "Upon this I awaked, and beheld; and my sleep was sweet unto me." They are the words of Jesus Christ; and he speaks concerning his death, wherein he was as asleep in the grave. Now, consider what was the effect and fruit of it? It was sweet unto Jesus Christ, after all the travail of his soul, that he had "satiated the weary soul," and "replenished every sorrowful soul."

In one word, both these things—the travail of the soul of Christ, and the satisfaction he took in the fruit of his travail—are represented unto us in this ordinance.

There is the travail of the soul of Christ to us, in the manner of the participation of this ordinance,—in the breaking of the bread, and in the pouring out of the wine, representing unto us the breaking of the body of Christ, the shedding of his blood, and the separation of the one from the other; which was the cause of his death Now, though these were outward things in Christ (because the travail of his soul cannot be represented by any outward things, wherein the

great work of our redemption lay), we are in this ordinance to be led through these outward things to the travail of the soul of Christ: we are not to rest in the mere outward act or acts of the breaking of the body of Christ, and pouring out of his blood, the separation of the one from the other, and of his death thereby; but through all them we are to inquire what is *under them.* There was Christ's making his soul an offering for sin; there was Christ's being made a curse under them,—Christ's travail of soul, in an agony to bring forth the redemption and salvation of the church.

Brethren, let us be able by faith, not only to look through these outward signs to that which makes the representation itself unto us,—the body and blood of Christ; but even with them and through them to the travail of the soul of Christ,—the work that he was doing between God and himself for the redemption of the church.

And here is also a representation made unto us of that *satisfaction* the soul of Christ received in the fruit of his travail, having appointed it in a particular manner to be done in remembrance of him. No man will appoint a remembrance of that which he doth not delight in. When Job had no more delight in his life, he desired that the time of his birth might never be remembered. When God brought the children of Israel out of Egypt, whereby he exalted his glory, he appointed a *passover*, and said, "It is a day greatly to be remembered." Because the people had a great deliverance, and God received great glory and great satisfaction; therefore it was greatly to be remembered. We are to celebrate this ordinance in remembrance of Christ; and therefore there is a representation of that satisfaction which Jesus Christ did receive in the travail of his soul: so that he never repented him of one groan, of one sigh, of one tear, of one prayer, of one wrestling with the wrath of God. It is matter of rejoicing, and to be remembered; and do you rejoice in the remembrance of it.

Again; it is apparent from hence, because this ordinance is in an especial manner *an ordinance of thanksgiving:*—the bread that is blessed, or which we give thanks for; the cup which is blessed;—Christ gave thanks. Now, if hereby we give thanks, it is to call to remembrance, not merely the travail of Christ's soul, but the success of that travail; [that] hereby all differences were made up between God and us; hereby grace and glory were purchased for us, and he became the captain of salvation unto us.

To shut up all; here is, by Christ's institution, bread and wine provided for us; but it is bread broken, and wine poured out. There are two things in it:—there is the *weak part,* that is Christ's; there is the *nourishing part,* that is given unto us. The Lord Christ hath chosen by this ordinance to represent himself by these things that

are the staff of our lives; they comprise the whole nourishment and sustenance of our bodies. He hath so chosen to represent them by breaking and pouring out, that they shall signify his sufferings. Here are both. As the bread is broken, and as the wine is poured out, there is the representation of the travail of the soul of Christ to us; as bread is received, and the cup, which is the means of the nourishment of man's life, here is the fruit of Christ's death exhibited unto us, and his sufferings. The Lord help us to look into the satisfaction that Christ received from this, that we may be partakers of the one and the other!

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## DISCOURSE XII.[1]

We are met here to remember, to celebrate, and set forth the death of Christ,—to profess and plead our interest therein. And there are two things that we should principally consider in reference to ourselves, and our duty, and the death of Christ. The first is, the *benefits* of it, and our *participation* of them; and the second is, *our conformity* unto it. Both are mentioned together by the apostle in

Phil. iii. 10,—"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

I shall speak a word or two (upon this occasion of remembering the death of Christ) unto the latter clause,—of our "being made conformable unto his death,"—wherein a very great part of our due preparation unto this ordinance doth consist; and for the furtherance whereof we do in an especial manner wait upon God in this part of his worship. Therefore I shall in a few words mind you wherein we ought to be conformable unto the death of Christ, and how we are advantaged therein by this ordinance.

We are to be conformable unto the death of Christ in the *internal, moral cause* of it, and in the *external means* of it.

The *cause* of the death of Christ was *sin;* the *means* of the death of Christ was *suffering.* Our being conformable unto the death of Christ must respect sin and suffering.

The procuring cause of the death of Christ was *sin.* He died for sin; he died for our sin; our iniquities were upon him, and were the cause of all the punishment that befell him.

Wherein can we be conformable unto the death of Christ with respect unto sin? We cannot die for sin. Our hope and faith is, in and through him, that we shall never die for sin. No mortal man

[1] Delivered February 21, 1674–5.

can be made like unto Christ in suffering for sin. Those that undergo what he underwent, because they were unlike him, must go to hell and be made more unlike him to eternity. Therefore the apostle tells us that our conformity unto the death of Christ with respect unto sin lies in this,—that as he died *for* sin, so we should die *unto* sin,—that that sin which he died for should die in us. He tells us so, Rom. vi. 5, "We are planted together in the likeness of his death" —"We are made conformable unto the death of Christ, planted into him, so as to have a likeness to him in his death." Wherein? "Knowing that our old man is crucified with him," saith he, verse 6. It is the crucifixion of the old man, the crucifying of the body of sin, the mortifying of sin, that makes us conformable unto the death of Christ; as to the internal moral cause of it, that procures it. See another apostle tells us, 1 Pet. iv. 1, 2, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." Here is our conformity to Christ, as he suffered in the flesh,—that we should no longer live to our lusts, nor unto the will of man, but unto the will of God. And, brethren, let me tell you, he who approacheth unto this remembrance of the death of Christ, that hath not laboured, that doth not labour, for conformity to his death in the universal mortification of all sin, runs a hazard to his soul, and puts an affront upon Jesus Christ. O let none of us come in a way of thankfulness to remember the death of Jesus Christ, and bring along with us the murderer whereby he was slain! To harbour with us, and bring along with us to the death of Christ, unmortified lusts and corruptions, such as we do not continually and sincerely endeavour to kill and mortify, is to come and upbraid Christ with his murderer, instead of obtaining any spiritual advantage. What can such poor souls expect?

To be conformable unto the death of Christ as to *the outward* means, is to be conformable unto him *in suffering.* We here remember Christ's sufferings. And I am persuaded, and hope I have considered it, that he who is unready to be conformable unto Christ in suffering, was never upright and sincere in endeavouring to be conformable unto Christ in the killing of sin; for we are called as much to the one as to the other. Christ hath suffered for us, "leaving us an example," that we should also suffer when we are called thereunto. And our unwillingness to suffer like unto Christ arises from some unmortified corruption in our hearts, which we have not endeavoured to subdue, that we may be like unto Christ in the mortification and death of sin.

There are four things required, that we may be conformable unto

the death of Christ in suffering; for we may suffer, and yet not be like unto Christ in it, nor by it:—

1. The first is, that we *suffer for Christ*, 1 Pet. iv. 15, 16, "Let none suffer as a murderer, or as a thief, or as an evil-doer," etc.; "yet if any man suffer as a Christian, let him not be ashamed." To suffer *as a Christian* is to suffer *for Christ*,—for the name of Christ, for the truths of Christ, for the ways of Christ, for the worship of Christ.

2. It is required that we suffer *in the strength of Christ;*—that we do not suffer in the strength of our own will, our own reason, our own resolutions; but that we suffer, I say, in the strength of Christ. When we suffer aright, "it is given unto us in the behalf of Christ, not only to believe on him, but to suffer for him." As all other graces are to be derived from Christ, as our head and root, stock and foundation; so, in particular, that grace which enables us to suffer for Christ must be from him. And we do well to consider whether it be so or no; for if it be not, all our sufferings are lost, and not acceptable to him. It is a sacrifice without *salt*, yea, without *a heart*, that will not be accepted.

3. It is required that we suffer *in imitation of Christ*, as making him *our example*. We are not to take up the cross but with design to follow Christ. "Take up the cross," is but half the command; "Take up the cross, and follow me," is the whole command: and we are to suffer willingly and cheerfully, or we are the most unlike Jesus Christ in our sufferings of any persons in the world. Christ was willing and cheerful: "Lo, I come to do thy will. I have a baptism to be baptized with, and how am I straitened till it be accomplished," saith he. And,—

4. We are to suffer *to the glory of Christ.*

These are things wherein we ought to endeavour conformity to the death of Christ, that we now remember. I pray, let none of us trust to the outward ordinance, the performance of the outward duty. If these things be not in us, we do not remember the Lord's death in a right manner.

How may we attain the strength and ability from this ordinance, to be made conformable to his death? that we may not come and remember the death of Christ, and go away and be more unlike him than formerly?

There is power to this end communicated to us, *doctrinally, morally,* and *spiritually.*

There is no such sermon to teach *mortification of sin*, as the commemoration of the death of Christ. It is the greatest outward instruction unto this duty that God hath left unto his church; and, I am persuaded, which he doth most bless to them who are sincere. Do

we see Christ evidently crucified before our eyes, his body broken, his blood shed for sin? and is it not of powerful instruction to us to go on to mortify sin? He that hath not learned this, never learned any thing aright from this ordinance, nor did he ever receive any benefit from it. There is a constraining power in this instruction, to put us upon the mortification of sin; God grant we may see the fruit of it! It hath *a teaching efficacy;* it teaches, as it is peculiarly blessed of God to this end and purpose. And I hope many a soul can say that they have received that encouragement and that strength by it, as that they have been enabled to more steadiness and constancy in fighting against sin, and have received more success afterward.

There is a *moral* way whereby it communicates strength to us; because it is our duty now to engage ourselves unto this very work. Meeting at the death of Christ, it is our duty to engage ourselves unto God; and that gives strength. And I would beg of you all, brethren, that not one of us would pass through or go over this ordinance, this representation of the death of Christ, without a fresh obligation to God to abide more constant and vigorous in the mortification of sin: we all need it.

And lastly; *a spiritually beholding of Christ by faith is the means to change us into the image and likeness of Christ.* Beholding the death of Christ by faith, as represented to us in this ordinance, is the means to change us into his image and likeness, and make us conformable unto his death, in the death of sin in us.

(1.) Take this instruction from the ordinance:—as you believe in Christ, as you love him, as you desire to remember him, *sin ought to be mortified,* that we may be conformed unto him in his death.

(2.) That we do every one of us bring our souls under *an engagement so to do;* which is required of us in the very nature of the duty.

(3.) That we labour by faith *so* to behold a dying Christ, that strength *may thence issue forth* for the death of sin in our souls.

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## DISCOURSE XIII.[1]

I HAVE generally, *on this occasion,* fixed on something particular that may draw forth and guide present meditation; but I shall at present enter on what may be farther carried on, and speak a little to you about *the nature and use of the ordinance itself,* in which, it may be, some of us (for there are of all degrees and sizes of know-

[1] Delivered April 18, 1675.

ledge in the church) may not be so well instructed. God has taught us, that the using of an ordinance will not be of advantage to us, unless we understand the institution, and the nature and the ends of it. It was so under the Old Testament, when their worship was more carnal; yet God would have them to know the nature and the reason of that great ordinance of *the passover*, as you may see in Exod. xii. 24–27, "And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the LORD'S passover," etc. Carry along with you the *institution;* it is *the ordinance of God*, "You shall keep this service." Then you must have *the meaning* of it, which is this, "It is the LORD'S passover." And *the occasion* of the institution was this, "The LORD passed over our houses when he smote the Egyptians, and delivered us out of Egypt." There is a great mystery in that word, "It is the sacrifice of the LORD'S passover." Their deliverance was by *the blood of a sacrifice;* it was a sacrifice which made them look to the great sacrifice, "Christ our passover, who was sacrificed for us." And there is a mystical instruction: "It is the LORD'S passover," says he. It was a pledge and sign of the Lord's passing over and sparing the Israelites, for it was not *itself* the Lord's passover. Christ says, "*This is my body;*" that is, a pledge and token of it. Under the Old Testament, God would not have his people to observe this great service and ordinance, but they should know *the reason* of it, and the *end* and *rise* of it, that it might be a service of faith.

All these things are clearly comprised, in reference unto this ordinance of the Lord's supper, in those words of the apostle:—

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and, when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 COR. xi. 23–26.

You have both the institution and the nature, the use and ends of this ordinance in these words; and I shall speak so briefly to them, and under such short heads, as those who are young and less experienced may do well to retain:—

First. There is the *institution* of it: "I received," said he, "of the Lord;" and he received it on this account, that the *Lord appointed it:* and if you would come in faith unto this ordinance, you are to consider two things in this institution:—

1. The *authority of Christ.* It was *the Lord,*—the Lord, the head and king of the church. Our Lord, our lawgiver, our ruler, he has appointed this service; and if you would have your performance of it an act of obedience, acceptable to God, you must get your conscience influenced with the authority of Christ, that we can give this reason in the presence of God why we come together to perform this service, "It is because Jesus Christ, *our Lord,* has *appointed* it; he hath required it of us." And what is done in obedience to his command, that is a part of our reasonable service; and therein we are accepted with God.

2. In the institution of it there is also *his love;* which is manifested in the *time* of its appointment: "The Lord Jesus, the same night in which he was betrayed." One would think that our Lord Jesus Christ, who knew all the troubles, the distresses, the anguish, the sufferings, the derelictions of God, which were coming upon him, and into which he was just now entering, would have had something else to think of besides this provision for his church. But his heart was filled with love to his people; and that love which carried him to all that darkness and difficulty that he was to go through,—that love at the same time did move him to institute this ordinance, for the benefit and advantage of his church. And this I shall only say, that that heart which is made spiritually sensible of the love of Jesus Christ in the institution of this ordinance, and in what this ordinance doth represent, is truly prepared for communion with Christ in this ordinance. O let us all labour for this in particular, if possible, that through the power of the Spirit of God, we may have some impressions of the love of Christ on our hearts! Brethren, if we have not brought it with us, if we do not yet find it in us, I pray let us be careful to endeavour that we do not go away without it. Thus you have what is to be observed in the institution itself,—the *authority* and the *love* of Christ.

Secondly. I shall speak to the *use* and *ends of this ordinance;* and they are three:—1. *Recognition;* 2. *Exhibition;* 3. *Profession.*

1. *Recognition;* that is, the solemn calling over and remembrance of what is intended in this ordinance.

There is an *habitual* remembrance of Christ; what all believers ought continually to carry about them. And here lies the difference between those that are spiritual and those that are carnal:—They all agree that Christians ought to have a continual remembrance of Christ; but what way shall we obtain it? Why, set up images and pictures of him in every corner of the house and chapel; that is to bring Christ to remembrance. That way carnal men take for this purpose. But the way believers have to bring Christ to remembrance, is by the Spirit of Christ working through the word. We have no

image of Christ but *the word;* and the Spirit represents Christ to us thereby, wherein he is evidently crucified before our eyes. But this recognition I speak of is a solemn remembrance *in the way of an ordinance,* wherein, unto the internal actings of our minds, there is added the external representation of the signs that God has appointed, "This do in remembrance of me." It is twice mentioned, in verses 24, 25.

Concerning this remembrance, we may consider two things:—(1.) What is the *object* of this remembrance or recognition; and, (2.) What is *the act* of it;—what we are to remember, and what is that act of remembrance that is acceptable to God in this ordinance.

(1.) What is the *object* of this remembrance. The object of this remembrance principally is Christ; but it is not Christ *absolutely* considered, it is Christ *in those circumstances* wherein he then was. "Do it in remembrance of me," saith he; "as I am sent of God, designed to be a sacrifice for the sins of the elect, and as I am now going to die for that end and purpose, so do it in remembrance of me." Wherefore, there are these four things that we are to remember of Christ as proposed in those circumstances wherein he will be remembered; and I will be careful not to mention any thing but what the meanest of us may bring into present exercise at the ordinance:—

[1.] Remember the *grace and love of God, even the Father, in sending Christ, in setting him forth, and proposing him to us.* This is everywhere mentioned in Scripture. We are minded of this in Scripture, whenever we are called to thoughts of the death of Christ:—John iii. 16, "God so loved the world, that he gave his only begotten Son;" Rom. iii. 25, "God set him forth to be a propitiation through faith in his blood;" Rom. v. 8, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Remember, I pray you, the unspeakable grace and love of God in sending, giving, and setting forth Jesus Christ to be the propitiation.

Now, how does this ordinance guide us in calling this love and grace of God to remembrance? Why, in this, in that it is in the way of a furnished table provided for us. So God has expressed his love in this matter, Isa. xxv. 6, "In this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined." The preparation of the table here is to mind us to call to remembrance the love and grace of God, in sending and exhibiting his Son Jesus Christ to be a ransom and propitiation for us. That is the first thing.

[2.] Remember, in particular, the *love of Jesus Christ, as God-man, in giving himself for us.* This love is frequently proposed to us with what he did for us; and it is represented peculiarly in this ordinance. "Who loved me, and gave himself for me," says the apostle. Faith

will never be able to live upon the last expression,—"Gave himself for me," unless it can rise up to the first, "Who loved me;" Rev. i. 5, 6, "Who loved us, and washed us from our sins in his own blood," etc.

I think we are all satisfied in this, that in calling Christ to remembrance, we should in an especial manner call *the love* of Christ to remembrance. And that soul in whom God shall work a sense of the love of Christ in any measure (for it is past comprehension, and our minds and souls are apt to lose themselves in it, when we attempt to fix our thoughts upon it),—that he who is God-man should do thus for us, [will find that] it is too great for any thing but faith; which can rest in that which it can no way comprehend, if it go to try the depth, and breadth, and length of it, to fathom its dimensions, and consider it with reason: for it is past all understanding; but faith can *rest* in what it cannot *comprehend.* So should we remember the love of Christ, of him who is God-man, who gave himself for us, and will be remembered in this ordinance.

[3.] We shall not manage our spirits aright as to this first part of the duty (the end of the ordinance in *recognition*), unless we call over and remember what was *the ground upon which the profit and benefit of the sufferings of Christ doth redound to us.*

Let us remember that this is no other but that *eternal covenant* and compact that was between the Father and the Son, that Christ should undertake for sinners, and that what he did in that undertaking should be done on their behalf, should be reckoned to them and accounted as theirs. So our Saviour speaks, Ps. xl. 6, 7, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me," etc.

Christ does that in our behalf which sacrifice and burnt-offerings could not perform. We have this covenant declared at large, Isa. liii. 10, 11, "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed," etc. Pray, brethren, be wise and understanding in this matter, and not children in calling over and remembering Christ in this ordinance. Remember the counsel of peace that was between them both; when it was agreed on the part of Christ to undertake and answer for what we had done; and upon the part of God the Father, that upon his so doing, righteousness, life, and salvation, should be given to sinners.

[4.] Remember *the sufferings of Christ;* this is a main thing. Now the sufferings of Christ may be considered three ways:—1*st.* The sufferings *in his soul;* 2*dly.* The sufferings in his body; 3*dly.* The sufferings *of his person* in the dissolution of his human nature, soul and body, by death itself.

1*st.* Remember *the sufferings in his soul;* and they were of two sorts:—(1*st.*) *Privative,* his sufferings in the desertion and dereliction of God his Father; and, (2*dly.*) *Positive,* in the emission of the sense of God's wrath and the curse of the law on his soul.

(1*st.*) The head of Christ's sufferings was in *the divine desertion,* whence he cried out, "My God, my God, why hast thou forsaken me?" It is certain Christ was forsaken of God; he had not else so complained,—forsaken of God in his soul. How? The divine nature in the *second person* did not forsake the human; nor did the divine nature in the *third person* forsake the human, as to the whole work of sanctification and holiness, but kept alive in Christ all grace whatsoever,—all grace in that fulness whereof he had ever been partaker: but the desertion was as to *all influence of comfort* and *all evidence* of love from God the Father (who is the fountain of love and comfort), administered by the Holy Ghost. Hence some of our divines have not spared to say, that Christ did *despair* in that great cry, "My God, my God," etc. Now, *despair* signifies two things:—a *total want of the evidence of faith* as to acceptance with God; and *a resolution in the soul to seek no farther after it,* and not to wait for it from that fountain. In the first way Christ *did despair,*—that is *penal only;* in the latter he *did not,*—that is *sinful also.* There was a total interception of *all evidence* of love from God, but *not a ceasing* in him to wait upon God for the manifestation of that love in his appointed time. Remember, Christ was thus forsaken that his people might never be forsaken.

(2*dly.*) There were *sufferings positive* in his soul, when he was made sin and a curse for us, and had *a sense of the wrath* and anger of God on his soul. This brought those expressions concerning him and from him: "He began to be sore amazed, and said, My soul is exceeding sorrowful, even unto death." He was "in an agony." I desire no more for my soul everlastingly to confute that *blasphemy, that Christ died only as a martyr, to confirm the truth he had preached,* but the consideration of this one thing: for courage, resolution, and cheerfulness, are the principal virtues and graces in him who dies *only as a martyr;* but for him who had the weight of the wrath of God and the curse of the law upon his soul, it *became him to be in an agony,—to sweat great drops of blood,*—to cry out, "My God, my God, why hast thou forsaken me?" which,[1] had he been called to for

[1] The close of this sentence is obscure, and hardly develops and completes the author's argument. If it were not too great a liberty with the text, the following alteration might have been made, and seems to elicit the meaning designed to be conveyed:—"[whereas] had he been called to [die] for nothing else but barely to confirm the truth he had preached, he would have done [it] without much trouble or shaking of mind." It must be borne in mind that these discourses were not only posthumous, but printed from notes taken by the hearers of Owen.—Ed.

nothing else but barely to confirm the truth he had preached, he would have done without much trouble or shaking of mind.

I shall not now speak of *the sufferings in his body*, which I am afraid we do not consider enough. Some poor souls are apt to consider *nothing but* the sufferings of his body; and some do not *enough* consider them. We may call this over some other time, as also the sufferings of his person in the dissolution of his human nature, by a separation of the soul from the body; which was also comprised in the curse.

"This do in remembrance of me." What are we to remember? These are things of no great research; they are not hard and difficult, but such as we all may come up to the practice of in the administration of this very ordinance. Remember the unspeakable grace and love of God, in setting forth Christ to be a propitiation. Remember the love of Christ, who gave himself for us notwithstanding he knew all that would befall him on our account. Remember the compact and agreement between the Father and the Son, that what was due to us he should undergo, and the benefit of what he did should redound to us. Remember the greatness of the work he undertook for these ends, in the sufferings of his whole person, when he would redeem his church with his own blood.

(2.) One word for *the act of remembrance*, and I have done. How shall we remember? Remembrance in itself is a solemn calling over of what is true and past: and there are two things required in our remembrance; the first is *faith*, and the second is *thankfulness*.

[1.] *Faith;* so to call it over as to believe it. But who does not believe it? Why, truly, brethren, *many believe the story of it, or the fact*, who do not believe it *to that advantage for themselves* they ought to do. In a word, we are *so to believe it as to put our trust for life and salvation* in those things that we call to remembrance. *Trust and confidence belong to the essence of saving faith.* So remember these things as to place your trust in them. Shall I gather up your workings of faith into one expression?—the apostle calls it, Rom. v. 11, the "receiving the atonement." If God help us afresh to receive the atonement at this time, we have discharged our duty in this ordinance; for here is the atonement proposed, from the love of God, and from the love of Christ, by virtue of the compact between the Father and the Son, through the sufferings and sacrifice of Christ, in his whole person, soul and body. Here is an atonement with God proposed unto us: the working of our faith is to receive it, or to believe it *so as to approve of it* as an excellent way, full of wisdom, goodness, holiness; to embrace it, and trust in it.

[2.] Remember, that among the offerings of old which were appointed to shadow out the death of Christ, there was a *thank-offering;*

for there was *a burning of the fat upon the altar of thank-offering*, to signify there was thankfulness to God always, as part of the remembrance of the sacrifice that Christ made for us. Receive the atonement, and be thankful. The Lord lead us into the practice of these things!

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## DISCOURSE XIV.

"For I have received of the Lord," etc.—1 Cor. xi. 23–26.

The last time I spake to you on this occasion, I told you that the grace of God and our duty in this ordinance might be drawn under the three heads of *recognition* or calling over, of *exhibition*, and of *profession*. The first of these I then spake unto, and showed you what we are to recognise or call over therein.

2. The second thing is *exhibition and reception,—exhibition on the part of Christ, reception on our part;* wherein the essence of this ordinance doth consist. I shall briefly explain it to you, rather now to stir up faith unto exercise than to instruct in the doctrine. And that we may exercise our faith aright, we may consider,—(1.) Who it is that makes an exhibition, that offers, proposes, and gives something to us at this time in this ordinance; (2.) What it is that is exhibited, proposed, and communicated in this ordinance; and, (3.) How or in what manner we receive it:—

(1.) Who *is it that makes an exhibition?* It is *Christ himself.* When Christ was given for us, God the Father gave him, and set him forth to be a propitiation; but in this exhibition it is *Christ himself*, I say, that is the *immediate exhibiter.* The tender that is made, of whatever it be, it is made by Christ. And as our faith stands in need of directions and boundaries to be given to it in this holy duty, it will direct our faith to consider Jesus Christ present among us, *by his Spirit* and *by his word*, making this tender or this exhibition unto us. It is Christ that does it; which calls out our faith unto an immediate exercise *on his person.*

(2.) What *is it Christ does exhibit and propose to us?*

[1.] Not *empty and outward signs.* God never instituted such things in his church. From the foundation of the world he never designed to feed his people with such outward symbols. Those under the Old Testament were not empty, though they had not a fulness like those under the New. They had not a fulness, because they had respect to what was yet to come, and could not be filled with that light, that grace,

that evidence of the things themselves, as the present signs are, which are accomplished. Christ doth not give us empty signs. Nor,—

[2.] *Does Christ give us his flesh and blood, taken in a carnal sense.* If men would believe him, he has told us a long time ago, when that doubt arose upon that declaration of his [about] eating his flesh and drinking his blood, John vi. 52 (though he *did not then speak of the sacrament*, but of that which was the essence and life of it), "How can this man give us his flesh to eat?" He told us, that eating his flesh profited nothing, in that way they thought of eating it; for they apprehended, as the Papists do now, that they were to eat flesh,—body, bones, and all. Why, says he, "'The flesh profiteth nothing; it is the Spirit that quickeneth;' that power that is to be communicated to you is by the Spirit." So that Christ does not give us his flesh and blood in a carnal manner, as the men at Capernaum thought, and others look for. This would not feed our souls.

But then, what is it that Christ does exhibit, that we may exercise our faith upon? I say, it is *himself* as immediately discharging his great office of a *priest*, being sacrificed for us. It is himself, as accompanied with all the benefits of that great part of his mediation, in dying for us. May the Lord stir up our hearts to believe that the tender Christ makes unto us is originally and principally of himself; because all the benefits of his mediation arise from that fountain and spring, when God purchased the church with his own blood. A way this is which the Lord Jesus Christ, who is the wisdom of God, has found out and appointed, to make a special tender of his person to our souls, to be received by us. And he tenders himself, in the discharge of his mediation, in the most amiable and most glorious representation of himself to the soul of a sinner. Christ is glorious in himself, in all his offices, and in all the representations that are made of him in the Scripture unto our faith; but Christ is most amiable, most beautiful, most glorious to the soul of a believing sinner, when he is represented as dying,—making atonement for sin, making peace for sinners, as bearing our iniquities, satisfying the wrath of God and curse of the law, to draw out our hearts unto faith and love. Christ in this ordinance makes such a representation of himself, as bleeding for us, making atonement for our sins, and sealing the everlasting covenant: and he proposes himself unto us with all the benefits of his death, of that redemption he wrought out for us,—peace with God, making an end of sin, bringing in everlasting righteousness, and the like. I intend only to remind you of these things; for we are at a loss sometimes as to the exercise of faith in and under this duty.

3. There remains to be considered, *reception;* for unless it be received, there is nothing done to any saving purpose. Notwithstand-

ing all this tender that is made, the issue of all the benefit and consolation lies upon receiving.

There are two ways whereby we do receive Christ:—(1.) We receive him *sacramentally*, by obedience in church-order; and, (2.) We receive him *spiritually* and really by faith, or believing in him.

(1.) We receive him *sacramentally*. This consists in the due and orderly performance of what he has appointed in his word for this end and purpose, that therein and thereby he may exhibit himself to our souls. It doth not consist (as some have thought) *in partaking of the elements;* that is but one part of it, and but one small part. Our sacramental reception consists in the due observation of the whole order of the institution according to the mind of Christ.

(2.) We receive him by faith *spiritually;* and if we could rightly understand that special *act of faith* which we are to exercise in the reception of Christ, when he does thus exhibit himself to us, then should we glorify God,—then should we bring in advantage to our own souls.

I have but a word to say; and that is this,—it is that acting of faith which is now required of us which draws nearest unto *spiritual, sensible experience.* Faith has *many degrees,* and *many acts;*—some at a kind of distance from the object, in *mere reliance and recumbency;* and many other acts of faith make very near approaches to the object, and rise up to *sensible experience.* It should be (if God would help us) such an act of faith as rises up nearest to a sensible experience. It is that which the Holy Ghost would teach us by this ordinance, when we receive it by eating and drinking, which are things of sense; and things of sense are chosen to express faith wrought up to an experience. And they who had some apprehension hereof, —that it must be a peculiar acting of faith and rising up to a spiritual experience,—but finding nothing of the light and power of it in their own souls, gave birth to *transubstantiation;* that they might do that with their mouths and teeth which they could not do with their souls.

Faith should rise up to an experience in two things,—[1.] In *representation;* [2.] In *incorporation:*—

[1.] The thing we are to aim at, to be carried unto by faith in this ordinance, is, that there may be *a near and evident representation* of Christ in his tender unto our souls,—faith being satisfied in it; faith being in this matter the evidence of things not seen, making it exist in the soul, making Christ more present to the soul than he would be to our bodily eyes if he were among us,—more assuredly so. Faith should rise up to evidence in that near and close representation it makes of Christ in this exhibition of himself. And,—

[2.] *Faith is to answer the end of eating and drinking, which is incorporation.* We are so to receive Christ as to receive him into a spiritual incorporation,—that the flesh and blood of Christ, as com-

municated in this ordinance, through faith, may be turned and changed in our hearts into *spiritual, vital principles*, and unto growth and satisfaction. These are the three things we receive by nourishment, and wherein incorporation does consist:—there is an increase and quickening of vital principles, there is growth, and there is satisfaction, in receiving suitable food and nourishment. Faith, I say, should rise up to these three things in its acts. I mention these things to direct the actings of our faith in this holy administration.

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## DISCOURSE XV.[1]

I SHALL offer a few words to direct you in the present exercise of faith in this ordinance. I design no more but to give occasion to that particular exercise of faith which is now required of us, whereby we may sanctify the name of God in a due manner, give glory to him by believing, and receive establishment unto our own souls: and I would do it by minding you of that word of our Lord Jesus Christ in

JOHN xii. 32,—"And I, if I be lifted up from the earth, will draw all men unto me."

What he means by his *lifting up*, the evangelist expounds in the next words, which are these, "This he said, signifying what death he should die." So that the lifting up of *Christ on the cross*, is that which he lays as the foundation of *his drawing sinners unto him*. No sinner will come near to Christ unless he be drawn; and to be drawn, is to be *made willing* to come unto him, and to follow him in chains of love. Christ draws none to him whether they will or no; but he casts on their minds, hearts, and wills the cords of his grace and love, working in them powerfully, working on them kindly, to cause them to choose him, to come to him, and to follow him. "Draw me; we will run after thee." The great principle and fountain from whence the drawing efficacy and power of grace doth proceed, is from the lifting up of Christ. Drawing grace is manifested in, and drawing love proceeds from, the sufferings of Jesus Christ on the cross.

But that which I would just mind you of at present is this, that the *look of faith* unto Christ as lifted up is the only means of bringing our souls near to him. Our faith is often expressed by *looking unto Christ:* Isa. xlv. 22, "Look unto me," says he, "and be ye saved, all the ends of the earth." The conclusion is, that those who so look unto him shall be justified and saved: Isa. lxv. 1, "Behold me, behold me."

[1] Delivered September 5, 1675

And it is the great promise of the efficacy of the Spirit poured out upon us, that "we shall look upon him whom we have pierced," Zech. xii. 10. God calls us to look off from all other things; look off from the law, look off from self, look off from sin,—look *only* unto Christ. Is Christ said to be lifted up in his death, and to die that manner of death wherein he was lifted up on the cross?—so it was expressed in the type; the brasen serpent was lifted up on a pole, that those who were smote with the fiery serpents might look to it. If the soul can but turn an eye of faith unto Jesus Christ as thus lifted up, it will receive healing, though the sight of one be not so clear as the sight of another. All had not *a like sharpness of sight* that looked to the brasen serpent, nor have all *the like vigour of faith* to look to Christ: but one sincere look to Christ is pleasing to him; so as he says, Cant. iv. 9, "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes." A soul sensible of guilt and sin, that casts but one look of faith to Christ as lifted up, it even raises the heart of Christ himself; and such a soul shall not go away unrefreshed, unrelieved.

Now, brethren, the end of this ordinance is, to lift up Christ *in representation:* as he was lifted up really on the cross, and as in the whole preaching of the gospel Christ is evidently crucified before our eyes, so more especially in the administration of this ordinance. Do we see, then, wherein the special acting of faith in this ordinance does consist? God forbid we should neglect the stirring up our hearts unto the particular acting of faith in Jesus Christ, who herein is lifted up before us. That which we are to endeavour in this ordinance is, to get a view by faith,—faith working by thoughts, by meditation, acting by love,—a view of Christ as lifted up; that is, as bearing our iniquities in his own body on the tree. What did Christ do on the tree? what was he lifted up for, if it was not to bear our sins? Out of his love and zeal to the glory of God, and out of compassion to the souls of men, Christ bore the guilt and punishment of sin, and made expiation for it. O that God in this ordinance would give our souls a view of him! I shall give it to myself and to you in charge at this time,—if we have a view of Christ by faith as lifted up, our hearts will be drawn nearer to him. If we find not our hearts in any manner drawn nearer to him, it is much to be feared we have not had a view of him as bearing our iniquities. Take, therefore, this one remembrance as to the acting of faith in the administration of this ordinance,—labour to have it fixed upon Christ as bearing sin, making atonement for it, with his heart full of love to accomplish a cause in righteousness and truth.

# DISCOURSE XVI.[1]

To whet our minds, and lead us to a particular exercise of faith and love in this duty, I shall add a few words from that Scripture which I have already spoken something to upon this occasion, namely,—

JOHN xii. 32,—"And I, if I be lifted up from the earth, will draw all men unto me."

This lifting up, as I said before, was the lifting up of Christ on the cross, when, as the apostle Peter tells us, "he bore," or, as the word is, he carried up, "our sins in his own body on the tree." Christ died for three ends:—1. *To answer an institution;* 2. *To fulfil a type;* and, 3. *To be a moral representation of the work of God in his death.*

1. It was to answer *the institution*, that *he who was hanged on a tree was accursed of God*, Deut. xxi. 23. There were many other ways appointed of God to put malefactors to death among the Jews. Some were stoned; in some cases they were burned with fire; but it is only by God appointed that *he that was hanged on a tree was accursed of God:* and Christ died that death, to show that it was he who underwent the curse of God; as the apostle shows, Gal. iii. 13, "He was made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

2. Christ died that death to *fulfil a type.* For it was a bloody and most painful death, yet it was a death wherein a bone of him was not broken; typified of him in the *paschal lamb*, of which a bone was not to be broken. Christ was lifted up on the cross to fulfil that type: so that though his death was bitter, lingering, painful, shameful, yet not a bone was broke; that every one might have *a whole Christ, an entire Saviour*, notwithstanding all his suffering and rending on our behalf.

3. He was so lifted up that it might be a *moral representation unto all;* to answer that other *type*, also, of the serpent lifted up in the wilderness: so that he was the person that might say, "Behold me, behold me." He was lifted up between heaven and earth, that all creatures might see God had set him forth to be a propitiation.

"And I, when I am lifted up,"—what will he then do? "When I have answered the curse, when I have fulfilled the types, when I have complied with the will of God in being a propitiation, 'I will draw all men unto me.'" It is placed upon *Christ's lifting up.* Now that is actually past; nor was it done merely while Christ was hanging on the cross. There are two ways whereby there is a representation made of Christ being lifted up to draw men unto him:—

[1] Delivered October 31, 1675.

1. By *the preaching of the word.* So the apostle tells us, Gal. iii. 1, that "Jesus Christ was evidently set forth crucified among them, before their eyes." The great end of preaching the word is, to represent evidently Christ crucified;—it is to lift up Christ, that he may draw sinners unto him. And,—

2. It is represented *in this ordinance of the Lord's supper*, wherein we show forth his death. Christ is peculiarly and eminently lifted up in this ordinance, because it is a peculiar and eminent representation of his death.

Now there are *two ways* of Christ's drawing persons to himself:—1. His way of drawing *sinners* to him by *faith and repentance.* 2. His way of drawing *believers* to him, as to *actual communion* with him.

Christ draws sinners to him by faith and repentance, as he is lifted up in the preaching of the word; and he draws believers to him, as unto actual communion, as by the word, so in an especial manner by this ordinance. I shall only speak a word on the latter,—how Christ is lifted up in this ordinance that represents his death unto us; or, how he draws us into *actual communion* with him.

1. He does it *by his love.* The principal thing that is always to be considered, in the lifting up of Christ, is his love. "Who loved me," says the apostle, "and gave himself for me;" and, "Who loved us, and washed us from our sins in his own blood." I could show you that love is attractive, that it is encouraging and constraining. I will only leave this with you:—whatever apprehensions God in this ordinance shall give you of the love of Christ, you have therein an experience of Christ's drawing you, as he is lifted up, unto actual communion with him. It is of great concernment to you. Christ is never so lovely unto the soul of a sinner as when he is considered as lifted up; that is, as undergoing the curse of God, that a blessing might come upon us. O that he who has loved us, and because he has loved us, would draw us with the cords of his loving-kindness! as God says he does, Jer. xxxi. 3, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

2. The *sufferings of Christ in soul and body* are attractive of, and do draw the souls of believers to him. "They shall look on me whom they have pierced, and mourn." It is a look to Christ as pierced for sin, under his sufferings, that is attractive to the souls of believers in this ordinance; because these sufferings were for us. Call to mind, brethren, some of these texts of Scripture; see what God will give you out of them:—"He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." "He was made a curse for us;" and "he bore our sins in his own body on the tree;" and "died, the just for the unjust, that he might bring us unto God." If Jesus Christ be pleased to let in a sense of his suffer-

ings for us, by these Scriptures, upon our souls, then we have another experience of his drawing us as he is lifted up.

3. Christ draws us as he is *lifted up*, by *the effects* of it. What was he lifted up for? It was to make peace with God through his blood: "God was in Christ reconciling the world unto himself." When? When "he made him to be sin for us, who knew no sin." It is the sacrifice of atonement; it is the sacrifice wherewith the covenant between God and us was sealed. This is one notion of the supper of our Lord. Covenants were confirmed *with sacrifice*. Isaac made a covenant with Abimelech, and confirmed it with sacrifice; so it was with Jacob and Laban: and in both places, when they had confirmed the covenant with a sacrifice, they had a *feast upon the sacrifice*. Christ by his sacrifice has ratified the covenant between God and us, and invites us in this ordinance to a participation of it. He draws us by it to faith in him, as he has made an atonement by his sacrifice.

These are some of the ways whereby Christ draws the souls of believers unto communion with him in this ordinance, that represents him as lifted up:—by expressing his love, by representing his sufferings, and tendering the sealing of the covenant as confirmed with a sacrifice, inviting us to feed on the remainder of the sacrifice that is left to us, for the nourishment of our souls. O that he would cast some of these cords of love upon our souls! for if he should be lifted up, and we should not come, if we should find no cords of love cast upon us to draw us into actual communion, we should have no advantage by this ordinance.

How shall we come in actual communion unto Christ in this ordinance, upon his drawing? what is required of us? Why,—

1. We are to come by faith, to "receive the atonement," Rom. v. 11. We come to a due communion with Christ in this ordinance, if we come to receive the atonement made by his death, as full of divine wisdom, grace, and love; and, as the truth and faithfulness of God is confirmed in it, to receive and lay hold on this atonement, that we may have peace with God. Isa. xxvii. 5, "Let him take hold of my strength; and he shall be at peace with me." Brethren, here is the arm of God, Christ the power of God, Christ lifted up. We ourselves have sinned, and provoked God. What shall we do? shall we set briers and thorns in battle array against God? No; says he, "I will pass through and devour such persons." What then? "Let him take hold of my strength," of my arm, "and be at peace." God speaks this to every soul of us, in this lifting up of Christ. Now, receive the atonement as full of infinite wisdom, holiness, and truth.

2. Faith comes and brings the soul to Christ as he is thus lifted up; but it is always *accompanied with love*, whereby the soul *adheres to Christ* when it is come.

Doth faith bring us to Christ, on his drawing, to receive the atonement?—set love at work to cleave unto him, to take him into our hearts and souls, and to abide with him.

3. It is to come *with mourning and godly sorrow*, because of our own sins. "Look unto him whom we have pierced, and mourn." These things are very consistent. Do not think we speak things at random: they are consistent in experience,—that we should receive Christ as making an atonement, and have peace with God in the pardon of our sins, and nevertheless mourn for our own iniquities. The Lord give experience of them in your hearts!

Let us now pray that some of these cords wherewith he draws the souls of believers may be on our souls in this ordinance.

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## DISCOURSE XVII.

When we have opportunity of speaking to you on these occasions, it is for the direction of the exercise of your faith in this ordinance in a due manner. Here is a representation of the death of Christ; and there is in the word a representation of that which we should principally consider, and act faith with respect unto, in the representation that is made in this ordinance; and that is, of a blessed change and commutation that is made between Christ and believers, *in the imputation of their sins unto him, and in the imputation of his righteousness unto them:* and the principal part of the life and exercise of faith consists in a due consideration and improvement thereof. God taught this to the church of the Old Testament in the type of the offering of the *scape-goat:*—

> "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat," etc.—Lev. xvi. 21.

Aaron was not only *to confess* all the sins and iniquities of the people over the head of the goat, but he was *to put all their sins* upon him. Here is a double act:—*the confession of sin*, which is, as it were, the gathering of all their sins together; and *the putting of them on the goat*, to give a lively representation of it unto faith. So God did instruct Aaron to the putting of the guilt of our iniquities *typically* upon the sacrifice, *really* upon Jesus Christ.

He doth not say, "He shall bear the *punishment*;" but, "He shall take the *sin itself*" (that is, as to the *guilt* of it), "and carry it quite

away." And therefore in the sacrifice appointed in Deut. xxi. for expiation of an uncertain murder,—when a man was killed, and none knew who killed him, so none was liable to punishment, but there was guilt *upon the land;*—then the elders of the city that was nearest the place where the murder was committed, to take away the guilt, were to cut off the neck of a heifer, by God's appointment; and that took away the guilt. Thus did God instruct the church under the Old Testament in this great, sovereign act of his wisdom and righteousness, in transferring the guilt of sin from the church unto Christ. Therefore the prophet says, Isa. liii. 5, 6, "The LORD hath laid on him the iniquity of us all." What then? "By his stripes we are healed." The stripes were all due to us; but they were due to us for our iniquities, and for no other cause. Now, our iniquities being transferred to Christ, all the stripes came to be his, and the healing came to be ours. To the same purpose the apostle says, "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." As we are made the righteousness of God in him, so he is made sin for us. We are made the righteousness of God in him by the *imputation* of his righteousness unto us; for our apostle is to be believed, that righteousness is by imputation: "God imputes righteousness," says he. We have no righteousness before God but by imputation; and when we are made righteous,—the righteousness of God, which God ordains, approves, and accepts, it is the righteousness of Christ *imputed to us.* And how is he made sin for us? Because our sin is *imputed to him.* Some will say, "He was made sin for us; that is, a sacrifice for sin." Be it so; but nothing could be made an expiatory sacrifice, but it had first the sin imputed to it. Aaron shall put his hands on the goat, confessing all their sins over his head;—be their sins on the head of the goat, or the expiatory sacrifice was nothing.

The same exchange you have again in Gal. iii. 13, 14, "He was made a curse for us." The curse was due to us, and this Christ was made for us. And to confirm our faith, God did institute a visible pledge long beforehand, to let us know he was made a curse for us. He had made it a sign of the curse, for one to be hanged on a tree; as it is written, "Cursed is every one that hangeth on a tree." What, then, comes to us? Why, "the blessing of faithful Abraham." What is that? "Abraham believed God, and it was accounted to him for righteousness." Justification and acceptance with God is the blessing of faithful Abraham. Here is the great exchange represented to us in Scripture in these things,—that all our sins are transferred upon Christ by imputation, and the righteousness of Christ transferred to us by imputation. Both these are acts of God, and not our acts. It is God who imputes our sin to Christ: "He hath made him to be sin

for us." And it is God who imputes the righteousness of Christ to us: "It is God that justifieth." He who made Christ to be "sin," he also makes us to be "righteousness." These acts of God we ought to go over in our minds by faith; which is that I now call you to.

The way to apply the benefits and advantage of this great commutation to our souls, is in our minds, by faith, to [put our] seal to these acts of God. Christ in the gospel, and especially in this ordinance, is "evidently crucified before our eyes," Gal. iii. 1. God hath set him forth to be a propitiation; so he is declared in this ordinance. And Christ at the same time calls us to him: "Come unto me: look unto me, all the ends of the earth;"—"Come with your burdens; come you that are heavy laden with the guilt of sin." What God has done in a way of righteous *imputation*, that we are to do in this ordinance in a way of *believing*. We are, by the divine help, to lay our sins by faith on Jesus Christ, by closing with that act of God which is represented to us in the word,—that God has imputed all our sins to Jesus Christ. Let you and I, and all of us, say "Amen," by faith; "So be it, O Lord,—let the guilt of all our sins be on the head of Jesus Christ:" and therein admire the goodness, the grace, the love, the holiness, the infinite wisdom of God in this matter. If we were able to say Amen to this great truth, we should have the comfort of it in our souls,—to acquiesce in it, to find power and reality in it.

Then the other act of God is, the imputation of the righteousness of Christ to us. It is not enough to us that *our sins* are all carried away into a land not inhabited; we stand in need of *a righteousness* whereby we may be accepted before God. He makes us to be the righteousness of God; we do not make ourselves so, but are made so by the imputation of the righteousness of Christ.

Our second act of faith, that God may stir us up unto in this ordinance, is, to "receive the atonement." So the apostle expresses it, Rom. v. 11. We receive together with it *all the fruits* of the atonement.

Now, if the Lord will be pleased to stir up our hearts from under their deadness,—to gather them in from their wanderings, to make us sensible of our concern, to give us the acting of faith in this matter, that truly and really the holy God has laid all our iniquities upon Christ, and tenders to us life, righteousness, justification, and mercy by him,—we shall then have the fruit of this administration.

# DISCOURSE XVIII.[1]

I SHALL offer a few words, with a view to prepare our minds to the exercise of faith and communion with God in this ordinance: and because we ought to be in the highest exercise of faith in this ordinance, I shall take occasion from those words, which express as high an acting of faith, I think, as any is in the Scripture; I mean those words of the apostle in

GAL. ii. 20,—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Our inquiry now is, How we may act faith? It acts two ways:—

1. By *way of adherence*,—cleaving to, trusting and acquiescing in, God in Christ, as declaring his love, grace, and good-will in his promises. This is the faith whereby *we live*, whereby we are justified,—the faith without which this ordinance will not profit, but disadvantage us; for without this faith we cannot discern the Lord's body,—we cannot discern him as crucified for us. This is that we are in an especial manner to examine ourselves about in reference to a participation of this ordinance; for *self-examination* is a gospel institution proper for this ordinance. And this is the faith whereby we are in Christ; without which a participation of the outward signs and pledges of Christ will not avail us. So, then, with faith thus acting, we are to be qualified and prepared unto a participation of this ordinance.

2. Another way by which faith ought to act in this ordinance, is that of *special application*. "Who loved me, and gave himself for me;"—this is faith acting by particular application. I hope the Lord has given us that faith whereby we may be prepared for this ordinance. And now I am to inquire and direct you a little in that faith which you may act in this ordinance. I say, it is this faith of special application to our own souls that God now requires we should act; and I prove it thus:—It is because in this ordinance there is a proposition, tender, and communication of Christ to *every one in particular*. In the promise of the gospel Christ is proposed *indefinitely*, to all that believe; and so the faith I mentioned before (of acquiescence in him) answers what is required of us by virtue of the promise in the gospel: but in this ordinance, by God's institution, Christ is tendered and given to me and to thee,—to every one in particular; or it is by his institution that the elements in this ordinance are

[1] Delivered April 16, 1676.

distributed to every particular person, to show that there is a tender and communication of Christ to particular persons. Now, such a particular communication is to be received by this particular faith, the faith of application, to receive him to our own souls.

And then, moreover, one great end of the ordinance is, manifestly, that it requires the acting of faith in a particular way of application to every one of us. It is for a farther incorporation of Christ in our souls; it is for receiving Christ as nourishment,—as the bread that came down from heaven,—as giving his body and blood for spiritual food. Now every one knows, that whatever feasts be prepared in the world, unless every one in particular takes his own portion, and eats and digests it, it will not turn to nourishment unto him. This particular act of application answers that eating, drinking, and digesting, which the nature of the ordinance does require. So, brethren, this is that I aim at,—that it is our duty, in this ordinance, to act a particular faith as to the application of Christ and all his benefits, each one to his own soul.

You will say, then, "What is *the special object* of this special faith?" Truly that which the apostle tells us here;—it is *special love*, in the first place; and it is *the special design* of the death of Christ, in the next place: "Who loved me, and gave himself for me." The object you ought to fix upon, in the exercise of this faith of application to your own souls, is the special love of Christ,—that Christ had a special love, not only to the church in general, but the truth is, Christ had a special love *for me* in particular. It will be a very hard thing for you or me to rise up to an act of faith that Christ hath a love for us in particular, unless we can answer this question, *Why should Christ love you or me in particular?* What answer can I give hereto, when I know he does not love *all the world?* I can give but this answer to it, *Even because he would.* I know nothing in me, or in any of you, that can deserve his love. Was there ever such a thing heard of,—that Christ should have a particular love for such as we are? would ever any person go and fix his love on a creature who was all over leprous? is this the manner of man? Truly, Christ would never have fixed his love upon any of our poor, defiled, leprous souls, but upon this one consideration, *I know I can cleanse them, and I will.* He loved us.

But what will he do with such deformed, polluted creatures as we are? Why, "he loved the church, and gave himself for it, that he might wash and purify it, and present it to himself a glorious church, not having spot or wrinkle, or any such thing." Though we are altogether deformed and defiled,—though no example, no instance can be given, in things below, or among the creatures, of any fixing love on such as we are, yet Christ has done it out of sovereign grace; with this resolution, that he would cleanse us with his own blood, to make us fit for himself.

O that God would help you and me to some firm, unshaken acts of faith, that Jesus Christ did, out of sovereign grace, love us in particular; and that in pursuit of this love he has washed us in his blood, to make us lovely and meet for himself! This is love to be adored and celebrated in time and to eternity.

This special love of Christ is not only to be considered by us, in this special acting of faith, as *free* and undeserved, but it is to be considered as *invincible*,—that would break through all oppositions, or whatever stood in the way,—that nothing should hinder or turn him aside in his design of doing good to our souls. It is a glorious pitch that the spouse rises to in Cant. viii. 7, "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned;" speaking of her own love to Christ: nothing could quench, nothing could drown it, nothing could make a purchase of it from her; but her love was invincible, and would carry her through all difficulties. O how much more was the love of Christ! for our love being once fixed on Christ, meets with no difficulties of that nature that the love of Christ met withal when it was fixed on us. What did the love of Christ meet with, when it was fixed on us? *That* we must take along with us,—namely, "the curse of the law" was the first thing that presented itself to him: "The soul that sinneth, it shall die;"—"Cursed is every one that continueth not in all things written in the book of the law, to do them." That he was to make "his soul an offering for sin," was presented to him. We are to look on this love of Christ as sovereign and free, and witl a design of making our souls lovely; so invincible, also, that it broke up the eternal obstacles,—that nothing could stand before it until it had accomplished his whole work and design: "Who loved me, and gave himself for me."

I speak on this manner, and of these things, to encourage and direct the weakest and most unskilful in the mysteries of the gospel,—to instruct them in the exercise of faith in this ordinance: and therefore I say, that as this special faith (which I proved to you to be our duty in this ordinance) is to respect the love of Christ; so it is to respect more especially the *peculiar acting* of the love of Christ, whereby he gave himself *for us*. Gave himself! how is that? Truly thus, brethren,—the Lord help me to believe it!—that I stood before the judgment-seat of God, charged with my original apostasy from him, and with all the sins of my life, multiplied above the hairs of my head, and being ready to perish, to have the sentence pronounced against me; then Christ came and stood in my place, putting the sinner aside, and undertaking to answer this matter: "Let the poor sinner stand aside a while. Come, enter into rest; abide here in the cleft of the rock; I will undertake thy cause, and plead it out at God's judgment-

seat." In this undertaking God spared him not; as if God should say, "If you will stand in the place of the sinner, and undertake his cause, then it must go with you as with him; I will not spare." "Lo, I come," says Christ, notwithstanding this, "to do thy will, O God;"—"Whatever thou dost require to make good this cause I have espoused, lo, I come to do it."

So Christ loved me, and gave himself for me. Everlasting rest and peace will dwell upon our souls, if the Lord will be pleased to help us to exercise faith on Christ's love in this ordinance, wherein all these things are represented to us.

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## DISCOURSE XIX.[1]

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—GAL. ii. 20.

THE apostle in this place is expressing the *vigour*, and indeed the *triumph*, of the life of faith: "Nevertheless I live." To show the excellency of that life, says he, "Yet not I, but Christ liveth in me," etc. That which I would to our purpose observe from these words is this, that the exercise of faith *on the death of Christ*—"Who loved me, and gave himself for me"—is *the very life* of faith. This is that we are now called to,—to the exercise of faith on the death of Christ. And I cannot more recommend it to you than by this observation, to show that the life of faith does greatly consist in this peculiar exercise of it upon the death of Christ. And that,—

1. *Because Christ in his death, as the ordinance of God for the salvation of believing sinners, is the proper and peculiar object of faith as it justifies and saves.* Now, when faith is in its exercise upon its direct, immediate, proper object, it is like a person that is feeding on his proper food, which gives refreshment, spirits, and strength; for faith and its object are in Scripture set out as an appetite and food; and especially it is so represented to us *in this ordinance*, where the spiritual food of our souls is conveyed to our faith under the symbol and representation of food to our bodies, which we eat and drink. Therefore, brethren, our faith is in its proper place, it is about its proper work, it is directing the soul to its special food, when it is exercised about the death of Christ as the ordinance of God for the salvation of sinners.

2. As the death of Christ is thus the immediate and direct object

[1] Delivered June 11, 1676.

of our faith,—for "God hath set him forth as a propitiation for sin, through faith in his blood," which is the proper object of faith, as it justifies,—so the ultimate and supreme object of our faith is, *the properties of God, as manifested and glorified in the death of Christ;* so that you shall see how faith has its plain and full work in coming to this, "Who loved me, and gave himself for me." The properties of God are God *himself;* the properties of God, as manifested and glorified, are God's *name;* and God himself and his name are the supreme and ultimate object of our faith and trust. All the inquiry, then, is, what special properties of the nature of God, God did design to manifest and glorify in the death of Christ, so as we should make them the special, ultimate object of our faith,—that which faith will find rest and satisfaction in, and wherein it will give glory to God. For the reason why God has made faith the *alone* instrument (and no other grace) of justification, and so of salvation, it is not because it is so fitted and suited to receive in us, as that it is the only grace whereby we give glory to God, and can do so.

Now let us see, that we may know how to exercise faith therein, what are those properties of the divine nature which God designs to manifest and glorify in the death of Christ; that our faith may stand in and be fixed upon them. I find several things that God distinctly proposes of his divine excellency for our faith to fix upon in the death of Christ:—

(1.) His *righteousness:* Rom. iii. 25, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness." I shall not now show how or wherein; but, to me, this it is that manifests his righteousness in granting forgiveness of sin in the death of Christ,—in that he caused all our iniquities to meet upon him. Remember, brethren, we are here to give God the glory he designed to himself in sending Christ to die for us; and he tells us plainly what it was: and therefore it is expected of us that we should give glory to him. Let us labour to be in the actual exercise of faith, whereby we may declare the righteousness of God in this thing.

(2.) God designed *to glorify his love.* This is more particularly insisted on than any property of God in this matter. "God so loved the world, that he gave his only begotten Son." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." There is no property of the nature of God which he doth so eminently design to glorify in the death of Christ as his love. That we may know that God is love, that the Father himself loves us, he has sent Jesus Christ, out of his eternal love, to save sinners; and if we have not due apprehensions of these things, it is not our appearing in this place that will give glory to God.

(3.) God does design *to glorify his grace or pardoning mercy.* Eph. i. 6, "He hath made us accepted in the Beloved, to the praise of the glory of his grace." This God purposed, to make his grace in pardoning sinners very glorious by giving Christ to die for us.

(4.) God designed *to glorify his wisdom.* Eph. i. 8, "He has abounded towards us in all wisdom and prudence." Eph. iii. 10, There appeared "the manifold wisdom of God." 1 Cor. i. 24, "Christ the power of God, and the wisdom of God."

Now, let us gather up these things:—The special, ultimate object of faith, whereby we are justified, are those divine properties of God's nature which he designed to manifest in the death of Christ,—his righteousness, his love, his grace, his wisdom.

The reason, therefore, why the life of faith does consist in its exercise on the death of Christ, is, because the death of Christ is the immediate, proper object of faith, as the ordinance of God for the salvation of sinners; and because the glorious properties of the nature of God, which are manifested in the death of Christ, are the ultimate object of our faith, wherein we give glory to him, and find rest to our own souls.

Let us, then, be called on and be stirred up to this exercise of faith upon this present occasion. And to that end,—

1. We might consider *the deplorable condition of all our souls without this blessed provision* and ordinance of God for our deliverance by the death of Christ. We had been in a deplorable condition, the wrath of God abiding on us, had not God made this a blessed way for our deliverance.

2. If you would be found acting faith in this matter, labour to come up to a *firm, vigorous assent of your minds,* not only that these things are true, but that this is *the way wherein God will be glorified to eternity.* The truth of it is, that person who is firmly satisfied and heartily pleased that this way of the death of Christ for the salvation of sinners, by the forgiveness of sin, is the way whereby God is and will be glorified; I say, that person is a true believer. Now, let not your assent be only to this thing,—that it is true that Christ came into the world to save sinners; but to this,—that this is the way whereby God is and will be glorified. He will be glorified in pardoning such guilty creatures as we are, in imputing righteousness to such sinners as we are. He is glorified in laying all our iniquities on Christ. By this way, his righteousness, his love, grace, and wisdom, are all manifested; this is God's being glorified. If our souls come up to a free close with these things, that all these properties are manifested in this way,—that is an act of faith; and may the Lord help us unto it!

3. Let us *gather up our minds to this institution,* whereby these

things are represented to us. Here is represented the death of Christ, the immediate object of our faith, as God's ordinance. If the Lord help us to see it so represented to us, as that divine righteousness and wisdom, love and grace do all centre therein, and appear eminently to our souls, we shall have communion with God in this ordinance.

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## DISCOURSE XX.[1]

You have been minded of, and instructed in, the nature and benefit of our love to God; and I shall take occasion thence a little to mind you of the love of Christ unto us, the love, in an especial manner, which he showed in dying for us; which is that we are here gathered together to remember and celebrate; not barely the death of Christ, but that which is *the life of that death*,—the love of Christ in his death. And I would ground it on that which the apostle speaks in

Rom. v. 5,—"The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

This is that which I know you all long for, and prize above life: "The loving-kindness of God is better than life." Why so? "For," says he, "when we were yet without strength, in due time Christ died for the ungodly."

An apprehension of the love of Christ, as dying for us ungodly creatures, is that which is shed abroad in our hearts by the Holy Ghost. Do not let your minds go upon uncertainties. When the Holy Ghost gives you a due apprehension of Christ's love in dying for ungodly sinners, as we are, then is this love shed abroad in our hearts. The apostle there proceeds to show how *great* this love was, in that Christ died. He died, not for *good* men, and *righteous* men, and for *friends;* but he died for the *ungodly*, for *sinners*, and for *enemies*. This was great love, indeed. We are here to remember that love of Christ wherewith he gave himself to death for us when we were enemies, and would have continued so to eternity, had he not loved us, and given himself for us.

Brethren, if we barely remember the love of Christ in the way of an ordinance, and our hearts be not powerfully affected with it, we are in danger of being disadvantaged by our attendance. Pray remember it; you know how plainly I use to speak on these occasions: I say, we have frequent opportunities of remembering the love of

[1] Delivered September 3, 1676.

Christ in dying for us, in this ordinance representing of it; but if our hearts be not powerfully influenced and affected by it, we shall be losers by the frequency of ordinances.

I will add one word more. According as our hearts are affected with the love of Christ, so will be our love to Christ, and no otherwise. And truly, even that faith which discovers too much selfishness is very dangerous. If we come here to act faith, to look for no other effect of it but what evidence and sense we have of the pardon of our own sins,—how our consciences may be quieted and cleared,—faith ends *in self;* it is dangerous, lest it should be only a branch from, and commensurate with, convictions. True faith, acting itself on Christ in this ordinance, will work by love unto Christ: I would not say, principally, or in the first place,—I know poor creatures are apt to look after themselves, and their own relief; but it will so work also. And truly, brethren, this it will not do, we shall not have faith working by love towards him, unless we have some sense of the love of Christ on our hearts.

How shall we know whether our hearts are under the powerful influence of the love of Christ in dying for us? Why, the love of Christ in dying for us has three properties with it, which will have an influence on our souls, if we are affected with it:—

1. It has a *transforming* power, property, and efficacy with it. They are plain truths I am speaking, but of great concern to our souls, to know whether we are affected with the love of Christ or not. If we are rightly affected with it, I say, it will transform and change our whole souls in some measure into the likeness of Christ. How so? I will tell you in the most familiar manner I am able:—If you are affected with the love of Christ, it lays hold upon and possesses your *affections;* the affections being possessed, stir up many *thoughts;* thoughts are the very image of the soul, represent it, to show you what the soul is: and those things concerning which your thoughts do most abound, they carry *the frame of the soul.* Let a man profess what he will, if his thoughts are generally conversant about earthly and worldly things, he has an earthly and worldly mind; and if [his] thoughts are conversant about sensual things, he has a sensual and carnal mind: for, whatever he may outwardly say, *as he thinks, so is he;*—there is the image and likeness of the soul.

Now, if we are affected with the love of Christ, it will beget in our souls many thoughts of Christ,—in our lying down and in our rising up, in our beds, in our ways, on our occasions, as well as in ordinances. If, indeed, our hearts are affected with the love of Christ, our thoughts of Christ will abound; and those thoughts will work again on our affections, and conform our souls more and more unto the image of Jesus Christ. That man who thinks much of the earth,

because affected with it, his soul is like the earth; and that man who thinks much on the love of Christ, because he is affected with it, his soul is like Christ.

If it has been thus with us, brethren, in our preparation for this ordinance, or at any time, that thoughts of Christ have not abounded, verily there has been a failing in us. Let us strive for the future to amend it, that we may find the love of Christ begetting in us many thoughts of him, working upon our affections, and, with a transforming power, changing the frame of our souls into his own likeness.

Again: 2. The love of Christ, if we are affected with it, has an *attractive* power: John xii. 32, "And I, if I be lifted up from the earth, will draw all men unto me." I cannot stay to show you the drawing power and efficacy there is in the love of Christ, when dying on the cross; but this I will say, it is that which converted the world of all that did believe. It was the love of Christ, set forth in his death as one crucified for them, that drew all men unto him. "When I am lifted up,—when I have accomplished, manifested, and evidenced the unspeakable love which I have for the sinful sons of men, in being lifted up for them,—I will draw them unto me." If you have a true sense, brethren, of the love of Christ in dying for you, it will draw your souls unto him. Cant. i. 4, "Draw me, we will run after thee." I do not now speak to you about the *first drawing* of Christ, which is as unto believing (I hope Christ has so drawn all our souls); but the *following efficacy* of the love of Christ to draw souls that do believe *nearer* unto him. Whoever is sensible of this attractive power of the death of Christ, it will have this efficacy upon him,—it will have adherence and delight,—it will cause him more to cleave to Christ. The soul will cleave to Christ with delight, that is affected with the attractive, drawing power of his loving-kindness in his death. There is a great deal in that word, "Cleave unto Christ with love and delight," with the best of our affections and dearest of our valuations; to cleave to him with trust, and to him alone. I do but remind you of what you know, that you may reduce it into practice. Pray, in this ordinance, labour to have such a sense of the drawing power of the love of Christ in his death, that you may resolve to cleave unto him with full purpose of heart, to cleave unto this Christ who has thus loved us.

3. Whenever we are affected with the love of Christ, it is accompanied with a *constraining* power, 2 Cor. v. 14, "The love of Christ constraineth us;" and that constraint is unto obedience: it constrains us to judge that we ought to live to him who died for us. It is a blessed thing, brethren, to walk in our obedience under a sense of the constraining efficacy of the love of Christ. Take but this one word, to discover to you whether you walk in your obedience under

a sense of the constraining power of Christ, it comprehends all others, 1 John v. 3, "His commandments are not grievous." When a soul works out of love, what it doth is "not grievous." And the inward and outward commands of Christ will be grievous to all that are not under the constraining power and efficacy of his love.

I have no more to say, but only to tell you that we should labour to have our hearts affected with the love of Christ in this ordinance. I have showed you the danger if it be otherwise; and given you some ways to examine your hearts, whether they are so affected or not. The Lord grant that where they are, it may be increased; and where they are not, that God would renew it by his Spirit in us.

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## DISCOURSE XXI.[1]

We have had, through the providence of God, so good and so seasonable a word unto the present occasion, that there is no need, as well as but little time, to offer any thing farther unto you; yet a few words, in compliance with what we have heard, may not be altogether unseasonable or unuseful.

Our business and duty is, to set forth the sufferings and death of our Lord Jesus Christ, and therein principally to call to mind his love. What you have heard may very well occasion us to think of that passage of the apostle wherein he earnestly prays for them,—

Eph. iii. 19,—"And to know the love of Christ, which passeth knowledge."

This is a *peculiar* kind of expression. The meaning is, that we may know that *experimentally*, which we cannot know *comprehensively;* —that we may know *that* in its *power* and *effects*, which we cannot comprehend in its *nature* and *depths*. A weary person may receive refreshment from a spring, who cannot fathom the depths of the ocean from whence it doth proceed. And if we would have our hearts, in this ordinance, and at other times, affected with the love of Christ, which is the thing we are to aim at (to know his love, and to experience the power of it), it is of great advantage to us to consider that it is such a love as passes knowledge; that our faith concerning it must issue in *admiration*, not *comprehension*.

I shall name two or three things that may give a little sense of this love as it passes knowledge.

1. The *love of Christ is the fountain and spring of all the glory*

[1] Delivered October 29, 1676.

*that is in heaven, or shall be there unto all eternity.* God's eternal glory is eternally the same, "From everlasting to everlasting thou art God;" but all the created glory that is in heaven, or that ever shall be there, springs out of the love of Christ. It is true, the angels were not *redeemed* by him; but they were *confirmed* by him. They were not recovered out of a lost estate by him; but they were continued in their first estate by him. Hence it is that God gathered all things in heaven and earth unto a head in him, Eph. i. 10. And there is a great deal to the same purpose in that expression of the apostle, when he had mentioned "principalities and powers," Col. i. 17, "By him all things consist;" they have their consistence in him. All would dissolve and fall to nothing, if they had not their consistence in Jesus Christ. Certainly this is a love that passes knowledge, that is the fountain and spring of all the glory that is in heaven. If God help us by faith to look within the vail, and to take a view of all those glories wherewith the holy God is encompassed, we shall see that this love is the fountain and spring of them. The interposition of Christ saved the creation, and brought in that everlasting glory that shall dwell in heaven. God knows this love,—God understands the way of it; but as to us, it passes knowledge.

Again: 2. This *love of Christ passes the comprehension and knowledge of angels;* and therefore Peter tells us, 1 Epist. i. 12, speaking of the sufferings of Christ, and the glory that followed, "Which things," says he, "the angels desire to" bow down and "look into."[1] The angels in heaven live in an admiration of the love of Christ unto sinners; that is, that love he expressed in suffering, and in the glory that did ensue. And, oh! what thoughts ought *we* to have of this love, who have all the benefits of it? The angels had no benefit by the sufferings of Christ; but their benefit and advantage ensued on the assumption of the human nature to bring the creation into a consistence, and in his interposition between God and all his creatures. They admire and adore it. What ought such poor creatures as we are to do? It may well be said to pass *our* knowledge, for it passes the knowledge of *all the angels* in heaven.

3. It passes knowledge, in that *the effects of it in Christ himself pass all our knowledge and comprehension.*

To give but two instances:—(1.) His *condescension to assume our human nature passes all our comprehension.* No man can fully understand the mystery of the assumption of our nature into the personal subsistence of the Son of God. Some dispute whether we shall *understand* the *mystery* of the incarnation *in heaven; here we believe* it. It is love which passes knowledge, that the eternal Son of God

[1] Owen seems desirous, by this paraphrase, to express the full meaning of the original word, παρακύψαι.—ED.

should take our nature into personal union with himself: it is that we may admire, and ought to admire; and God help us, we are such poor earthly creatures, that we cannot admire it as we ought, though it be much in our nature to admire what we cannot comprehend.

(2.) We *cannot fully understand his passion and sufferings.* God alone knows what is in the curse of the law; we do not know it. God alone knows what is *the true desert of sin;* it cannot be fully understood by any but himself. They who undergo it must suffer to eternity; there is no end,—they never see, never know, what sin deserved. How do we know, then, what Christ suffered, when the punishment due to our sin, when all our iniquities met upon him, with the curse of the law? God only knows what is in these things. The *fruits and effects* of this love in himself, in his incarnation and passion, are past our knowledge; therefore *the love itself* surpasses our knowledge.

4. Give me leave to say, *the very fruits of it in ourselves do pass knowledge.* No man that lives knows what there is in these three general heads of the fruits of Christ's love,—in *justification* and pardon of sin,—in the *renovation* and sanctification of our natures, and in the *inhabitation* and consolations of the Holy Spirit. No man living can find out these things to perfection. None of us fully understands and comprehends what it is to be justified in the sight of God, to have sin pardoned, to have our natures renewed and transformed into the likeness of God, and to have the Holy Ghost dwell in us. The love of Christ, therefore, passes all knowledge; for the very fruits of it in ourselves are beyond what we can comprehend,—there is a greatness in them we cannot reach unto. Why, then, my brethren, let us labour to have our hearts affected with this love. If God would be pleased to give unto every one of us some sense and impression of the greatness of this love of Christ, glance it into our hearts, beam it upon us in this ordinance,—we should have cause to bless him all the days of our lives. The faith and light of it issue in admiration; the light of glory will bring us to comprehension. Let us have such a sense as may cause us to admire what we cannot now comprehend.

(1.) I could speak something, but I will not now, to *the actings of faith* in admiration; it being the proper nature of faith to issue itself in the admiration of that which is infinite. If we can get our souls up to a holy admiration of this love, we have some gracious sense of it upon our hearts, if we can go no farther.

(2.) Let us learn to *run up all the mercies* we are partakers of, whatsoever it be we value, *to the proper spring:* "Who loved me, and gave himself for me." If we have any relief, or supply, or refreshment of soul, in a sense of pardon of sin, in spiritual light or consolation, pray let us exercise ourselves to run up all these things to

the fountain:—it is all from the love of Christ, that unspeakable love which passes knowledge.

(3.) *In this let us be ashamed,* [that] seeing the love of Christ to us is such as passes our knowledge, our love to him is so weak, that *sometimes we know not whether we have any or not.* For this let us be greatly humbled. This is not the way to answer that love which passes knowledge, to know not whether we love Christ again or not. Let us be ashamed for our want of love.

And lastly, *let us abound in praise and thanksgiving for his love,* and all the fruits of it.

For my part, I do not know whether that vision in Rev. v. 9 does express the rejoicing of the *church above,* or the duty of the *church below;* but both, I am sure, are of so near affinity, that apply it to which you will, you do not miss it. And what do they there? Why, it is said, "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests," etc. And it is said again, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" and again he repeats it in verse 13. I say, I know not whether this be a representation of the rejoicing of the church above, or a representation of the duty of the church below; but I can conclude from it, that the enjoyment of the one and the duty of the other consist greatly in continual giving praise and thanks to Christ for his unspeakable love in our redemption.

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## DISCOURSE XXII.[1]

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—MATT. iii. 17.

WE are met here to remember the death of Christ, in the way and by the means that he himself hath appointed; and in remembering *the death of Christ* we are principally to remember *the love of Christ:* "Who loved us, and washed us from our sins in his own blood." And that which on our part is required herein is *faith in Christ,* who died for us; and *love to Christ,* who loved us so as to give himself an offering and a sacrifice to God for us.

1. That which I would now observe is this (to make way for the stirring up of our love), that *the person of Christ is the adequate, complete object of the love of God, and of the whole creation that*

[1] Delivered February 18, 1676.

*bears the image of God;*—I mean, the church of God above, the angels and saints: and the church of God below, in believers: which are the creation that has the image of God upon it.

The person of Christ is the first complete object of the love of God the Father. A great part (if I may so speak, and I must so speak) of the essential blessedness of the holy Trinity consists in the mutual love of the Father and the Son, by the Holy Ghost; which is the love of them both.

That which I would now take notice of, I say, as the foundation of all, is this,—that the *divine nature* in the person of the Son is the only full, resting, complete object of the love of God the Father. I will give you a place or two of Scripture for it, and so go on to another instance: Prov. viii. 30, "Then," saith he (that is, from everlasting), "I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;" that is, as the special object of his love,—as among you men, one that is brought up with you, as your child is. The delight of the Father from all eternity was in the Son. The ineffable love and mutual delight of the Father and the Son by the Spirit is that which is the least notion we have of the blessedness of the eternal God. John i. 18, "The only begotten Son, which is in the bosom of the Father." Pray observe it, that I speak yet only of the divine person of Christ *antecedent* unto his incarnation, and the ineffable mutual love of the blessed persons in the holy Trinity; which Jesus Christ wonderfully sets out in John xvii. There is his relation unto God; he is "the only begotten Son," by eternal generation. What follows? He is "in the bosom of the Father,"—is in the Father's eternal, infinite love. Herein is God's love; and every thing else of love is but a free act of the will of God,—a free emanation from this eternal love between the Father and the Son. God never did any thing *without himself*, but the end of it was to manifest what is *in himself*. The old and new creation that God hath wrought was to manifest what was in himself. God made this world to manifest his power and wisdom;—God made the new world by Jesus Christ to manifest his grace, his love, goodness, etc.

The sole reason why there is such a thing as love in the world among the creatures, angels or men,—that God ever implanted it in the nature of rational creatures,—was, that it might shadow and represent the ineffable, eternal love that the Father had unto the Son, and the Son unto the Father, by the Spirit.

Contemplative men of old did always admire love; wherein they would have the life, lustre, and glory of all things to consist: but they could never see the *rise* of it; and they traced some things to this,—that God necessarily loved himself. And it is true, it cannot otherwise be; but God's loving of himself absolutely as God, is no-

thing but his eternal blessed acquiescence in the holy, self-sufficing properties of his nature. This they had some reach after; but of this eternal, ineffable love "of the Father to the Son, and of the Son to the Father, by the Spirit," that they had no conjecture of. Yet this is the fountain and spring-head; and all such things as love in the old and new creation, as I said, is but to resemble and shadow out this great prototype of divine love. I acknowledge there is little discerned of these things, by reason of the weakness of our understandings; but the Scripture has so directly declared to us the mutual love of the Father and the Son (which, truly, is of such singular use, that I would fix persons upon it in conceiving of the doctrine of the Trinity), that it is matter of admiration and thankfulness to us. Here lies the foundation of all love, whereunto we hope to reduce our love unto Christ,—namely, in the unchangeable love of the Father to the Son.

2. The person of Christ, *as vested with our nature*, and undertaking the work of mediation, is the first object of the Father's love wherein there is any mixture of any thing *without himself*.

The first love of God the Father to the Son is that which we call *ad intra*, where the divine persons are objects of one another's actings;—the Father knows the Son, and the Son knows the Father; the Father loves the Son, and the Son loves the Father; and so, consequently, of the Holy Ghost, the medium of all these actings.

But now, I say, the first act of the love of God the Father wherein there is any thing *ad extra*, or *without the divine essence*, is the person of Christ considered as invested with our nature. And had not the love of God been fixed in the first place in all things upon the person of Christ, there would have been no redundancy to us, nor communication of love unto us. From the first eternal love of God proceeds all love that was in the first creation; and from this second love of God, to the person of Christ as incarnate, proceeds all the love in the second creation. See how God expresses it in a prospect of what he should be, Isa. xlii. 1, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." And this is singular in the whole Scripture, that God spake the same words twice from heaven immediately; and they were these, "This is my beloved Son, in whom I am well pleased,"—at his baptism, Matt. iii. 17, and at his entrance on his sufferings, Matt. xvii. 5;—which was the voice which came from "The excellent glory." I would observe this unto you, because I think it is what God would have us take notice of, the emphasis in the words, "Behold my servant, mine elect, my Son, my beloved Son!" What of him?—"In whom I rest, in whom I am well pleased and delighted." All of them emphatical words. Saith God. "Let the sons of men (I speak it from heaven again and

again) take notice of this, that the infinite love of my whole soul is fixed on the person of Jesus Christ as incarnate." And you will find the Lord Jesus Christ pleading this as the ground of that trust committed unto him, and all that he received, John iii. 35, "The Father loveth the Son, and hath given all things into his hand." John v. 20, "The Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these." He lays the foundation of all the trust that God the Father committed unto him in the peculiar love of the Father to him, as the Son incarnate.

Truly, I shall not go beyond this foundation to manifest to you that the person of Christ is the complete, adequate object of the love of the Father. The great satisfaction of the soul of God, wherein he rests and delights, consists in love to Christ as incarnate.

I will make but this one inference from it:—proportionable to the renovation of the image and likeness of God upon any of our souls, is our love to Jesus Christ. He that knows Jesus Christ most, is most like unto God; for there the soul of God rests,—there is the complacency of God: and if we would be like to God, have pledges in ourselves of the renovation of this image upon us, it must be in the gracious exercise of our love to the person of Jesus Christ. And pray let me observe it to you, the world, that is full of enmity to God, doth not exercise its enmity against God *immediately* under the first notion of God, but exerciseth its enmity against God *in Christ:* and if we return to God by the renovation of his image, we do not exercise our love to God immediately as God, but our love to God by and in Christ: "That ye through him might believe in God." Here is a trial, brethren, of our return to God, and of the renovation of his image in us,—namely, in our love to Jesus Christ. There God and man do meet,—there God and his church above and below centre. The Lord grant that this ordinance may be the means to stir up our hearts more to the exercise of this grace!

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## DISCOURSE XXIII.[1]

I SHALL speak to them who have a mind to be found performing their duty, but, it may be, it doth not occur to them what is particularly required of them. They are such as are least acquainted with this mystery that I would have most respect unto, that nothing of God's provision in his house may be lost to his children for want of understanding aright to come to his table, where he makes this provision.

[1] Delivered July 8, 1677.

I pray you, brethren, exercise your thoughts unto the *institution* of this ordinance, wherein you exercise your obedience; unto the *proposition* of Christ in this ordinance, wherein consists the peculiar acting of your faith; and unto the *exhibition* of Christ in this ordinance, which is the ground of your thankfulness.

What shall I do that I may please God now, please Jesus Christ, and benefit my own soul, in the administration of this ordinance?

Why,—1. Consider the *institution* of it, wherein we have the authority of Jesus Christ put forth and acting towards our souls: "This do in remembrance of me." Labour, therefore, to bring your hearts into an actual obedience to the authority of Jesus Christ in what we are about. This the Lord Jesus doth require at our hands. We do not come here in a customary manner, to satisfy our convictions, because we ought to come; we do not come here merely to make use of our privilege; but our hearts are to *bow to the authority of Jesus Christ.* Consider, I pray you, the institution of this ordinance, and labour to bring your souls into actual obedience to Jesus Christ. We do it because Christ has required it of us. If our hearts are in that frame, that we are here upon the command of Christ, to do what he has appointed, and we can recommend our consciences unto him, that it is in obedience to his command that we are here, then our obedience is in exercise.

2. Consider the *proposition* that is made of Jesus Christ in this ordinance to us, that our faith may be in its proper exercise.

The Lord take off our hearts from the consideration of the outward signs merely! Christ in his love, Christ in his bloodshed, agony, and prayer, Christ in his death, is here proposed before us. "Ye do show the Lord's death." Who proposes it? He that hath appointed these things proposes it. And there is the engagement of the faithfulness of God and Christ in this proposition and tender that is made of Jesus Christ; and it is a peculiar way, and, as I could prove, full of love, that God hath found out a way to propound Christ as dying, and crucified, to all our souls. Therefore stir up your hearts to this. To every one of you there is, by the grace and faithfulness of God, a proposal of Jesus Christ in his death, and all the benefits of it, unto your souls. The whole question is, whether you will stir up your hearts to a new and fresh receiving of Jesus Christ, who is thus proposed and tendered unto you, evidently crucified before your eyes, offered to you by the love and faithfulness of God? But if we do not endeavour, every one of us, in the participation of this ordinance, a fresh acceptance of Jesus Christ, we do what we can to make God a liar, as though he was not tendered unto us. The especial exercise of your faith in this ordinance is upon the love, grace, and faithfulness of God, proposing and tendering of Christ unto you,—the death

of Christ, and the benefits of Christ, in this way which he has chosen. Submit unto it, and embrace it.

3. As your obedience is required with respect to the institution (we give this account before God, angels, and men, that we are here in obedience to the command of our Lord Jesus Christ), and as faith is required with respect to the proposition of Christ, whereby he is evidently proposed and tendered by God unto us; so in this ordinance, to them that believe, there is an *exhibition* of Christ. Christ is really exhibited and communicated to the souls of men who exercise faith upon him in this ordinance,—really exhibited, with all the benefits of his death. And want of receiving by faith in particular Christ as exhibited and communicated in this ordinance, is the great ground of our want of profiting by it, and thriving under it,—of our want of receiving strength, joy, and life by it; because we do not exercise ourselves to the receiving of Christ as he is exhibited, as God doth really give him out and communicate him to them that do believe.

That there is such an exhibition of Christ, appears,—(1.) By *the sacramental relation* there is between the *outward elements* and the *thing signified.* "This is my body," says Christ,—"this bread is so;" and, "This is my blood." It is the body of Christ and the blood of Christ that we are invited to the participation of. If there was no more in this ordinance exhibited but only the outward elements, and not, by virtue of sacramental relation upon God's institution, the body and blood of Christ, his life, and death, and merits, exhibited unto us, we should come to the Lord's table like men in a dream, eating and drinking, and be quite empty when we have done; for this bread and wine will not satisfy *our souls.*

(2.) As it is plain, from the sign and the thing signified, that there is a grant or a real communication of Jesus Christ unto the souls of them that do believe; so it is evident *from the nature of the exercise of faith* in this ordinance. It is by *eating and drinking.* Can you eat and drink, unless something be really communicated? You are called to eat the flesh and drink the blood of the Son of man; unless *really communicated,* we cannot eat it nor drink it. We may have other apprehensions of these things, but our faith cannot be exercised in eating and drinking; which is a receiving of what is really exhibited and communicated. As truly, my brethren, as we do eat of this bread, and drink of this cup, which is really communicated to us; so every true believer doth receive Christ, his body and blood, in all the benefits of it, that are really exhibited by God unto the soul in this ordinance: and it is a means of communicating to faith.

We come to receive a crucified Christ, come to be made partakers of the body and blood of the Lord,—to have the Lord Jesus really united to our hearts more and more. The Lord open our hearts to

embrace the tender, receive the exhibition, take in Jesus Christ as food; that he may be incorporated in our hearts by faith, that he may dwell in us plentifully more and more,—that we may go away refreshed by this heavenly food, this glorious feast of fat things, which the Lord has made in his mount for his people! The whole of our comfort depends on our particular receiving of Christ by faith, and carrying him away by believing.

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## DISCOURSE XXIV.[1]

We are met together again, by the patience and kindness of God, for the celebration of this great ordinance; and therein to show forth the death of the Lord.

I have often spoken to you on this occasion concerning the nature of this ordinance, the expression of the love of God and Christ that is in it, and the especial acts of faith and love that are required of us in this ordinance.

I have one word now, somewhat of another nature, but yet such as I judge not unseasonable; and it is to this purpose,—that we, who so frequently enjoy the privilege of the representation of the death of Christ unto us, ought to be very diligent in inquiring after *an experience of the power of the death of Christ in us.* Without this, our privilege will not be to our advantage.

The power and efficacy of the death of Christ, which we now remember in a peculiar manner, is twofold:—

1. Towards *God,* as the consummation of the sacrifice of atonement. This we have often spoke to.

2. Towards *our own souls* and towards the *church;* and that is, to be an example, a precedent, a pattern of what is to be wrought in us. In this sense the power of the death of Christ, is its efficacy to [produce] conformity with Christ in his death. It is to be "crucified with Christ," as the apostle speaks, Gal. ii. 20. Power comes forth from the death of Christ, if received by faith in a due manner, to render us conformable to him in the death of sin in us. The apostle has a great and glorious word concerning himself, 2 Cor. iv. 10, "Always bearing about in the body the dying of the Lord Jesus." I acknowledge, the words are usually applied to the representation of the sufferings of Christ in the sufferings of the ministers of the gospel, concerning which the apostle there discourses; but the antithesis in the following

[1] Delivered September 30, 1677.

words, "That the life of Jesus might be manifest in our body," does certainly lead to a larger sense. Then, brethren, we may have an experience of the power of Christ in us, when we can say we always carry about with us the dying of the Lord Jesus,—carry it in our meditation, carry it in our conversation, carry it in our constant, universal endeavours for conformity to it; and without this we have not experience of the power of his death in us, and it will not avail us to have the nature of his death represented to us.

1. We are always to carry about the dying of Jesus Christ in *our thoughts and meditations.* O that our thoughts were much fixed upon it! I verily believe that the life of faith doth answer in proportion to our thoughts about the dying of Jesus. The dying of Jesus compriseth the love from whence he died, the death itself he died, and the end for which he died. Let us carry about us always thoughts hereof, for his sake who loved us, and who died for us. Meditate more on these things.

2. In our *conversation.* It is not a time to reflect upon any, unless I did it upon myself. But truly, brethren, I am afraid we do not carry about and manifest to all the dying of the Lord Jesus in our conversation; or perform all things so as it may appear and be made manifest to ourselves and others that our hearts are set upon his dying love, and that we have not such quick, such active and vigorous affections to the world and the things of the world, nor that fury of diligence after them and in them, as other men have, and we have had; *we* cannot do it,—the dying of the Lord Jesus crucifies our hearts. These are hard words, I know;—how far from our practice! But if we live not in an endeavour after it, in all things to manifest that our hearts are full of the dying of the Lord Jesus, we have not experience of the power of it in our souls. These things depend on one another. If we dwelt more upon this subject in our meditations, we should manifest it, and carry it about and represent it more in our conversation.

3. Carry it about, in *a constant endeavour for conformity to Jesus Christ in all things in his death.* Did CHRIST die, and shall *sin* live? Was he crucified in the world, and shall we have quick and lively affections to the world? O where is the temper and spirit of that apostle who, by "the cross of Christ, was crucified to the world, and the world crucified to him"? If there be any among us that should be indulgent to the life of any one lust or corruption, that soul can have no experience of the power of the death of Christ in himself,—cannot carry about him the dying of Christ. Endeavour to destroy sin, that we may be like unto Christ.

I will not make particular application of these things to all the concerns of our walk, but leave it with you with this word; begging

of you and my own heart, and of God for us all, that, having these blessed representations of the death of Christ to us, we may have no rest in our spirits but when we have experience of the power of the death of Christ in us.

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## DISCOURSE XXV.[1]

It is a common, received notion among Christians, and it is true, that there is a peculiar communion with Christ in this ordinance, which we have in no other ordinance; that there is a peculiar acting of faith in this ordinance, which is in no other ordinance. This is the faith of the whole church of Christ, and has been so in all ages. This is the greatest mystery of all the *practicals* of our Christian religion,—a way of receiving Christ by *eating and drinking*,—something peculiar, that is not in prayer, that is not in the hearing of the word, nor in any other part of divine worship whatsoever,—a peculiar participation of Christ, a peculiar acting of faith towards Christ. This participation of Christ is not *carnal*, but *spiritual*. In the beginning of the ministry of our Lord Jesus Christ, when he began to instruct them in the communication of himself and the benefit of his mediation to believers, because it was a new thing, he expresses it by eating his flesh, and drinking his blood, John vi. 53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." This offended and amazed them. They thought he taught them to eat his natural flesh and blood. "How can this man give us his flesh to eat?" They thought he instructed them to be cannibals. Whereupon he gives that everlasting rule for the guidance of the church, which the church forsook, and thereby ruined itself;—saith he, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." "It is a spiritual communication," saith he, "of myself unto you; but it is as intimate, and gives as real an incorporation, as if you did eat my flesh and drink my blood." The church, forsaking this rule of a spiritual interpretation, ruined itself, and set up a monster instead of this blessed, mysterious ordinance.

We may inquire, therefore, how faith doth peculiarly act itself towards Christ in this ordinance, whereby we have a distinct participation of Christ, otherwise than we have by and in any other ordinance whatsoever. And I would mention four things unto you, which you may make use of:—

[1] Delivered September 20, 1682.

1. That faith hath a peculiar respect to the *sole authority of Christ* in the institution of this ordinance.

All other ordinances draw upon the *light of nature* and upon the *moral law*, as prayer, preaching the word, and singing of psalms to the praise of God; but *this*, that we should receive Jesus by eating of bread and drinking of wine, it has no respect to the light of nature or the moral law at all: and we should as soon choose to honour God by sacrifices and eating the flesh of them, if it were not for the authority of Jesus Christ. Herein doth faith give honour to Christ in his *kingly office*. This is the most direct profession of the subjection of our souls and consciences to the authority of Christ in all our religion. We can give no other reason, we can take no allusion from things, but merely this,—Christ would have it so.

2. Faith hath a peculiar respect *to the love of Christ in dying for us*, making the atonement for us by his blood, and therein the glorifying of the wisdom, love, and grace of God the Father. Faith is led into special communion with Christ as dying for us to make the atonement; and therein we give glory to Christ in *his priestly office* in a peculiar manner in this ordinance, it respecting the sacrifice of Christ, whereby he made atonement for us.

3. Faith hath respect *to this special manner of the exhibition of Christ to the souls of believers*, under the outward signs and symbols of bread and wine, by his institution making such a sacramental union between the thing signified and the sign, that the signs remaining to be what they are in themselves, they are unto us the thing that is signified, by virtue of the sacramental union that Christ hath appointed between his body and blood and the benefits of it: and this bread and wine, though not changed at all in themselves, yet they become to us, by faith, not what they are in themselves, but what is signified by them,—the body and blood of Christ. Herein we give glory to Christ in his *prophetical office*. It is he who has revealed, taught, and instructed his church in this truth, which depends on the sacramental union which follows by his institution. That is the third thing wherein faith peculiarly acts itself in this ordinance.

4. The fourth thing is, the *mysteriousness;* which I leave to your *experience*, for it is beyond expression,—*the mysterious reception* of Christ in this peculiar way of exhibition. There is a reception of Christ as tendered in the *promise of the gospel;* but here is a *peculiar way* of his exhibition under outward signs, and a mysterious reception of him in them, really, so as to come to a real substantial incorporation in our souls. This is that which believers ought to labour after an experience of in themselves,—to find that indeed, under these four considerations, they submit to the authority of Jesus Christ in a peculiar manner, giving him the glory of his *kingly office;*

mixing faith with him as dying and making atonement by his blood, so giving him the glory and honour of his *priestly office;* much considering the sacramental union that is, by his institution, between the outward signs and the thing signified, thus glorifying him in his *prophetical office;* and raising up their souls to a mysterious reception and incorporation of him,—receiving him to dwell in them, warming, cherishing, comforting, and strengthening their hearts.

I have mentioned these things as those which lie in your practice, and to obviate that (if I may mention it) which you may be tried with. There is but one plausible pretence that our adversaries, who design to oppress us, have in this business: "If," say they, "there be not a *real presence* and a real substantial transmutation of the elements into the substance of the body and blood of Christ, show you a way whereby you may have a peculiar communion with Christ, any more than in the word preached." We say, we have in these things *experience of a peculiar communion* with Christ, in a way made proper to this ordinance, which is not to be found in any other ordinance.

END OF VOL. IX.

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